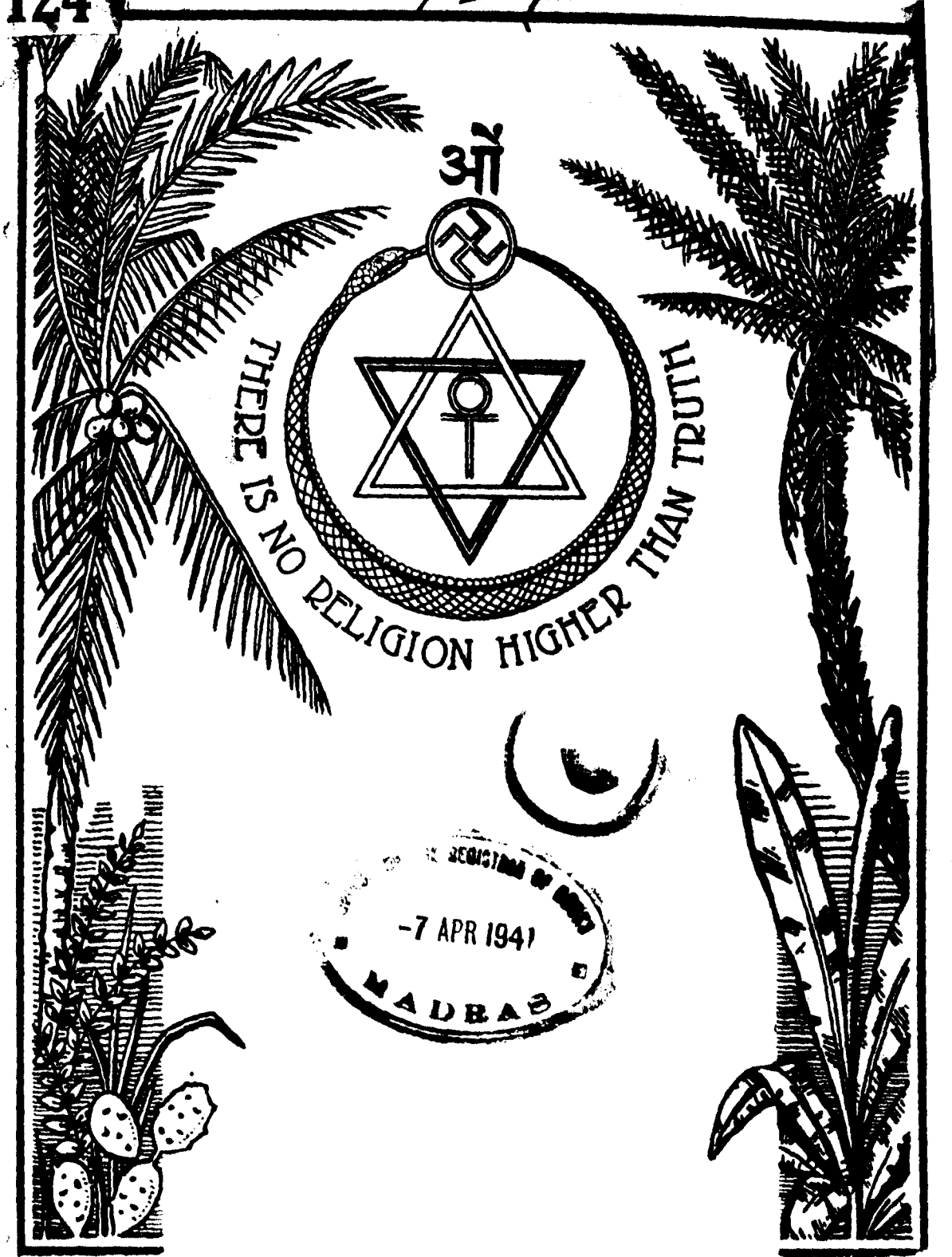




THE THEOSOPHIC

ADYAR MADRAS
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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 **eternal 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.

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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.

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THE THEOSOPHICAL SOCIETY REASSERTS THE FACT OF UNIVERSAL BROTHERHOOD

(Unofficial—July 1940)

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

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

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

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

The Theosophical Society was one of the first movements to heal the wounds left by the war of 1914-18. It will be one of the first movements to heal the still more terrible wounds of this war. And already its members are at work seeking to help to plan a peace which shall bring to the whole world and to every individual in it a spirit of good comradeship and carefree living.

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

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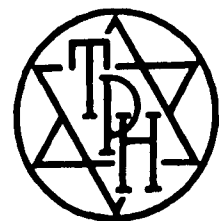
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(Price : see cover page iii)

MAITRI

(Written for a Buddhist Magazine)

We know that the word Maitri signifies friendship or affection. From that word is derived the name of the next Buddha of humanity, Him whom we call Maitreya Buddha in anticipation of His future office. This word Maitri comes from very old traditions of Indian life.

Among the Gods of the Hindu pantheon, in the very old days of the Rig Veda, and before the Hindu Aryans came across the Himālayas to India, Mitra is a prominent God of Hindu worship. He is usually associated with another God, Varuna, so that the hymns, except one, are to Mitra-Varuna jointly. This same God, the "Friend," was worshipped among the Zoroastrians, who also were Aryans like the Hindus.

More strange still is that the God who is the Friend gave rise to a powerful religious movement in the Roman Empire known as Mithraism. Mithra was the invincible fighter on the side of Righteousness, whose aid was invoked by the Roman soldiers. The cult of Mithra was a form of Freemasonry, and ruins of Mithra-temples are found wherever there were Roman legions, from the north of England to Mesopotamia.

The word Maitri signifies today far more tenderness and compassion, than what we usually term friendship or affection. But love of friend, devotion to high ideals, the worship of God, or self-sacrifice in every form where the individual gives himself freely to some person or cause, are all fundamentally various realizations by men of this wonderful principle of Maitri.

If only today instead of having temples to many Teachers and many Gods, we could have throughout the world a new kind of temple to Mitra, the "Friend," perhaps mankind would realize that they are fundamentally brothers, and so find new ways of wisdom to unite the world which at the moment seems to be shattered into pieces.

If in addition to whatever we are, Buddhists, Hindus or Christians, each of us were to be supremely Mitra, the *Friend*, to all that lives, could we not transform the world today, and usher in that Parliament of Man which is the goal of all our dreams?

C. JINARĀJADĀSA



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.

THEOSOPHY AND THE SOCIETY FIRST

AS my term of office as President of The Theosophical Society now draws to a close, I increasingly feel the debt I owe, every member of The Theosophical Society owes, both to the universal science of Theosophy and to the great Brotherhood which we call in its present incarnation The Theosophical Society. Our studies of Theosophy and our membership of The Society may, and indeed should, give birth to many thoughts and emotions and outlooks, and to activities too, resulting from the stimulation afforded

to us by the deepening and widening vistas each opens to us. We find enlightenment and satisfaction in some line of study which Theosophy has disclosed to us, in some activity which membership of The Theosophical Society has disclosed to us as a means of making Brotherhood more of a living reality throughout the world.

All this is very well. But we must never forget that Theosophy and The Theosophical Society are the *fons et origo* of all, or at least of almost all, of everything that makes life worth living for us; and we must constantly bear tribute in all possible ways to the splendour of their inspiration and influence.

We must never forget our Theosophy, nor our Theosophical Society, however much we may become absorbed in some subsidiary study or activity.

In whatever studies we may become engaged we must never forget to study Theosophy. In whatever activity we may become absorbed we must never forget to do all in our power to strengthen our Society by regular attendance at the meetings of our Lodge, by regular support of our Federation and our Section, and even by doing what we can to help The Society as a whole. We shall lose the inspiration we may now possess, our lives will become infructuous, if we neglect our Father-Mother Theosophy and their Son-Daughter The Theosophical Society. I do most earnestly hope, therefore, that every member who has become enthusiastic about what we used to call subsidiary activities, who has become immersed in, say, the Bhārata Samāj, or the Liberal Catholic Church, or Co-Freemasonry, or, say, the teachings and practices of the Esoteric School, or some panacea or cure for the ills of the world, as for example, the Douglas Credit Scheme, or the Fellowship of Faiths, or has become absorbed in one or another of our educational activities—that every such member will actively uphold his allegiance to the mighty Parent who has

stirred in him what I do not hesitate to call the lesser allegiances, great allegiances though indeed they may be.

I myself am a very ardent Bishop of the Liberal Catholic Church. I regard this Church as the harbinger of the Christianity of the new world. I take the greatest delight in its wonderful teachings and its no less wonderful ceremonies and rituals. I am never happier than when I am able to participate in its activities. Yet I have not hesitated to deprive myself of all this joy and inspiration *because I know that greater even than the wisdom of this new light upon Christianity and than the great Brotherhood of the Church is the wisdom of Theosophy and the Brotherhood of our Society*. The less, scintillating though it may be, must become on occasion subordinate to the more, and my service to The Theosophical Society has so far needed a dominant allegiance to its great cause of Universal Brotherhood, lest its universality become confused with the smaller universality of the Christian Faith, lest the White Light become identified with one of its glorious rainbow effects. It is certainly a sacrifice which I made seven years ago and which I think I have honoured ever since. But it is a sacrifice which I had not only the duty but the privilege to make, and of course I lose nothing in the making of it. On

the contrary, it is good for me that, on being called to the office of President of The Theosophical Society, I have had the sense to place my duty to The Society before even my obligations to the Liberal Catholic Church, Bishop in it as I have the great honour to be.

Many well-meaning members are sometimes inclined to find themselves so very much preoccupied with other activities and their consequent meetings that they seem to discover they "have no time" to attend to their duties to the Lodge to which they belong. They may be inclined to think that the Lodge can more or less take care of itself, and that they must nurture the activity to which they feel specially drawn and which they may think to need their somewhat exclusive attention. I should like to insist that the duty of every member to his Lodge *comes first*, and is sacrosanct in the sense that nothing must be allowed in any way to interfere with the full performance of that duty. I do not hesitate to say that as is the virility of Theosophy and the strength of The Theosophical Society so are the virility and strength of many of the movements in which members of The Society take special interest. No doubt the time will come when these movements will stand entirely on their own feet and will no more need to draw sustenance from their virtual parent. But at present they

need the spiritual and moral support of the life that is Theosophy and of the power that is The Theosophical Society. And the extent to which they can draw such support will depend upon the vitality of these. Hence, if for no other reason than that of strengthening the associated movements themselves, the supreme devotion of all of us who happen to be attached to some activity which has emerged from our contact with Theosophy and The Society must be to these in all ardour and constancy. I do hope that there is not a single member who gives second place to these, however great may be his allegiance to any other conception of Life and Life's purpose. And especially at such a time as this we must see to it that The Society is vivified in every possible way and that Theosophy is accessible to the largest possible number. Theosophy matters more. The Theosophical Society matters more. Lodge meetings matter more. Lodge activities matter more.

OUR WAR-STRICKEN BRETHREN

I am very happy to have good news of our Section in Finland. But correspondence is slow, for a letter of mine to a member in Finland, dispatched on 28 March 1940, reached Helsinki on 7 January 1941, and had to travel through Germany, being opened by the German censor.

However, the reply has only taken eight weeks, which I should imagine to be something of a record. My correspondent writes that while the food problem is difficult, there is a unity in the nation which it has never before enjoyed, both in social and in political life. There is evidently a spirit of courage in Finland directly attributed to the sufferings the people have undergone, and the future is looked forward to with confidence.

I have also heard that Huizen is prospering even amidst the many difficulties in which it is involved. A number of plays have been staged in the Besant Hall with great success, and the activities of the Church have been uninterrupted and well attended. At the Vasanta House there is being held a course in the Christian Scriptures and a cooking class in the dietary of the great Dr. Bircher-Benner. A class for the study of the Montessori system is also proceeding, and Mrs. Krui-sheer is in charge of the Drafna School. So all is as well there as can be expected, with a still vigorous Mevrouw Mary van Eeghen-Boissevain.

In Bulgaria our Theosophical work still continues, but there is fear lest it be soon closed. Our journals still reach our Bulgarian brethren, but only after many months of delay. The work in Yugoslavia flourishes as ever, and in Sweden also it is being carried

on with vigour. A correspondent in Denmark reports to the Swedish General Secretary that the Danish Theosophists are trying not to lose heart in spite of the hardships. There is no news now from Rumania. I fear lest our work there may have been stopped on account of the overrunning of the country by the Germans. From Norway there is no news. There is little news from Poland, but what there is is indeed bad. I do not think any country has suffered or is suffering a crucifixion greater than this heroic land, for men, women and children are mercilessly and barbarously persecuted in ways that can only be conceived in darkness and in filth. I wish we could reach and help these Polish martyrs who have borne the brunt of the fight between Good and evil, who have gone down into hell for the sake of us all, and are remaining there in inconceivable misery, of which starvation is only one of the terrible ingredients.

We are trying to reach them, but we are only allowed to send a comparatively small amount through one of the official sources. This we are, of course, doing; and our friend Mademoiselle Wanda Dynowska is at present in Madras endeavouring to arouse widespread sympathy for the suffering of which she has intimate and direct knowledge. Must not the resurrection of Poland be almost the first care

of the victors over evil? But however much she may be helped the scars which evil will have left will not disappear for generations. How terrible is the karma of Hitler and his confederates!

* * * THE PROGRESS OF THE WAR

As I write these words it is being said that Hitler is preparing for a descent of evil upon Britain of undreamt of fury. I can well believe it, for he is at last coming to the end of his tether, and Britain and her courageous Allies are driving him back into his lair and will destroy him there, and all who have lent themselves to his maleficent purposes. We are told that the spring will mark his final offensive with such attendant atrocities and horrors as his mad brain may be able to conceive, distorted in foulness as it is. But Britain will see it through at whatever cost, and my heart goes out in wonder and admiration to the men and the women and the children of Britain for all that they endure and for all that they are. They and those who are with them today, and those who are suffering today in enslavement, are the saviours of the world. How I wish and wish that the Indian people could realize this and shake off the blindness in which Mr. Gandhi has enveloped them. To be blind in times

like these is one of the greatest of misfortunes, and this misfortune Mr. Gandhi has inflicted upon a large proportion of the Indian people, though mercifully not upon all by any means. There *is* in India a solid block of opinion for India's whole-hearted participation in the war, not only among the more educated classes but also among the village folk. And I venture to think that this opinion would be in a vast majority but for the enchantments of Mr. Gandhi. It is to me immensely sad that beloved India should at such a time as this be a house divided against herself. To be such just now involves her in a rejected opportunity, and to have to bear the burden of the rejection in future years.

I have recently been touring northern India and everywhere among the general public I have found sympathy for my conviction that India must make the gesture of full co-operation in the world war for freedom and justice, whatever Britain may or may not do in justice to India's righteous aspirations for Swarāj or Home Rule. But more than one of the Congress newspapers is in a state of virulent abuse towards me, partly because I am opposed to Gandhiji and all his political activity, partly because I write of the horrors done to Polish women and children and point out that the same horrors will happen to Indian women and

children if Hitler ever obtains a stranglehold over India, and partly because I express my doubt if many of those who seek imprisonment by shouting anti-war slogans really want to go to prison, but are more concerned with trying to ensure their own political future by investing themselves in the winning side—as they think the Congress to be. Of course, some are finely patriotic and utterly believe in their Satyagraha. But I have myself heard from more than one that he does not want to go to gaol but feels the pressure of the dictatorship of Mr. Gandhi. Obviously, I cannot and will not disclose any names. But the fact remains. It is curious, however, that many of these Congress people do not like it to be said that India may suffer horrors if Hitler wins. It is the truth. But this particular truth is all the more unpalatable because it is a strong argument for India entering the war to defend herself as well as the cause of freedom and of justice.

* * *

THE WAR OF PEACE

May I insist again that while today there is this terrible war going on, we must remember it may be but the prelude to another terrible war, the war of Peace. In 1918 the war which took place round about the Peace Conference was, from one point of view, little

less terrible than the so-called war itself. If you read in any reputable book of the proceedings which were forerunners to the Treaty of Versailles, you will see how sordid, how petty, how warful, the whole of the setting was, and how naturally disgusted was the only really great man at the Conference, namely, President Wilson.

I say to myself: When Peace is going to be declared, will it be as warful as the war in which we are engaged at present? Worse will it be from one point of view, if it be warful, for it will then be sowing seeds of another war to come. Will there be, when Peace time comes, a war between greatness on the one hand and pettiness on the other; between the Wilsons on the one hand and those who fought him on the other?

It is because of this that it is so urgent from now on to plan for Peace and Reconstruction, not that Peace may come before its due time, but that when it does come we may be ready for it, ready to guard against, prepared for, the dangers which will assuredly beset it. It is because of this that we have established a Peace and Reconstruction Department at the Headquarters of The Society, for if Theosophists cannot show the way to Peace with the aid of the light of their Theosophy, well, then, they may be members of The Theosophical Society but I doubt whether they

are entitled to the noble appellation of Theosophists.

I wonder to myself to what extent in India, in America, and in all other safe countries, the members of The Society are alive—whether their nations be neutral or belligerent does not matter—to the need for planning from now for the Peace and Reconstruction which must follow after the war and the destruction, so that when the time comes, not only may there be plans available, plans to which publicity has been given, but also an increasing direction of public opinion as to the essential fundamentals for a veritable Righteous Peace.

We talk of Freedom and of Justice. We say that we are fighting for these, but what kind of Justice and what kind of Freedom are we, in fact, fighting for? When Peace comes, shall we forget, as we forgot twenty-five years ago, the great ideals which then we exploited for the conduct of the war, and which we are exploiting no less for the conduct of the war today? There is a high spiritual idealism current throughout the world, particularly in the belligerent countries. We exhort the nations to realize that they are fighting for tremendously high ideals. Are we going to forget those ideals when Peace time comes, or are we going to remember them and implement them?

Will we remember what Freedom and Justice should be? Will we plan for right Freedom, for right Justice now? Or will it be that vested interests will gain the upper hand, as they gained and maintained the upper hand a quarter of a century ago?

When Peace comes, will money dominate, and so bring war again?

When Peace comes, will national greeds dominate, and so bring war again?

Will vengeance dominate, and so bring war again?

Will age dominate, or youth? Will men dominate, or will men and women and youth equally participate? There were too many old men for the Peace of twenty-five years ago; not a single woman, so far as I remember, and no young people. As if it were not the young people who had fought in the war, who had to bear the brunt of the war, and who won the war, as is happening now!

It is a war of youth, and if youth are not to help to determine the conditions of Peace, that Peace cannot last long. Youth has to be given its equal throne with Age once more, and from now we have to work to that end as part of our Peace Planning and Reconstruction work.

It is part of the work of the Young Theosophists. I am most eager that all our Young Theosophists shall be brought to perceive

their splendid opportunity just now. I should like to place tremendous reliance upon Young Theosophists, especially on Young Theosophists at Adyar, in Benares, in every centre throughout the world. I should like to feel that our Youth Lodges are all planning for Peace and Reconstruction, not sentimentally, not emotionally, but in a spirit of scientific idealism. This Adyar of ours ought to be a humming centre for the planning of Peace and Reconstruction, for what we think and plan today is, more often than not, insofar as it is right, that which the world will think and plan tomorrow.

I have very good reason to believe that when the Elder Brethren desire to release great thoughts, great purposes, great actions, while They send those out throughout the world, those who are most receptive will receive them first and will make easier the receptivity on the part of others.

If we Theosophists are not more receptive than others, then there is not much Theosophy about us and not much real membership of The Theosophical Society. So I look to all young people to be worthy of their membership of The Society, to be worthy of their great nationalities, to be worthy, if they live here at Adyar, of this Adyar with which they have contact, to be worthy of every centre in which they work and to be busy doing

whatever they can. It is not the recognition or approval of our work by the outer world that matters. What does matter is to help the world to a Peace which shall be the Peace of Youth and of the new world.

I am saying this, do allow me to observe, not merely on my own account. It was a theme which was developed far more effectively and beautifully and splendidly the other day in an exhortation I was privileged to hear to make the spirit of Peace more of a living reality in the midst of the war in which we find ourselves, so that when the time comes we shall be ready with a Theosophical Peace, which we need not necessarily designate in such terms.

I should like to see every Section afire with the application of the Light of Theosophy to the Peace and Reconstruction needs of the world. Unfortunately, many of us are thinking about Theosophy in terms of our own individual conveniences, in terms of our own particular avenues of approach, so that our Theosophy is narrowed: it is not the world-wide Science which we should try to apply in a world-wide way. I know I must myself be as open and as broad-minded as I possibly can. This is not a time for me to live for myself alone, not even for my nation alone, but for the world and for mighty universal ideals.

The time has come, as it seems to me, for the note of an abiding Peace to begin to be sounded throughout the world. What are we Theosophists doing if we do not lead the vanguard itself in the Army of Peace, not, as I have said, to hasten war to an untimely end, but to be ready to make Peace *right* when Peace is due.

I wonder whether all the great ideals for which we are fighting will become living realities in Peace and Reconstruction time. We must work ardently to that end. It does not matter whether we are successful or not, or whether our efforts are as well-chosen as the efforts of those better informed than ourselves. We must do just what we can; no more is expected of us.

Of course we can all of us produce philosophical dissertations, but we do not want these so much. We want practical and constructive matter which will be useful to people who are planning for Peace.

OUR EXPANDING WORK

I have been delighted to hear from a group of very devoted Theosophists in New York that, since July 1940, they have established a Spanish News Service for the dissemination of Theosophy in Spanish-speaking countries, and that already they have a clientele of over seventy newspapers. This

group translates into Spanish suitable articles by well-known Theosophists, or prepares original matter of topical interest, for use in this Service, and I am sure the result is increasing interest in Theosophy throughout the Spanish-speaking world.

I have felt encouraged by this to ask the representative of our Colombian Section, Dr. Tavera, who is at present staying at Adyar, to be good enough to attend to a periodical insertion in THE THEOSOPHIST of a Spanish article, so that our international journal may thus be brought a little closer to our Spanish brethren, and I am hoping to do the same with regard to French as soon as I can obtain the necessary co-operation. Of course, my ideal is a Spanish and a French *edition* of THE THEOSOPHIST. But this can only come after the war is over. But I do hope it will definitely come when the war is over, so that THE THEOSOPHIST may be very international indeed.

Another admirable sign of the expansion of our work is in the publication by Mr. Fritz Kunz and his colleagues of a most valuable publication every month entitled *Main Currents*. It consists of a survey of advancing thought in all departments of life, and is so arranged that different coloured papers are allocated to different subjects. I cannot too highly

recommend *Main Currents* to all English-speaking members, and I hope Mr. Kunz will be inundated with subscription applications. The yearly cost is not yet fixed and communications should be addressed to Mr. Fritz Kunz, Box 469, Port Chester, New York.

DR. MONTESSORI

I have had the honour of presiding over the closing meeting in connection with Dr. Montessori's Second Training Course, which began in November of last year. Adyar has indeed been fortunate in her presence and that of her adopted son, Signor Mario Montessori, who collaborates so wonderfully with the great lady in her work. Dr. Montessori has been a source of the greatest inspiration not only to her immediate students but also to all with whom she has come into contact, and I only hope that she may be able to spread her unique and stirring message throughout India before she leaves the country. Though she is not a member of The Theosophical Society, she most generously appreciates the value of The Society and its own message of Theosophy, and in her educational contribution to the world's uplift is indeed a great Theosophist. May she live many years to shed upon this dark world of ours the Light of her Truth.

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SANTINIKETAN

(The President's Tour concluded)

Before returning to Adyar Rukmini Devi and I had the privilege of staying at Santiniketan for a few days as the guests of Dr. Rabindranath Tagore. We had the opportunity of seeing him twice during our stay, despite the feeble health of his eighty years, and on the second visit Rukmini Devi gave a little demonstration of the Indian classical dance Bhārata Nāṭya, although she had no musicians to help her. But Dr. Tagore was very eager to see her dance, and at the end said more than once: "It is very beautiful." Our stay at Santiniketan was full of interest, especially the rural reconstruction work covering fifteen backward villages, under the very able direction of Dr. Tagore's son, Mr. R. Tagore. A very remarkable service is rendered to the villagers in helping them to earn their own living, and to keep themselves healthy and their homes clean and comfortable. In addition to this fine work there is, of course, the pursuit of art in many of its aspects, and Santiniketan is fortunate in the presence of Mr. Nandalal Bose, one of the greatest of Indian artists, who inspires and guides a band of students from all parts of India. The Santiniketan Library, with its very valuable manuscripts, especially Chinese, is another great feature. When the

time comes, may it be far distant, when India and the world will have the privilege of erecting a memorial to India's greatest man of the nineteenth and twentieth centuries, may it take the form of a thoroughly well-established Santiniketan as a great centre of universal art.

THE PRESIDENTIAL ELECTION

The nominations for the office of President have come in in greater numbers than one could have hoped considering the war conditions. I have also received letters of good wishes and support, expressing confidence in me, from the General Secretaries of France, Ireland, Portugal, Rumania, Russia outside Russia, S. Africa and Switzerland, (and Uruguay through their Liaison Officer). The following General Secretaries and members of the General Council have nominated me for a further term of office, and I do indeed thank them all for their confidence in me:

1. Mr. Hirendra Nath Datta, Vice-President;
2. Mr. N. Sri Ram, Recording Secretary;
3. Dr. G. Srinivasa Murti, Treasurer;
4. S'rīmati Rukmini Devi, President, The World Federation of Young Theosophists;
5. Mr. Sidney A. Cook, National President, The Theosophical Society in America;

6. Mrs. Adelaide Gardner, General Secretary, The T. S. in England;
7. Mr. G. N. Gokhale, General Secretary, Indian Section, T. S.;
8. Mr. Ray Litchfield, General Secretary, The T. S. in Australia;
9. Miss Emma Hunt, General Secretary, The T. S. in New Zealand;
10. Señora Ester de la Pena, General Secretary, The T.S. in Cuba;
11. Miss Flora de Selevér, General Secretary, The T. S. in Hungary;
12. Mrs. Jean Allan, General Secretary, The T. S. in Scotland;
13. Dr. L. Mangelaar-Meertens, General Secretary, The T. S. in Netherlands Indies;
14. M. N. A. Naganathan, General Secretary, The T. S. in Burma;
15. Señor José M. Olivares, General Secretary, The T. S. in Argentina;
16. Señor Aleixo Alves de Souza, General Secretary, The T. S. in Brazil;
17. Mr. Peter Freeman, General Secretary, The T. S. in Wales;
18. Señor A.J. Plard, General Secretary, The T.S. in Puerto Rico;
19. Gospojica Jelisava Vavra, General Secretary, The T. S. in Yugoslavia;
20. Señorita Lydia Fernandez Jimenez, General Secretary, The T. S. in Central America;
21. Mr. C. Jinarājadāsa, Additional Member;

22. Mr. M. Narasimham Pantulu, Additional Member ;
 23. Mr. H. K. Mehta, Additional Member ;
 24. Mr. K. Srinivasa Iyengar, Additional Member ;
 25. Mr. Jamshed Nusserwanji, Additional Member.

I write this long before the April issue of THE THEOSOPHIST goes to

press, but after the date for closing the list of nominations, so the list is accurate. Voting is now taking place wherever possible, and the result will be known in due time. I could have wished the election postponed until after the war, but the rules do not permit this, and we have to do the best we can under very difficult circumstances.

Georges S. Arundale

GREETINGS FROM TIBET

DEAR MR. PRESIDENT,

When, in 1893, after having joined the T.S. I stayed at Avenue Road, London, I often heard my friends there say that to become a member of the T.S. is to bind oneself with a tie that is never broken. I think there is some truth in this opinion. Since then, events have brought me again and again in close relation with the T.S. I have made long stays in Adyar and in Benares and keep the best remembrance of my pleasant rooms in Blavatsky Gardens (Adyar), and in the European Quarters (Benares), and the happy days I spent there. Then when returning to France from Lhasa, I have had two books published by the "Edition Adyar" in Paris, and lectured several times at Square Rapp.

Now I am again in Eastern Tibet (Kham Province, under Chinese control). There, after having fully experienced in China, the horrors of the war, I think of the many members of the T.S. who are suffering on account of the European war, and I would like to send them, at the beginning of this year, my best wishes for their safety and welfare.

I would feel much obliged if you would kindly convey these good wishes to those members of the T.S. with whom you are in touch and accept the same for yourself.

Yours sincerely,
 ALEXANDRA DAVID-NEEL

12 January 1941

THE KARMA OF BLINDNESS

BY C. JINARAJADASA.

(A letter to a blind Theosophist)

BLINDNESS is one of those supreme afflictions in life, before whose suffering one is held rather dumb, in spite of deepest sympathy. For us who have normal sight, to offer condolence for a limitation which we cannot realize seems almost an impertinence. Yet one must try to express the sympathy one feels, for however lamely it is expressed, sympathy is God's goodwill working through us. There seems at first thought little of practical value in what one can say to the blind from the standpoint of Theosophy. We can speak of course of Karma and Reincarnation, but somehow I feel that when we try to do it, it is as if some invisible wind threw back our words. Though I have but little that I can say to the blind themselves, I think I can speak usefully to Theosophists, who desire to understand the place of blindness in life as a Karmic affliction.

That it is Karmic we take for granted; but what Karma of the past brings blindness, rather than any other form of affliction? To answer this we need to have facts; we scarcely have any. In the

various lives looked up by clairvoyance, there is only one instance of a soul paying the Karmic debt through blindness. In this case the soul, living as a man, in a life previous to the incarnation with blindness, had slowly developed an abnormal pride of mind, and as a result broke a most solemn pledge to an occult school; going then from bad to worse, finally, through intense pride, he committed suicide as the only way out of the result of his misdeeds.

In the next life this soul appeared in a woman's form, with much physical beauty, and the pride now manifested itself as pride of beauty. When young, the woman was seduced by an unscrupulous man and cast out by her parents; later her beauty was not only ruined by smallpox, but she then became blind. Falling thus on evil days she became a beggar. But the blindness, added to other sufferings, finally broke the back of her pride; humility and gratitude and contentment were then slowly and painfully developed, as a result of it all, and when death came the soul had definitely made

a step forward in evolution. This is the only instance that has been definitely observed and analysed; though it is not enough from which to draw conclusions as to the cause of blindness, it yet shows this much, that there is a definite meaning in blindness, for it is meant both to eliminate evil tendencies as to grow good ones.

Considering blindness as one way of "paying back to Karma," we can well say that blindness is one of the many ways of inculcating the real values about life. We who have the normal five senses think that we know more about life than those who are less equipped than ourselves. But it does not follow that, because a man has five windows to look through, what he sees through them is the reality and not the illusion. As a matter of fact with most of us, though we have eyes we do not see, though we have ears we do not hear, as Christ warns us, because we lack the knowledge of the true values to give to the contacts which we make through our senses. For instance, a common mistake is when most people imagine that many possessions mean wealth, or that comfort is impossible without this or that object. Most western people accustomed to the use of chairs and tables and easy-chairs and sofas, when they see the bare room of an Indian home would say: "How uncomfortably they must

live." Yet the Indian is thoroughly comfortable, according to his ideas. The true evaluation of things is the hardest process in life; it may in fact be said to be evolution itself, so far as man is concerned. The more true to Reality a man's judgment is, the more near he is to the fulfilment of his hidden Divine Nature.

One difficulty in the way of our getting at the real values is our tendency to live on the surface of things. Our will to live rushes us on from one stimulus to another, before we have either fully assimilated what the first stimulus had to give us as experience, or understand it as knowledge. It is little use to know any fact or event as "object" unless we can also see it as "subject." The world's happenings are like the rapid pictures in the cinematograph, which are so rapid in sequence that our consciousness sees them as continuous. Just as the real object of going to a cinematograph is not to see with the eyes but to obtain a subjective effect on the mind, so must it always be with life. Introspection is a difficult thing for most people, and sustained introspection is possible only to a few. Yet the real truth about life can only come from a constant evaluation in terms of the effect on consciousness of past experiences.

The absence of one sense may so throw back the consciousness on

itself that it evaluates life in a new way. Some years ago a blind gentleman in Italy, who was a professor and lecturer, pointed out how little he needed the sympathy of people, because as a matter of fact he seemed to possess an avenue of vision which they did not have. He pointed out that when a person came before him he was able, without seeing him, to sense that person and to get at his inner nature, in a way that probably people with sight could not do. Because of the absence of sight, sound had to him a new keenness, and touch a new sensitiveness. His testimony was that if he had lost anything of the experiences of life by being blind, there were nevertheless compensations.

We all have a habit of thinking of life in terms of contacts. Our universe is one of lines and curves, of darkness and light, of the various colours and shades, and of differences in size, and above all of the limitations of three-space. But the attitude of the Spirit is not guided by the categories. The Spirit goes behind all measuring rods and balances, and knows the "thing-as-it-is" in the Noumenal World, and not by reflection of it in the phenomenal.

While blindness is a limitation, yet it can also be an expansion. Take, for example, our normal expression of the emotion of love. When we love a person, the love

we bear to our brother-soul is mingled with the "accidents" of his personality. We think of him in his earthly manifestations as with such and such a body, of such an age, in this or that place. So that, when as we say he "dies," we feel a loss. Yet we never loved the perishable part of him but only the immortal. Nevertheless when we are thrust back into the sea of fundamentals, we lose our rudder for the time, and are plunged in grief. Could there be a truer love than that of the Christian maid who died young, who always wore a locket which she allowed none to see, and when they opened it after her death, there was only a piece of paper with the words, "Whom not having seen, I love"?

Since blindness does give a soul an opportunity to come a little nearer to the world as Spirit, in contrast to the world as matter, we can see that blindness has a meaning. The highest Yoga is always to transmute the world as "without" to the world as "within." That blindness may be a beginning of a kind of Yoga is undoubted, but of course its possibility depends upon the spiritualizable content within the consciousness of the blind person. A blind peasant may have only a little grasp of reality, whereas a cultured Ego suffering from blindness may do much in this type of Yoga.

True, Germany's record is far from blameless. She persecuted and expelled Jews in the Middle Ages: but so did Spain, Portugal, France, even England. In more recent times Jews in Germany had many just grievances, but were spared the treatment meted out to their co-religionists in Eastern Europe. Not Germany, but France had her Dreyfus affair, as today she has her Mandel and Blum affairs. Is France a hopeless case? Italy, Hungary, Rumania have introduced legislation on Nazi lines. Are they hopeless cases? The gospel of Aryan superiority originated not with Germans, but with the Comte de Gobineau, a French aristocrat, and the British-born Houston Stewart Chamberlain.

BISMARCK vs. HITLER

Nor is the second appalling feature of Hitlerism—aggressive imperialism and lust for conquest—a Prussian or German monopoly. Frederic's wars were wars of aggression and conquest, so were those of Louis XIV before him and Napoleon after him. Frederic's aim was the domination of Silesia, not the world, and the English were his allies. In his Political Testament he warned his successors against expansion to the West even of the River Elbe, and the idea of a German Empire under Prussian leadership was completely alien to his realistic mind.

That other great realist among Prussian statesmen, Bismarck, created the Empire, but the establishment of National States was the liberal ideal of his century. Bismarck's critics may be right in many respects, but certainly he was not a conqueror of the Nazi type. He declined to annex one single inch of Austrian territory after a victorious "lightning campaign"; ridiculed the suggestion to incorporate Bohemia; called the idea of annihilating France "foolish and hopeless"; thought the Near East "not worth the bones of one Pomeranian musketeer"; and valued "Lord Salisbury's friendship higher than twenty African colonies."

Prussian sense of discipline, gift for organization, and respect of authority have added to the German character traits of servility, docility and submissiveness. Yet, at the same time, Germans are individualists, and their history is full of tribal feuds and *querelles allemandes* between rivalling dynasties, religious antagonisms and class struggles; the thirty political parties in the early 'thirties refute the belief that they are easy to lead.

Though Bismarck considered "dictatorship the worst of all imaginable regimes," and Nietzsche denounced "the madness of nationalisms," the course of history militated against the development of a true democratic spirit in

Germany; but even nations with a long and strong tradition of political freedom and democratic rights are not entirely "safe for democracy": the French First Republic ended with Napoleon I, the Second Republic with Napoleon III, the Third Republic with Marshal Petain.

Germany succumbed to Hitlerism after military defeat had humiliated her national pride, inflation had undermined her economic foundations, unemployment destroyed her social structure, and war and peace, domestic strife and world crisis, dissatisfaction and disillusionment and despair had shattered her moral values and broken her power of resistance. Could this happen in Germany only? We are witnessing a similar transvaluation and devaluation of all values in contemporary France.

One might reply that this explanation does not account for the fact that an entire nation has reverted to barbarism; but is this a fact? The last free elections prior to Hitler's advent to power yielded not more than 33 per cent of the vote to the Nazis, and even in the 1933 elections, prepared and accompanied by an unparalleled wave of propaganda and terrorism, Hitler failed to poll a majority.

Admittedly, subsequent plebiscites told a different tale; but what do they prove beyond the enormity of Nazi terrorism? Typically Ger-

man?—but the two Napoleons used exactly the same methods with exactly the same results.

Other facts and figures are more revealing: 250,000 prisoners in gaols and concentration camps, 250,000 exiles, dismissals of civil servants, university men and army officers, and executions whose annual number exceeds the total of fourteen Republican years. Not Nazi playwrights draw full houses, but the German classics, and theatre statistics are headed not by some faithful party member, but by Shakespeare and Shaw. Germany's best seller in 1938 was not *Mein Kampf*, but the Bible. Is Germany, therefore, such a hopeless case?

National Socialist anthems and hymns of hate may drown the Ninth Symphony; *The Myth of the Twentieth Century* may enjoy a wider popularity than *The Critique of Pure Reason*; the author of *Mein Kampf* may rule over a Continent and burn Heine, despise Goethe, exile Thomas Mann and imprison Martin Niemoeller. But would anyone in his senses dare claim that Hitler, Rosenberg, Horst Wessel represent the true Germany and her permanent values, and not Beethoven, Kant and Goethe, Heine, Mann and Niemoeller?

Naturally, not all Germans are Kants and Goethes. Nor are they all Hitlers and Streichers. A dualism goes through Germany, not

on geographical lines (Kant belonged to the "wicked" Prussians, and Hitler hails from "decent" Austria) and not on class lines; the dualism is in every German. No German (and no man anywhere) is perfectly good or completely bad; we are all Jekyll and Hyde; and the conviction that ultimately the good will prevail, is, perhaps, beyond the realm of logic, and rooted in religion or philosophy of life.

No one realized this dualism in the German soul more clearly than Germany's greatest genius, Goethe, who, in Faust and Mephistopheles, symbolized the eternal struggle between good and evil.

"Two souls, alas! reside within my breast."

Like Faust, Germany entered into compact with evil, not because she was fundamentally bad, but because, failing to find satisfaction in speculation and mysticism, and in a moment of disappointment and despair, she followed the seducer and sought happiness in "hastening from desire to enjoyment," and grasping at pomp and power, might and glory. Like Faust, she will one day awaken to disgust and remorse. Like Faust, the German will visualize true happiness only when renouncing the gospel of force, he will develop a new ideal and "stand on free soil within a people free."

KISMET

Oft have men's hearts by doubts and gloomy fears
Been vexed, and in their minds a sore distress,
—Whate'er their creed or station, down the years—
For that they understood not, nor could guess
The reason for this life importunate:
But those there are, courageous and sincere,
Who, in the course of time, sound proof and great
Have shown, of One to whom all men are dear.

Man's power to comprehend omnipotence
Unequal is, although he marvel can
How, labouring throughout this world immense,
Fate intertwines the lives of man and man,
And weaves a pattern with a myriad strands
From seeming chaos, formed by unseen hands.

P. M. JOHNSON

THE RISING OF ISLAM

BY ANNIE BESANT

An unpublished lecture, delivered in the Islamia College, (Aligarh?), 24 November 1901, at 9 a.m. Reporter: Ghasita Ram Kapoor, Lahore, Punjab, N. India. The notes were not revised by Dr. Besant.

BROTHERS: It is a great pleasure and happiness to me to come here, this morning, with the invitation of one of the leaders of your community, to speak to you a few words on the great faith you profess and on the means whereby that faith may become better understood, better appreciated, in the world at large. The subject is "The Rising of Islam," for this reason that Islam, today, does not hold so lofty a position in the world as some other faiths do. If you look back to the time when Islam was the leader in the West, of science, of philosophy, of thought—that time of great knowledge, of eminent progress, the eighth, ninth, and tenth centuries of the Christian era—and compare that condition of learning, enlightenment and power, with the condition of today, you will see how much restoration is needed. How much is to be done, again to place Islam in its right position in the eyes of the world. This is not peculiar. All the faiths, as we are now concerned with other religions of the

world, are going through the same difficulties and have to consider the means for their own improvement, for their own lifting.

Time has come when each religion must take its own purification, its own rising, in hand, and do for itself what no one else can do for it. But men of every faith must depend upon the world's estimate of the value of that faith, and it lies with each religious community to justify to the questioning spirit of learning intelligence, the religion which it professes, the place which it claims in the world. It is not enough to point out the great past, but the present must be made great and worthy of the past. In days gone by Mussalmans were leading the intellectual revival in Europe, and the Muslim community in many countries in the South of Europe had been the helper of learning and support of knowledge, carrying its own lamp in its own hand. Every religion has a special duty in the world, and it rests with the followers of that faith to spread their religion along the lines which

the Teacher of that faith had laid down.

Now at first I have to put before you, what seems to me to be the great work of Islam in the world. Then I want to put to you some of the prejudices entertained against it by the outer world, and suggest to you means by which these prejudices may be removed, for they arise out of ignorance, out of non-essential being taken for essential, exaggerations taken for truth perceived of religion. Lastly, I want to suggest lines of activity, which I believe will be useful for the lifting up of Islam in the world's eyes; this is absolutely necessary, for Islam ought to be one of the great factors in the future elevation of the world.

THE CENTRAL TRUTH

First: Devotion as the great characteristic duty of all, this religion of the Great Prophet is to proclaim in the world; by that I think no doubt can arise as to its proclamation of the supremacy of God, as the One ruler, the Sovereign, the Guide, the Master of the universe. God alone and none other beside Him. And it is the supreme duty, which is placed, as it were, in the hands of Islam to proclaim the unity of God, as Ruler, as manifested Sovereign of the universe. In the Quran is this declared and every Mussalman repeats it day by day, as the very

basis of his faith. There is no God but God, that is proclaimed in the sacred Scripture of Islam in words which yield to none, in clearness, in definiteness, in beauty and in poetry. If you are familiar with your sacred book in its own language, the translation of it must to you be unsatisfactory and carry with it less charm and power than the original words convey; but even supposing that you take it in the form of translation, in English words, still you have here this proclamation, which must strike you in all its beauty, in all its greatness, in all its nobility, in all its praise of God. You find the unity of Godhead thus proclaimed. "God is one, God is eternal, the most merciful King..."

There is the central truth, and it seems to me to mark a special characteristic of Islam, among the faiths of the world. God is the One, is the Ruler, is the King. It declares that the rule of God is the one rule in the world, that whatever authority there may be He is the only true authority and all others are but the agents of His Will. And you may remember how strongly that comes out in the chapter given after the great victory by the Prophet, when it was declared in the revelation given to him that it was not the army that conquered the enemy: it was God who conquered the enemy; and that it was not their swords that slew

their foes: it was God who had slain their enemies. This is vivid realization of God. It is very strongly given in every page almost of the Quran, that He is not far off; He is not at a distance; He is not cursing; He is the ruling power. Men are but His agents: His hands whereby activity is carried on. This is the great truth, this is the living truth in the mind of a Mussalman. Among the nations of the world, among the religions of the world, among the faiths of the world, there is not such practical realization of this constant presence, as an energizing force, as in the believers of Islam.

GREAT MUSLIM TRAITS

It is truly said by one of the western psychologists that belief is measured by the influence that it has upon the action. If you bring a Mussalman's beliefs to the test of action, you will find that they are very strong indeed. I will illustrate it by two instances. One is an everyday instance that occurs in the offering of the prayer of every Mussalman. Wherever he may be, even if surrounded by men of other faiths, he observes the hour of his prayer, feeling the presence of God overpowering the presence of men. This is a thing that should be studied for practising obedience to faith. It is a most admirable trait in the Mussalmans. It is an admirable example to many other

faiths of the world and to men who feel sometimes the presence of men more powerful than that of God, who see the human presence more than that of the Divine and think that the duty towards man is more essential than the duty towards God.

Another trait that may be seen frequently is the Muslims' fearlessness to face death when fighting for their religion and defending their belief and religious interests. They have faced an army without weapons, and also against European artillery, where even death seemed certain and inevitable. They have always pushed forward and onward without trembling and without a trace of fear. They go to their death, because they believe in the word of their faith and the promises that it gave. When you find such characteristics in a faith you cannot say that the faith is not a living faith.

PREJUDICES AGAINST ISLAM

There are, as I have said, many prejudices against Islam in the mind of the outer world. If you examine these, you will find that they are entertained partly on account of ignorance and partly because of special conditions having brought about particular results. The attacks that are based on ignorance and thus made against Mussalman peoples, are with respect to women, with respect to slaves, with respect

to gentleness of conduct. Now what is wanted in order to do away with these prejudices, is to make the true teachings of the Prophet more familiar than they are to the outer world.

One should remember the difficulties under which the Prophet made many converts to the faith of Islam, who were before their conversion living lives to a great extent barbarous and brutal. This is to his honour; and peace be with him. He changed the belief of many. He changed the belief of the people for whom he brought the message. If there seem to exist many faults, these faults are the faults of the followers of the faith and not of the Prophet himself.

Take, for instance, the position of women. In the Quran over and over again tenderness and justice are shewn. In the laws of property, in the laws of inheritance, in the laws of divorce, the rights of women have been stated, with proper justice, while in Christendom they are not so. The marriage right, the property right and all property right of dowry, in the case of divorce, according to the law of inheritance, are to be paid by the husband. The husband is bound to pay, when divorcing his wife, the dowry and all other rights of property, by which she may pass her helpless days.

Now, there is the question of polygamy that you have to face and

consider. You have to shew to the world that the law of polygamy was not really meant for the Mussalman community, when trained and peaceful. It was necessary for the building up of the nation and necessary also in the time of war and turmoil, in order that women may be protected. No doubt, in Christendom, they have monogamy but also prostitution prevails, and they are not justified for this very reason to reproach others who have polygamy but have very little prostitution. Note that polygamy was allowed in the time of war to prevent prostitution. It was allowed only to enable men to rule their passions. The Prophet was trying to train his people in that way, by limiting polygamy and making definite rules for it. Then what is the law for polygamy? It is that unless a man treat his second wife with the same love and with equal justice, he is not allowed to have a second wife. Very few can follow this rule, very few can love more than one woman with the whole devotion, tenderness and absence of partiality. The law laid down by the Prophet was intended to save his community from that miserable state of degradation that we do see in some countries in the present time. The majority of the people are in favour of monogamy, that is, they are in favour of one man united to one woman. That is true. Truly is it better to have responsibility of

one woman than of more. I am myself in favour of monogamy, the marriage of one man with one woman, but do not reproach others for legalizing the law of polygamy under certain and definite circumstances.

Now you need also to shew your position with regard to the slaves, the other reproach which has been thrown on Islam by the followers of other faiths.

No doubt, to keep slaves and the trade of slaves is the action, is the characteristic, of the most uncivilized people, but in Islam, in the same way as in the case of women, certain laws have been codified by the Prophet by which the slaves can be made free, when they repay their cost. The treatment which is to be given to the slaves is just and fair. They are liberated when they desire. The owner can only demand his price, but on being set free, the slave can have his share of the good that God has given to the master. When you read the history of the Mussalmans you find many men who were slaves rising to a position, to power and dignity. You do not find among the Mussalmans the contempt with which too many Christians look on others: on men of other creeds, or because they differ from them in colour, which is not the effect of character but that of climate. On these points, then, you have prejudices to remove, and they may be removed

by spreading your history and your literature.

That brings me to another prejudice which has some foundation. In fact, it seems to me that it must be taken up by you, in order that it may be got out of the way. It is that Islam is exclusive in its own language, and violent in the way it praises itself and endeavours to make converts by force. It is quite true that in the early days it was necessary to build the empire of Islam, and it was built up by the sword, by the strong hand. Anyone who reads history, knows that there is this one method in the world, and among all peoples it is admitted on all hands. The same was followed by Islam. Just as among the Hindus, there was a warrior caste, the Kṣatriya, whose greatest duty was to fight and they fought righteous wars, so was it necessary for Islam to subjugate their enemies, to keep discipline, to preach their teachings. The later teachers of Islam have laid it down, in interpreting the meaning of the Quran, that those who have no faith in their revelations be taken as infidels, as unbelievers, and that they should fight against them; that they should fight when any one of another community attacks them.

THE PRINCIPLE OF TOLERANCE IN THE QURAN

But if we read the whole Quran, we may pick out one or two phrases on the question of fidelity, and these

were intended for special occasions only. And we find in this book of Islam, not the infidels, not the unbelievers, but the prayer. There is the teaching of truth, of toleration. But these teachings are entirely ignored. What is Islam? It is resignation to the Divine Will, self-surrender to God: the giving of oneself to God, that is the right meaning. You find also written in the Quran, that there is but one religion of Islam. There is but one religion. But it is also shewn in passage after passage that there have been many Prophets, many Teachers, many Apostles, and that all those are to be regarded as teachers of the only one religion; teachers of the one fundamental truth, resignation to the Divine Will, giving oneself to God. It is written that Ibrahim was one of those teachers of religion, although he lived long before the great Prophet Muhammad. It is written that all the different Prophets sent to the world were preachers of the one religion and all of them are to be honoured and to be respected. You find in the Quran a long list of the names that are to be respected and all those are declared to be the Prophets, teaching the one religion. On several occasions it is written in clear words that distinction should not be made between the Apostles and the Prophets; they are to be accepted without distinction.

Such is the teaching of Muhammad himself. Such is the tolerance, such is the broadmindedness, and such is the liberty. There is but one religion and all great religious teachers are to be recognized as its Apostles. It is said that Muhammad making the statement on religion takes up certain special religions as his own. He takes those who profess the religions that believe in God. He takes those who are Christians, those who are Jews, and all those who ever "believeth God and doeth the religious rites." "They shall have their reward, they shall be happy after death and others shall have to be aggrieved." There is shewn universal tolerance, which goes as far as the words can go. He mentions those with whom the religion came into contact, the Jews, the Christians, and all others around him, because they also have their Prophets, they also have their Scriptures. Those who believe in God and do what is right, they shall have their reward. Over and over again this is repeated. In another passage he says that all men should be of one nation and they are said to be of one faith. One may ask how is it that there are many faiths and many laws. No doubt there are many laws and God has given them to different men; but men shall be judged by their own law and not by another. On the Day of Judgment each man

shall be treated according to his own beliefs. There is the true spirit of tolerance, broadmindedness and liberality. God who alone is the complete truth, shall declare, on the Day of Judgment, when all men shall gather before Him, regarding each man according to the teachings that had been given to his own faith. This is a universal principle. I declare this is a universal truth and realize that there is no other statement. If there is any other statement, that was only for the time and not for ever. It was only for a time suited to the necessity of the moment and not universally obligatory.

Wherever you have statements that are conflicting, you must translate them similarly in the light of broadness and not narrowness. These great principles of toleration are declared by the one faith which is concerned in submission to the Divine Will. Those who embrace Islam understanding the meaning of the great Prophet, they follow him. They are not unbelievers, they are not infidels; they are not entitled to the condemnation which is pronounced for the unbelievers. It is said that there is no distinction between Prophets of the faiths. Reject not one and acknowledge the other; because they are sent by God. No more reject them. Hindus must not any more reject Muhammad than the Hindus must reject Christ; the Mussalmans

must not reject S'rī Kṛiṣṇa or any other great Prophet or teacher of any religion. All must honour every Prophet and follow the special one who appeals to you. It comes out not only in the proclamation of the one faith or one religion, but also in the very clear words which are applied to unbelievers and to infidels. The followers of the religion have often forgotten to express the definition of the word *infidel*. It does not mean anything but the evil-doer. As the Prophet has himself declared, every one shall be judged on the Day of Judgment by the definite rules of his own religion, shall be judged according to his own beliefs. The declaration is made over and over again. There is no difference between male and female but each shall be rewarded according to his or her own works. In the description of infidels it is also said that those shall be punished whose doings are not good. Those shall be punished on the Day of Judgment whose conduct is evil.

APPLYING THE PRINCIPLE

It is true that there is but one religion, and that the religion is a surrender to the Divine Will. But it is also true that it takes many forms in the world. These forms must live in peace side by side. Those who follow the Christ, who follow Muhammad, who follow Zoroaster, and who follow the

teachings of the Manu—all must learn to live peacefully side by side, having the one Father and doing good to each other, as His children.

This is vitally important in India, otherwise India can never be a nation. Here in India you have a vast majority of Hindus; you have a very large but important population of Mussalmans, some 50 millions, and they are as much Indian as others can be; you have a very small minority of Parsis, a useful and honourable community, who have as much right here as others; and you have a small minority of Christians belonging to the faith which cannot yet be recognized as Indian. Here the main religions are Hinduism, Islam, Zoroastrianism, and then there are the Jain, the Sikh, and so on; these are the constituents of the great Indian nation. Only they should learn to live together, otherwise there is no future for India. Instead of trying to convert each other, you must try to understand each other, to reverence each other's teachings, to revere each other's Prophets. There ought to be no difficulty on the side of Hindus; and similarly, there ought to be no difficulty on the side of Muhammadans, whose Prophet has taught that all the Apostles and Prophets come from God and no distinction ought to be made between them.

I must say now what is next wanted for upholding Islam. It

is that you should translate the great writings of your past and make them familiar to the modern world. Go back, then, to the time when Islam was the leader of learning in the West. Islam may be made great again, as it has been.

LINES OF WORK TODAY

Now the people say that Islam is against learning, against knowledge, and against education; that her people are backward and do not care for education. But is it forgotten by Muhammadans that it was the followers of their Prophet who brought science back to Europe, when Europe was lying in the darkness of the Middle Ages? Universities were established in different towns of Southern Europe by the Moors. From these the Christians, the Greeks, came to learn science and philosophy and became acquainted with Arabian teachings. It was from these Universities that the light spread through Europe and made the revival of learning. It was through them that the Greeks learned astronomy, mathematics and chemistry. Part of the great conflict between science and religion in Europe grew out of the science brought to Europe as a part of the teachings of Islam.

Now there are many books of philosophy and science that were written at the time. These books

are protected in the libraries of Christendom. Few people know about them. A very few learned men study them. The books of philosophy written by the great teachers in the eighth, ninth and tenth centuries should be translated into the English tongue. The books that were written in Arabic were translated into another script and they remained buried in the library of Egypt. I speak so because I do not read Arabic nor the other script. Fragments of Mussalman philosophy have been translated by western learned men. Very little is known about the teachings of the religion from these fragments. They are not sufficiently understood. They should be fully translated into the most widely spoken tongue of the world. There is very little known about the religion in the West. I know from the fragments I have read that it is a system of philosophy which was once very wide. Learn the metaphysics that is justified in religion. Every man must read the philosophy of his own religion.

There remains the reconciliation of the popular teachings of the Prophet and the popular teachings of Hinduism. These popular teachings, we are told, cannot come together. They come out from different religions, from different types of men. But the philosophical teachings in Hinduism, and the philosophical teaching of your

great Mussalmans, are identical. I have read something of Arabic which is just identical with Vedantic learning. You find many problems of Vedanta in Arabic philosophy. Then you have different popular teachings and different ceremonies of your religion, that are also identical with those of other faiths in appearance and performance. You should translate them and popularize them; it is a disgrace to the Mussalmans that they do not make popular those writings of their great teachers. In this country, where Mussalmans and Hindus make the bulk of the population, why should not be introduced in the universities the teachings of Hindu and Mussalman philosophy, instead of European philosophy? Indian universities teach the philosophy of German, English and other authors. Why should you learn the philosophy of Tyndall and Huxley? You should learn the philosophy of your own religion. The Hindus should learn their own philosophy in Samskrit and the Muhammadans in Arabic. Why do you not ask the Government to introduce your own philosophy in your own university instead of Christian philosophy? We have already asked the Government from the Central Hindu College, Benares, for the same and have made suggestions. We asked the Government that, in the philosophy course, there may be introduced Samskrit philosophy for

the Hindus and Arabic philosophy for the Mussalmans, so that they may be taught not only the philosophy of the West, but the philosophy of their own faiths.

EDUCATION IN INDIA

That brings me to the other points. Having translated all the works, we come to the question of education. Now this of course I want to speak to your community. You have got one college at Aligarh. It stands to your credit. You have laid the foundation for religious training in your own community. I have read that Mussalmans are given here their religious and moral education, which is vitally important for the religion. We should teach our own faith to the children of our own community. Like to Aligarh College, is at Benares the Central Hindu College, where Hindu children are given the education of their own faith. Everywhere, through the country, we want to see the boys brought up in their own religion and morality, so that from their early childhood they may become familiar with, know and love their religion, and that they may have their characters based on the doctrines of their own faith. That building up of character by education is vitally important for every religious community.

Have you ever thought why these Englishmen, the inhabitants

of a very small island in the western seas, are growing dominant in the world, and ruling over and upholding so mighty an empire? They are the inhabitants of a little island in the western seas, no doubt, but they are spread over the world. They have like others many faults of course. But taking them as a whole, they have the national character, they have an upright character, because they are trained in morality in their own schools. They are trained there to be moral, to be brave, to be truthful, to be just, to be patriotic, to be pure. Teach the boys of your community the qualities of your national character. They will come out as national men, with these qualities, and not as you find them now. You will come to know how national faults emanate. If you go deeper into the qualities of an Englishman, you will admire them and imitate them. You will see that he tries to do his duty according to law, he tries to be honest, he tries to be impartial, to be fair. He tries to work for his country, upholding high her name and her honour. These are the manly qualities that give the English their supremacy, no doubt. Build similar qualities into your boys. Teach them to be brave, for they inherit this quality from their ancestors. Teach them to be upright, honourable, true, and tell them about their future. Tell them to shun

all corruption, in whatever place and in whatever capacity they may be. If you will do that, India will rise, will grow stronger and will be more honoured than it is today.

The position of the community does not depend on Government favours and Government affection and Government partiality. If you have partiality from the Government you will not be profited by it, for partiality means injustice, and wherever there is injustice there is failure in the future. You can only uphold the success by your own faculties, by your own merits. Your national character is bravery, and so the Mussalman community must stand high by its merits, and not by favours. I am telling you exactly the same that I have been telling my Hindu brethren, as I constantly preach to them, for there is nothing more fatal, I believe, than to sit down and complain that they have no power, they have no authority, they have no position. This is the way that children cry. Men must make their own character and not look for favour.

I PLEAD TO YOU . . .

I have already pleaded to you to raise your community, as it can be by education, by familiarizing with your rules, with your principles, by translating your philosophic literature, by publishing the lives of great men, which shew the toler-

ance, broadmindedness, and high-mindedness of the Prophet whose name you honour.

I plead to you to learn to love and understand other faiths as the brothers of Islam. I plead to you to show respect to other faiths as you are ordered to shew respect to the Prophets of other religions, say, to Jesus, Moses and Kṛiṣṇa. Respect all these great men of other faiths as Prophets and Apostles. Have that liberality by which the Mussalmans achieved supremacy in the past—the liberality of the Teacher whose name is revered. I plead to you for one, to do away with all this religious antagonism, not only between religion and religion but between subdivisions of each religion in turn. Make your religion as inclusive as you can and not exclusive. Include within the circle the love of other religions, but in doing that do not forget that you are weakened by your own subdivisions. Send better soldiers in the field with your religious feelings and discipline. Love the followers of Islam as brothers although the names of their sons may be different from the names of your own. Hate not the Sunnis, and the Sunnis should not hate the Sheas. If you hate them you will exclude them from the circle of your faith. Do better to grow strong by including than by excluding. Thus learn the modern thought, and not the so-called ancient thought and

ancient words, which are not of the Prophet but which are of his followers and so are battle-cries. The words of the Teachers should not be as war-cries but words of peace. Let us love each other's faiths as the Prophet revered other Prophets. Let us never say a hard word of other faiths nor use contemptuous terms. All men should believe, there is but One God, whatever His name, to the Hindus Brahma, to the Muhammadans Allah, and the Christians may call him the Father, the Jews, Jehovah. There is but One, none beside Him. Let us then worship the same God and learn to love each other. Then we shall gain religious peace, instead of religious war. And as we hope to meet in One God, we shall not quarrel on the way.

THE QUICK AND THE DEAD

Pause a moment to consider the statement, "And He shall come again with glory to judge both the quick and the dead."

Krishnamurti has said: "In all the world there are only two kinds of people, those who know, and those who do not know; and this knowledge is the thing which matters."

These two are one and the same. The quick are those who know, who are conscious of the working of God in the universe. Earnestly they are endeavouring to aid Him in His work. They are striving to learn the lesson of gentleness to their younger and older brothers, and to the world at large. They desire to offer each task on the altar of Love to be consecrated anew before the Great Hierarchy. They are aware of the great necessity of concentrating all energy to attain quickly. Their feet falter, yes, but there are yet many rungs on the ladder to climb.

The dead are asleep to the working of the Plan, to knowledge, to the glories of the world. They have not realized the call of their birth-right. They do not know otherwise, many of them, their eyes are immersed in darkness.

Many of them do know better though. Many of us have our eyes veiled to Life by a sheer lack of will to realize that higher plane within. Are we going to have Him judge us among the dead? Are we going to retard the work of the Almighty? Will we take a back seat, and not drive forward for Him?

Let our lives be purified and illumined by the Light of His Presence that we may continually be breathing forth His Power, and living in the beauty of His Love. Then, when He comes to judge the world, we may be counted among the vast army of the quick—the dead being outnumbered by the living!

LUCIA MCBRIDE

THE MONTESSORI SYSTEM

BY C. JINARAJADASA

Address on 2 February 1941, at the closing of the Second Montessori Teachers' Training Course, at The Theosophical Society's Headquarters, Adyar, Madras.

DR. ARUNDALE, MADAME
MONTESSORI, AND FRIENDS:

I TAKE this opportunity to give my testimony to the unique significance of the Montessori system in one aspect which I think very few have so far discovered.

The story of educational method is a fairly long one by now; so far as the West is concerned, it begins with Plato. Then there is a gap which is ended by the great Swiss educationist Pestalozzi and by his co-worker Froebel. Then, after many reformers, we have Madame Montessori with her significant discoveries.

Much has been written concerning educational methods, but Madame Montessori has contributed to the whole subject of education an idea which is utterly revolutionary, not only of education but of every possible conception concerning life. I recall vividly a dozen years ago when conversing with me she described how she noted that her method not only induced changes in the child, but that changes were being produced in the teacher also.

A mysterious process of change was being originated in the teacher *by the child*. To describe this remarkable process, induced in the teacher by the child, she used a most significant phrase about the child, that he was: *un piccolo Messia*, "a little Messiah."

This new conception is that the child is not merely an entity who is to be educated, to be given a message concerning life by the teacher, a message derived from the generations of the past, but that the child himself has a message to give to all, and especially a message for the teacher. When one understands what the message is, one discovers that something unexpected and intriguing is being produced in the character of the teacher. For, as the child is observed with the Montessori technique, with that sense of dispassion such as one uses when one observes a rose-bud blossoming into a flower, that attitude brings about a change in the mind of the teacher. This change can be described best by saying that the teacher becomes intuitive. The teacher thenceforth

to every individual who joins The Society that he is undergoing an expansion of his consciousness and that he gradually becomes cognizant, even in his waking consciousness, as perhaps he may not have become conscious before, of the universality of this Brotherhood of Humanity. There is nothing which is more vital than the First Object and all that it implies for every one who subscribes to it, and of course every single member of The Society does so subscribe.

I remember when I was at Taormina, in Sicily, and had the experiences which I have recounted to you before of a unification between myself and the orange-grove which was below the hotel where we were living. I realized that unification had its immediate origin (because there are always remote origins extending back through thousands of years) in my admission to The Theosophical Society, which moved me profoundly, which gave me a sense of mental and emotional exhilaration which, as it were, closed one period of my life and opened another.

AN OBJECTS DAY

I feel it is of the very highest importance that this blessing of an initiation into, of realization in the waking consciousness of, the Universal Brotherhood of Humanity should be not only stressed at the time when the individual joins but

should constantly be brought to his memory, and I think that every Lodge should have what we might call an annual "Objects Day," during the course of which every member becomes reminded of what each Object is designed to mean to him, and has meant to him. I think if there could be, after an insistence on the consciousness expansion caused by acceptance of the first of the great Objects of The Society, a pause for recollection, then the individual would find himself remembering that which perchance he may well have forgotten during the passage of years, for familiarity tends to blur memory. I do not want to say that it breeds contempt, but I do say that it tends to blur memory, and there is always a danger for every one that he descends into mediocrity however much he may from time to time possibly have been lifted up into the heights of his being.

I am very much afraid that the average member finds it increasingly difficult, as the years pass, to recall the thrill which accompanied his admission into membership in The Society. I think that an individual who joins the Esoteric School finds it increasingly difficult to recall the thrill, at a somewhat higher level, of his admission to the Esoteric School; and the same is true of the individual who is placed on probation by a Master, or is accepted, or who enters the

Great Brotherhood in its lower reaches. Each of these expansions of consciousness is a marvel and should have been recognized as a marvel at the time of its occurrence, but unfortunately, owing to the fact that life is continuous movement, we are always in danger of moving away from that which we have not really mastered as we seek fresh experiences, fresh sensations and fresh satisfactions.

Now there is no doubt about it that membership of The Theosophical Society can give us all we can possibly desire before we move onwards into the inner reaches of the Movement. We do not take largely enough, eagerly enough, sublimely enough, the occurrences which open out to us tremendous new vistas of Reality as we join The Society and live in our membership of it. I am very anxious, therefore, that this first of the great blessings of membership of The Theosophical Society should ever be remembered, and should be constantly brought to the remembrance of every member of The Society throughout the world. Of course it would be useful if member after member would get up in his place at the Lodge meeting and describe very, very briefly all the splendour that he felt on the occasion of his admission into The Society, the splendour which he may not actually have felt at the moment but which sooner or later he did feel.

II. A GREAT UNDERSTANDING

Then the second blessing consists in a great understanding, which is covered by the Second Object of The Society, an understanding of the forces which move the world to brotherhood, and a comparison of one force with another. There can be nothing more important than to be able to perceive the nature of the forces which are slowly but surely moving the world to a conscious realization of the supreme fact of life, namely, this Universal Brotherhood of Life.

The forces referred to in the Second Object are Religion, Philosophy and Science. Of course there is no real distinction between the three. We make distinctions, because we live in compartments, but there is no essential distinction between religion, philosophy and science or any other field of truth.

III. A GREAT DEDICATION

First, therefore, we have a great initiation, or shall I call it a great intuition; secondly, we have a great understanding; and that brings us to the third great blessing of membership of The Theosophical Society, namely, a great dedication, which consists in our very real enrolment among the seekers after truth. The expansion of consciousness contained in the great initiation of conscious entry into realization of the Universal Brotherhood of

Humanity, this awakened intuition, is the first step towards the dedication. The second step is the understanding of the forces which move to Brotherhood. From these two comes the great dedication to Truth, to a search for truth and to an understanding that the search must be ceaseless, for one can never stop short at any truth, since no truth is the whole truth. Truth is a universality, the nature of which it is impossible for us to conceive; so that it is on the search for truth that we lay emphasis and not on the discovery of it.

CEASELESS MOVEMENT

We are all of us wanderers, and while we feel overjoyed when some shadow of the Universal Substance of Truth impinges upon our consciousness, so that we feel illumined and awake in our higher consciousness, the time must come when we feel we must move away from that truth, which seemed so sublime and so perfect, because it is not enough.

One has, of course, ample evidence of that restlessness, that divine restlessness, in the way in which every individual, before birth into the outermost world, extricates himself (the phrase is, I think, on the whole appropriate) from the heaven world in which his delight is almost immeasurable. You know what the process is from the dropping of the physical vehicle, through

the various lower stages into that creative heaven world, at whatever level that heaven world may be, where he realizes to the fullest possible extent of his power his own Divinity, and of the limitlessness of that Divinity, and of course he enters into what he must regard as an eternal ecstasy. But the time comes sooner or later when it is realized that the true delights of heaven are not thus to be finally achieved by him and that elsewhere must be sought the road which leads to a delight far more enduring. So the desire comes to the individual to leave his heaven world and to find his way back to earth and to face all that earth means, in order that he may make this heaven world more permanent, however permanent it may have seemed at the time. Thus he becomes a pilgrim once more. Thus he descends from the heaven world once more and then moves onwards and onwards and onwards. Even when down on the physical plane we feel we have discovered an eternal truth we must try to realize that, in fact, it is but fleeting.

I remember so well when first I saw the Master K.H., who gave me my early helping. I felt I had come into touch with, was gazing upon, a Being of perfect Divinity, absolutely divine in all His nature. He was the *alpha* and the *omega* of evolution. And yet, as time passed, and as I think of Him as I

know Him now and compare such realizations I have today with the realization I had then, I see how really little I could see of His stupendousness; and I can see, therefore, how little in truth I see today of His stupendousness, how infinitely more there is to see than I can ever see. What I am saying about the Master K.H., I can say about every one of the Elder Brethren with whom I have had any contact, however fleeting. They are, however wonderful, however marvellous, however perfectly inspiring, infinitely more than all I could understand about Them.

Now all that which is so profoundly true in these inner worlds is no less profoundly true down here where we are. While it is necessary sometimes, for the purposes for which one is sent into the world, to be dogmatic, to assert, to declare positively, at the same time one knows very well that all the dogmatism, all the positive assertion, all the certainty, is as nothing compared with the Truth. When one looks upon other people, who perhaps are making contrary assertions and are dogmatizing otherwise with other certainties, one realizes that they have their place in the whole scheme of things just as any one of us with his dogmatisms and certainties has his place.

I believe in the war. I believe that victory will come to Britain.

I believe that freedom will come to India. I believe that this is the beginning of a new era for the world. Thus is it my dharma to speak, so must I understand in order that I may strive to carry conviction. And in my own particular case, as probably you can know, my dharma will ever be not to unfold by degrees, little by little, stage by stage, some universal truth, but to speak the word at any moment, at any time, in any place, which I deem required to be spoken. And while I am as strong as I can possibly be for the war and all that the war means, and for the victory out of the war and all that it is to mean, and India's freedom and all that that is to mean, who knows what may be my next assignment? Whatever it is, I can incarnate it in my own small, humble, restricted way just as God incarnates every difference throughout the world. So do I hold lightly all I have to do and say, and if there are those who disagree with me, well it is really of no importance. My business is not so much to be certain as to try to be faithful, and some day perhaps it will be realized—perhaps many of you realize it already—that there is no hypocrisy in such an attitude. It is only a matter of reflecting the truth through one coloured glass today and through some other coloured glass tomorrow, and through yet another coloured glass the next day. I think I know what I have

to say, but I never ask anyone to believe it. It is the business of each individual to have his own beliefs and to try to remember that our own personal beliefs do not very much matter, are not of nearly as much significance as we think them to be even though we have the duty to cherish them.

WE ARE A DYNAMIC SOCIETY

All this is part of this third blessing of enrolment among the seekers after truth. We must seek and seek and seek and never stop short from our seeking. It is through that constant seeking, that unceasing movement, that The Society gains its vitality, its power to last through the changing circumstances of the outer world. We are not a static Society, we are a dynamic Society. We have no dogmas, or doctrines or conventions. I should hardly like to say that we have no traditions; but indeed have we blessings, and the blessings bestowed upon us must become active in us. As we appreciate the nature of the blessings, and as we use them dynamically and not statically, so will The Society live and grow. There is no question of going back to Blavatsky or even forward with Blavatsky, or back to Besant or forward with Besant. Each one of us has the blessings of The Society and Theosophy, and can very well be reverent towards those great members who

have utilized their blessings splendidly, according to their own understanding. But the work of each one of us is to look his blessings in the face and cause them to change him into a larger Self, one after another.

I am afraid sometimes of the books, the classical literature of our Society, the books we publish from time to time dealing with various aspects of Theosophy, written by Theosophists. I am afraid lest any book become a dogma when it should be nothing more than an incentive. I am afraid immediately any mantra is uttered, when any chanting is used, lest he who utters the mantra or chants may become imprisoned either in the mantra or the chanting or in the singing or in the ceremony, or may be imprisoned in a repudiation of the mantras or chantings or singings or ceremonies. I am afraid of our members coming to a conclusion, coming to a full stop, when their pathways should be beset only with commas at the most. I think that if we realize our blessings a little more clearly and use them a little more to change ourselves, there will be less danger of our remaining where we are, be it in the past or be it in the present.

A SUMMING UP

Let me recapitulate these blessings. The great initiation or intuition of a conscious entry into the

Universal Brotherhood of Humanity. I do not go further than humanity because the initiation itself officially stops short with humanity; yet some day the Object will be changed, and we shall say "Universal Brotherhood of Life." The general body of our membership is not yet ready to say it, but some day we shall say it. That is the first step in our expansion of consciousness caused by our membership of The Theosophical Society.

The second step is the understanding, as we go down into the roots of life, that there is but one great Root, however many branches may be derived from it as we move upwards into the sunlight. That is the second stage, and the two stages together fit us for the third stage, for that wonderful dedication which takes us upon an Eternal Quest, a quest of ourselves, of the real ourselves even though sometimes it may seem to be a quest of something external to ourselves.

I should so much like it if some little reminder could be prepared of these blessings, or any other blessings which may seem to be more true to any individual member, so that there may be that constant reminder, so that every blessing may be used to the full, a proven and splendid and most potent force to help the member on his way. If, as I said before, one meeting in every year could be assigned by every Lodge to a remembrance of the blessings of membership in The Theosophical Society (each Lodge might frame its own blessings), then I think we should have a more virile Society, more worthwhile members, more enthusiastic members, more stalwart members, members less likely to find themselves so much drifting away from the realities of membership that they drift back into the obscurity out of which they had the courage and the power to emerge when they joined The Society.

AN OFFERING

Of all my miseries, I give to thee
My scorn of all their pains;
Of all my sorrows, I give to thee
Their sweetest gains.

Of all the nights, I give to thee
The radiance of the comet bright
Trailing behind it a radiant band of silver light.

L.

BY BERTRAM KEIGHTLEY

This is the first of a series of articles (begun in the January 1941 issue of *Review of Philosophy and Religion*) in which the author proposes to deal with the problem of discovery of Truth from the opposite viewpoints of Religion and Science. In the present article he has dealt with the viewpoint of Science especially as expounded by Sir Arthur Eddington.

UNQUESTIONABLY we are *here*, we are living *now*. How then shall we live: How look upon our living: How face and guide it best?

These are questions which all men and women alike are confronted with: questions which each must needs answer, not in words merely, but in action also. Each must, and actually does, whether clearly and consciously or blindly swayed and driven by deep-rooted instincts of which he is mostly unaware, or at least but very dimly so. It is clearly, however, our duty, as intelligent, reasoning beings, to endeavour to grasp and understand what we are doing, why we are doing it, and to what end or purpose.

All kinds of alternatives are offered, are put before us, from various sides, and choose we *must* whether thoughtfully and deliberately or blindly.

Amidst the welter of confusion which surrounds and torments us

it seems to me useful just now to consider our Living first *as a choice*—since that is the form in which we are most often and popularly asked to face such questions as the above; for instance, Living for *others* or for *self*; for God or the Devil, as religion urges; for Truth or Falsehood, as science would urge; for our own country or Nation, or smaller community, or for "Mankind," humanity as a whole, and so on; an almost inexhaustible series of what I may call *polar opposites* in *all* fields of living, of action, of thought and creative work.

I propose in the following pages—so far as I can—to try and throw some suggestive light upon the problem of *choice, as thus presented* under the formal terms of "Spirit and Matter" used merely and only as pointers, in the most loose and general manner, for the purpose of these pages.

Taking then these terms, Spirit and Matter, in this purely *symbolic*

sense as containing—which they most truly and actually do—all such polar opposites, let us consider them more closely, choosing as especially typical for this purpose familiar and significant to all: Science and Religion. Science because it is still today more than ever the most potent overt factor in the outlook and attitude of the great majority of intellectually awakened, thinking men and women in the West; secondly because the glamour of its achievements, its intellectual no less than its material achievements, in its own chosen field of the study of "matter," not alone dominates the West but is further penetrating extensively into men's minds and lives in the East also.

The essential point that the questions which are asked at beginning of this article are intended to set before such readers as it may find, may be further outlined in a few words. In the welter of confusion, of intensely divergent, conflicting and mutually cancelling outlooks and viewpoints, which is so rapidly making our modern world into an almost unmitigated hell for *all* thinking men and women, endowed with any sympathy and imagination for their fellow humans, I am convinced that, in final analysis, there are only two standpoints or starting-points to choose between *in seeking* for a solution. These are the "polar opposites" al-

ready mentioned, which may be likened to the poles of a bar-magnet and named, crudely and tentatively as has been done, the poles of Spirit and Matter respectively. For all this world-destroying welter of confusion and almost total despair arises, mediately or directly, out of loss or failure to grasp firmly the *nature* of the opposition between these two poles: not only in the conscious, deliberate thinking of our wakingly active minds, but even more dangerously in those deeper regions of human nature, which modern psychology is gradually unveiling to small, though very imperfect extent, for those who have ears to hear and eyes to see with.

For the root key-note of these terms polar opposites, no less emphasized in the suggested analogy of a bar-magnet, is the sheer *fact* that in final ultimate analysis Matter and Spirit are for ever *inseparable*: for ever *one and united*, however hidden and veiled from our intellects their oneness and unity may be.

As the world appears now to one who has, for over sixty years, devoted his life to study, observation and thought upon the content and bearing of the world's thought, irrespective of any or all limitations or restrictions of any kind, I propose to try, in these pages, to focus as best I can, the conclusions which have forced themselves upon me:

conclusions issuing in the questions that I have raised or hinted at above, so far as may be possible in the space available. Nor are these conclusions by any means my own solely: rather they are a summing up of the fruit and labours of many minds and therefore to some extent will, one hopes, embody some little of the fine admirable work, which is now available and easy of access to those who wish to profit by it.

The two poles which are here termed *Spirit* and *Matter*, find their most thoroughgoing and outspoken expressions on the one hand in those who may be termed *Mystics*, in the deepest, widest, universal sense of that word, and on the other in this present dominant mental and emotional attitude of the "scientific" world—which however I should prefer to term "orthodox" and "academic" scientific world, so as to emphasize strongly the attitude common both to "Science" and to "Religion," in their respective orthodoxies: namely, the attitude which claims to be the sole and only possessor and teacher of "*The Truth*" either dogmatically and overtly, or (often) almost unconsciously and as a matter of course.

To those taking either of these attitudes, whether merely from habit or from honest conviction, these lines are *not* addressed. But to the many, the rapidly growing host of men and women who in-

stinctively and deeply feel that such an attitude is wholly inconsistent with either the real love of Truth, or the honest search for it—to such these words are directed and for them they are meant.

Let us now leave preliminaries and come to business. I propose to begin with the *Pole of Matter*, which of course the scientist considers to be his special domain, the realm in which he rules and dictates, nowadays, with almost overwhelming authority—the authority given, and well earned too, by success in its own special field and strictly within the self-imposed fences and walls with which the "scientist," as such, has shut himself in and strives to make always more and more impregnable and formidable.

It is not proposed here to enter upon the history of science, nor into the so-called conflict between "Science and Religion," important and prominent as that conflict has been since the days of Bruno, Galileo, Newton and so on. Any one who wishes to look into this, not only as history, but as living issues of today, may be referred to Sir A. Eddington's admirable volume on the *Philosophy of Physical Science* which is not only delightfully written, extremely careful and accurate and thoroughly up to date, but a mature work by a man whose reputation as a scientist stands very high indeed and

who has given expression in this book to a *detailed* and very able exposition of the outlook and conclusions to which his whole life's work, study and thought, in the *typically special* domain of the most highly developed branch of science, namely *Physics*, has led him.

Tempting as it is to do so, the wish to follow him in detail must be negatived here and I must confine myself to very briefly indicating the main, leading conclusions at which Eddington has arrived, in order to show exactly or as nearly so as I can, the points which he specially emphasizes: points which, if "orthodox" science gets its way, are not unlikely to bring upon him a fate similar to that which befell Sir William Crookes in the last quarter of the nineteenth century, and which again though less violently, also befell Sir Oliver Lodge in our own day.

For let there be no mistake: the "orthodoxy" of modern science is just as autocratic, as fiercely dogmatic and as ready to persecute to the death, this very day, any "scientist"—whatever his standing or however valuable his acknowledged work has been and still is—as the Church of Rome was in the Dark Ages so called. Socially and professionally it is today amply provided with an *Inquisition* and its tools, to deal with anyone whom its "orthodoxy" regards as a heretic

and backslider from the "fold of Scientific Truth."

Returning to our theme: to make Sir A. Eddington's position and purpose, in the book already named, quite clear, it must be realized that this entire book is not in any way an "attack upon Science" nor a *general* work upon Philosophy. But it is actually a very lucid, clear, thoroughly well reasoned outline of his own "philosophy of science," in particular of Physics—his own special department of science. As he describes himself, in the Preface, if asked to give a short name to this philosophy he would hesitate between "Selective Subjectivism" and "Structuralism," going on to add: "the former name 'Selective Subjectivism,' refers to the aspect most prominent in the first eight chapters" (rather over half the book); while the latter "Structuralism" refers to a more mathematical conception which dominates the rest of the book. In answer to the often made objection that there is no "philosophy of science" but only "the philosophies of certain scientists" he replies:

Insofar as we recognize an authoritative body of opinion which decides what is and what is not accepted as presentday *physics*, there is an ascertainable presentday philosophy of physical science. It is the philosophy to which those who follow the accepted practice of science stand committed by

their *practice*. It is implicit in the methods by which they advance science.

In concluding his Preface, Eddington refers to the earlier fragments of his philosophy, which found expression in popular form in his book *The Nature of the Physical World*, and adds:

The domain of subjectivity has been extended as a consequence of our better understanding of Quantum Mechanics; and the conception of structure has been made more precise by the connection now recognized between the foundations of Physics and the Mathematical Theory of Groups.

It will thus be seen that Eddington's "Selective Subjectivism" or "Structuralism" is not merely throughout based upon recognized and accepted scientific data, but is the *direct* outcome of the latest and most advanced achievements in the domain of Physics. Thus his philosophy is no casual raid, no ill-founded or ill-equipped inroad upon a foreign field—Philosophy—but the immediate, direct outcome of his actual scientific work.

The first four chapters: Scientific Epistemology, Selective Subjectivism, Unobservables, and The Scope of Epistemological Method, make this abundantly clear, forming an exceedingly interesting general introduction into the central ideas of the book; while the fifth and sixth chapters upon Epis-

temology and Relativity Theory, Epistemology and Quantum Theory, bring us into closer touch with the more advanced and directly important recent advances in the general outlook which physical science has undergone in the present century. All of this is strikingly interesting, but need not detain us here, beyond the fact that the "Subjectivity" here discussed is solely confined to what arises from the "Sensory and Intellectual Equipment" of the ideal "scientific" *observer*, as such; but I can't forbear quoting one remark from the end of the eighth chapter: "We are not so eager now as we were twenty years ago to eliminate the observer from our world view"; and another from the opening paragraph of the sixth chapter, which puts the general position thus far reached, into a few words: "What do we observe? Relativity Theory has returned one answer—we observe only *relations*. Quantum Theory returns another answer—we observe only *probabilities*."

At the close of this sixth chapter, Eddington sums up briefly in eighteen short paragraphs the principal conclusions so far reached. These take about two and a half pages, too long for quotation. I dare only quote here a small selection of special importance to the general argument. Paragraphs 6 and 7 read:

(6) Owing to the interference of exact observation with one another an

attempt to define observationally the exact conditions under which the measurement of a physical quantity is intended to be carried out, breaks down. It is therefore necessary to leave the minor details to chance. (7) In this way the probability conception is incorporated in the fundamental definitions. It introduces an *irreversible relation* between observation and formulated observational knowledge. This irreversibility makes the existing system of Physics undeterministic considered as a system of prediction of what can be observed at a future time.

The net outcome thus far, Eddington considers to be that the fundamental laws and numerical constants of Physics are wholly subjective, being the mark of the observer's sensory and intellectual equipment on the knowledge obtained through such equipment, for we could not have this kind of *a priori* knowledge of laws governing an objective universe. But it is not suggested that the physical universe is wholly subjective. Physical knowledge comprises, besides "laws of nature," a vast amount of special information about the particular objects surrounding us. This information is doubtless partly objective as well as subjective.

The subjective laws are a consequence of the conceptual frame of thought into which our observational knowledge is forced by our method of formulating it and can be discovered *a priori* by scrutinizing the frame of thought as well as *a posteriori* by examining the actual knowledge which has been forced into it.

Finally, to conclude this part of our topic, I will further quote the paragraph with which Eddington concludes his fourth chapter upon The Scope of Epistemological Method. He writes:

We reach there the position of idealist, as opposed to materialist, philosophy. The purely objective world is the spiritual world and the material world is subjective in the sense of Selective Subjectivism.

Chapters seven to ten inclusive, I must pass over almost unmentioned although they are almost the most strikingly important in the book, because they open up and fully establish the strong foundations upon which Eddington rests his final conclusions in the three last chapters of his book. But one or more quotations are essential to my purpose from The Concept of Structure. He writes:

Physical science consists of purely structural knowledge so that we know only the structure of the Universe which it describes. This is not a conjecture as to the nature of physical knowledge, it is precisely what physical knowledge as formulated in presentday theory states itself to be. In fundamental investigations the conception of group and structure appears quite explicitly as the starting-point; and nowhere in the subsequent development do we admit material not derived from group structure. . . .

The recognition that physical knowledge is structural knowledge abolishes all dualism of consciousness and

matter. Dualism depends on the belief that we find in the external world something of a nature incommensurable with what we find in consciousness; but all that physical science reveals to us in the external world is group structure and group structure is also to be found in consciousness. When we take a structure of sensations in a particular consciousness and describe it in physical terms as part of the structure of an external world, it is still a structure of sensations.

One great advantage which his epistemological approach to Physics gives to Eddington is that by utilizing the vast power of the "Theory of Groups" he can deal quite thoroughly and adequately, from the standpoint of *science*, with the very difficult and elusive "Concept of Existence" in the field of science: as he proceeds to do, quite adequately in the chapters so entitled. We need not follow him in detail: suffice to say that there is no escape—within the field of science, as recognized—from his conclusions, nor of evading their vital importance for Philosophy *generally*, as well as for Science.

Eddington leads up to his two concluding chapters with a short review of the general outlook so far reached. From this I shall quote little and just touch upon one or two leading points. He writes: "Our philosophy has led us to the view that, insofar as we

can separate the subjective and objective elements in our experience, the subjective is to be identified with the conscience and spiritual aspects of experience"; and then he swerves from the scientific to the philosophical setting of scientific epistemology, and enters upon a comparison with the "most commonly accepted view of scientific philosophy." The main point is that in Physics, at least, "accepted scientific philosophy" is "not concerned with the discovery of absolute truth about the external world, and its laws are not fragments of absolute truth about the external world"; or as Eddington usually phrases it "they are not laws of the objective world"—at all; and he ends this chapter on The Physical Universe with the remark:

The end of our journey is rather a bathos after so much toil. Instead of struggling up to a lonely peak, we have reached an encampment of believers, who tell us: That is what we have been asserting for years . . . But perhaps this assertion, like many a religious creed, was intended only to be recited and applauded, anyone who *believes* it is a bit of a heretic.

In the twelfth chapter, we come to consider the relation between physical knowledge and human experience as a whole and as Eddington has argued:

Science is the study of the rational correlation of experience; the endeavour

of the scientific philosopher must be to extend this rational correlation from a limited field of experience to the whole of experience. His work is to provide a general philosophy which a scientist can accept *without throwing over his scientific belief*.

"My purpose," he continues later on, "in this book is to make certain specific contributions to philosophy rather than to set forth a complete system of philosophy"; so he proceeds to show, in some detail, what is involved in the definite rejection of "solipsism" which no one believes in and very few even assert they do. Therefore he only goes far enough to show "what are the essentials of a general philosophical outlook which will not place us in the dilemma of either (a) denying that there is any knowledge other than physical knowledge or (b) relapsing into the solipsism which we repudiate at the very beginning of physical science."

Thus "the occurrence of identical or closely related structures of sensation in different consciousnesses provides the logical starting-point of physical science," *e.g.*, the "seeing" of the constellations in the starry heavens at night; then this develops naturally into a general investigation of the correlation of sensory experience; but by the time we reach this wider problem the main line of treatment has already been settled: for "the corre-

spondences of structure point to a common cause external to the individual consciousness. The correlating medium is therefore conceived as an external world, in which influences emanating from various foci are propagated to the points at which the different consciousnesses are located: thus passing on to the main task of physics which is to formulate a system of description of the external world and a system of laws applicable to the entities mentioned in the description, which shall be in every respect accordant with the actual correlations of sensory experience." By "accordant with sensory experience" we mean that those portions of its structure which are elements of a sensation structure in a consciousness have a uniform correspondence with the sensations actually experienced in that consciousness.

Two features of the knowledge of the external world reached in this way stand out prominently: (a) it is partly subjective, and (b) it is structural knowledge.

We have now before us the basis and main features of Sir A. Eddington's contribution to general philosophy as such, as distinguished from the special epistemological contribution to the advance of Physics—a great and most valuable contribution already, and one which the coming years are certain to see largely expanded and further

developed. So I will leave this topic with one last quotation because it very adequately sums up the bearing of his work upon the problem chosen for the title of this article.

The realization that physical knowledge is concerned only with structure points the way by which the conception of man as an element in a moral and spiritual order can be dovetailed into the conception of man as the plaything of the forces of the material world.

This quotation gives the answer, from the side and standpoint of science, up to date, to the question which Professor Thomas Huxley so eloquently stressed over and over again in the closing years of his life. It gives the answer which Huxley demanded but failed to find.

The forgoing sadly imperfect outline of Sir A. Eddington's work, has been chosen as showing one of the great buttresses and part of the foundations which a very few among the notable leaders in science—men who have done much themselves in its advance and achievement—are beginning at least to lay for the construction of a bridge, so badly needed in our time, to unite together two polar opposites: Spirit and Matter, starting strictly from the side of science.

In the following article of this series, the writer hopes to consider the contribution towards this vast undertaking which is associated specially with the name of Professor Whitehead and his *Philosophy of Organism*.

MR. BERTRAM KEIGHTLEY

Keightley, Bertram: M. A. (Cantab.); born 4 April 1860, at Birkenhead, England; educated in Germany and France, specializing in Mathematics; studied Mesmerism while still in Trinity; joined The Theosophical Society, 1884; one of devoted group around H. P. B. in London, helping her edit *The Secret Doctrine*; Secretary, London Lodge; sent by H. P. B., 1889, as special messenger to America; later in the same year to India to found the Indian Section, its first General Secretary, 1890-97, and Joint General Secretary, 1897-1901; shared Convention Lectures, 1890; one of the pioneers who helped Dr. Besant found the Central Hindu College, Benares, 1898-99; General Secretary of England, 1901-05; helped found the European Theosophical Federation; author of *Reminiscences of H. P. Blavatsky*, etc.; sub-edited *Lucifer* till 1889; address: Ratha Vilas, Benares, India.

—From *The International Theosophical Year Book*, 1937

THIS ENGLAND, AS HER POET KNEW HER

BY HELEN VEALE

PATRIOTISM has been, of late years, a somewhat discredited sentiment, one that has been indubitably often exploited for dishonourable purposes. Yet, under the purifying influence of the major tragedy of a great war, normal human beings realize with certainty the cords that bind them to the land of their birth, physical, emotional and mental—living cords which may not easily be cut or repudiated, for that hearts may bleed is no mere figure of speech. Astrology leads its students to see a very material and actual reason for the strength of these bonds, since the body and personal temperament that clothes each soul on its re-entering the stage of earth-life is compounded of the physical elements of the soil, and of superphysical forces and influences that are uniquely focussed in those few square feet of earth where birth takes place, giving literally "a local habitation and a name" to airy nothings. Shakespeare's Henry V adjures the yeomen "whose limbs were made in England" to show "the mettle of their pasture" at Agincourt, and on the other hand the French nobles who oppose him

base their confidence for victory on the superiority of their land of sunny vineyards to the fog-ridden isle of Albion.

Curiously enough the author of the Shakespeare plays, aristocrat to the finger-tips as he so obviously was, showed a great affection for the English commoner of town and country, yeomen, shepherds, pedlars, mariners, foot-soldiers, honest fools full of civic responsibility as a Dogberry, or even merry rogues like a Falstaff. It is such simple folk, led by a popular and home-grown king, whom he shows victorious at Agincourt, over a French nobility that had not yet learnt to trust their own equally sturdy peasants for defence of the land. He seems to have felt that these humbler sons of hers more truly represented England's spirit than did the noblemen, of mixed ancestry and frenchified manners; and not only of Shakespeare is this true. English literature has led the way—though it has had imitators—in finding interest in racy sons of the soil, English, Scotch and Irish, and the pages of Scott, Dickens, Lever, George Eliot and Mrs. Gaskell, to name only a few great

novelists, yield countless characters who could have had no other motherland than Britain. May the day yet be far distant when industrial standardization and cheap culture make impossible a Mrs. Poyser, Jeanie Deans, Sam Weller or that horsey character his father! It is true that many unamiable and even villainous types also abound among these lesser gentry of the great novelists' depicting, but they are there to provide point for the struggle of social order, and it is just that democratic struggle, enlisting popular sympathy always with the right side, which has provided subjects for English writers, from Chaucer in his *Canterbury Pilgrims*, to Edgar Wallace and his compeers of today, whose very criminals and policemen often show homely and endearing qualities, and play the game not without some regard for the established rules of honour and fair play.

To come back to Shakespeare, we find that he saw the common Englishman of his day as a sturdy and independent islander, full of zest for play and a rough humour, lacking refinement and clean habits, lazy unless driven to toil, often fickle in allegiance to leaders, but loyal to the core when not speciously misled; having a wholesome respect for law even in breaking it, and pride in his heritage of personal freedom, which he would defend against any invasion.

For examples, first look at Costard the swain, in *Love's Labour's Lost*, quite unabashed in the presence of the King and his companions when arraigned before them for having broken the absurd regulations forbidding any intercourse with women. Costard rather enjoys listening to Armado's lengthy accusation, and freely confesses to the wench, being agreeably disposed to save time by coming to the point. Being condemned to a week's fast on bran and water, he proposes as an alternative that he may be allowed to pray for a month on a full diet, but this being refused he philosophically accepts the penalty, remarking that he suffers for the truth, Jaquenetta being a true girl! Though the scene is supposed to be in France, would any French dramatist have shewn a malefactor taking so easy a tone of familiarity in talking to his sovereign lord? But in Tudor England it was natural enough. This same Costard later takes part in a pageant got up by the village schoolmaster to amuse the King's guests, a show that was common in Elizabeth's reign, and often figures in the plays, in which the humour largely depends on the incongruity between the actors and their parts. The village parson has broken down badly in his representation of Alexander the world-conqueror, and Costard, excusing his poor performance to the gentry,

says he is "a foolish mild man; an honest man, look you, and soon dashed. He is a marvellous good neighbour, in faith, and a very good bowler; but for Alisander, alas, you see how 'tis,—a little o'erparted!" English villagers still often prize their parsons more for their good neighbourliness and their prowess in cricket—the modern representative of bowls—than for their theology.

Next look at Dogberry and Verges, two City Fathers in *Much Ado about Nothing*, who are delivering charge to watchmen and commissioning a chief constable, to preserve law and order during the night. Dogberry is a predecessor of Mrs. Malaprop in his misuse of words, and his advice to the watchmen is rather to sleep than to talk, for of all things watchmen must be quiet and not disturb sleeping citizens. But the constable is to remember that he represents the Prince's own person, and he may arrest the Prince himself if occasion should arise. Verges is doubtful whether their lawful authority could reach so far, but Dogberry is certain, and bets five shillings to one on his interpretation of the Statutes being correct, though he allows there may be difficulty should the Prince not be willing, and in that case they must take care not to offend. Despite this pusillanimous direction, the watchmen do in fact arrest two evil-minded

gentlemen whom they overhear plotting against the Lady Hero. They are brought to Dogberry for examination, and, guided by the Sexton, who knows the legal procedure better than the magistrate, Dogberry convicts them of treachery, and orders them to be pinioned. This the gentlemen resist, calling Dogberry an ass, and the outraged minister of the law exclaims: "Dost thou not suspect my place? Dost thou not suspect my years? Oh that he were here to write me down an ass!" Unfortunately the sexton, who alone can write, has left the court, but Dogberry begs his friends to remember and bear witness to the insult that has been offered to the law in his person.

The English love of animals is humorously reflected in *The Two Gentlemen of Verona*, by Launce's parting from his dog Crab, and later in the same play, another scene in which Launce is reproaching Crab for having disgraced him by bad manners in a lady's drawing-room.

Henry IV is interspersed with the joyous adventures of Prince Hal with his boon companions, mostly knights of the road, and there is much that is reminiscent of the old atmosphere of Robin Hood and his merry outlaws in the incidents played. Apart from much boisterous and not very seriously mischievous fun, there is the distinctly humane purpose of redressing

NOTA.—Con el presente artículo, en Español daremos principio a una serie de artículos que aparecerán mensualmente en "The Theosophist" que están dedicados a nuestros hermanos de la América Latina.

—EL EDITOR

EL PAPEL DEL TEOSOFISTA EN LA SOCIEDAD TEOSOFICA

POR MARCELLA SCHMITT

CONSIDEREMOS ahora la parte vital que cada uno de nosotros desempeña en la Sociedad, una Sociedad que está dedicada a al trabajo de los Maestros.

Los que hemos tenido el privilegio y la oportunidad de llegar a ser miembros de la Sociedad Teosófica en esta vida, debemos tener siempre presente, que sólo en la medida en que nos demos y el esfuerzo que pongamos al servicio de la Sociedad., así hemos de progresar, y ayudarla a realizar el trabajo que ella tiene destinado para el mundo. Es en verdad un gran privilegio el conocer la Ley de Evolución, lo que ella significa y a donde nos conduce; saber que hay un Plan que dirige al atribulado y caótico mundo nuestro. Para ser teosofistas verdaderos debemos darnos cuenta de este hecho, asimismo, de la responsabilidad consiguiente que entraña el conocimiento de la Teosofía, a fin de que nuestra vida individual y la vida

de nuestras Logias en el mundo, pueda ser ejemplo viviente de esta verdad compenetrada en la comunidad.

Una pregunta importante que deberíamos hacernos es: Prestamos o no servicios constructivos a la Sociedad. Hablo de servicios bajo el aspecto de trabajo activo en la Logia, porque me parece que el éxito de la Sociedad en el mundo depende hoy de la unidad efectiva de ellas. Esta unidad puede ser una realidad, sólo cuando cada miembro aporte su debida contribución.

El éxito de cualquier organización, depende primordialmente de la unidad de propósito. Tomemos como un ejemplo una maquinaria cualquiera: cuando todas sus partes funcionan y trabajan al unísono, se obtiene un trabajo perfecto. Lo mismo sucede con el trabajo de la Logia. Si cada miembro aporta se su contribución sirviendo desinteresadamente, por pequeño que

fuese el servicio, nuestra Sociedad crecería fortaleciéndose y se convertiría en un poderoso instrumento, tal como desearíamos que fuese en el mundo. Algunos de nosotros sólo podemos servir en pequeña escala, debido a extrañas circunstancias de nuestra vida, pero otros podrán servir más y dedicarle más tiempo; en todo caso cualquier cosa que hagamos, el espíritu que motive nuestra acción, es lo esencial. La mayor parte de los grandes seres no se fijan en el tamaño de una tarea, Porque por pequeña que ella sea ponen el mayor cuidado y atención en su desempeño; así de igual modo, el miembro de un comité o comisión que debe funcionar por un corto tiempo, debería sentir la misma responsabilidad que siente el Presidente de la Organización.

El tomar la vía de menor resistencia nos dá muchas veces la impresión de que no estamos capacitados para hacer un trabajo determinado o llegamos a la conclusión de que no tenemos el tiempo disponible para llevarlo a cabo. Si asumimos esta actitud, la que no nos ayuda a progresar e, impide el progreso de la Logia y afecta a sus miembros, la Dra. Bessant los llama o clasifica entre aquellos que están "sólo marcando el paso". Deberíamos considerar cada tarea que se nos presenta, como una oportunidad, dedicándole sinceramente nuestro

mayor esfuerzo. El fundamento principal de nuestra contribución a la Sociedad, es la ACTIVIDAD, seamos activos.

Cada uno de nosotros se considera a sí mismo un Teosofista. Decimos "Yo soy teosofista". Pero, ¿qué es lo que somos en realidad? preguntémonos así mismos, vivimos o no los ideales que la Teosofía nos enseña. Enseñamos nosotros la teosofía viviendo su realidad al extremo de que la gente que la vea brillar en nuestra vida, desee también conocer lo que tenemos en tanto aprecio? Más difícil que enseñar Teosofía es VIVIRLA. Claude Bragdon, dice al efecto: "Esto es algo en que aún los mejores sólo obtienen un éxito muy relativo. Afortunadamente, el éxito no es necesario, lo que vale es el esfuerzo sincero." Esforzémonos por identificarnos con el propósito de la Sociedad viviendo diariamente una vida que sea la expresión de esa verdad.

En el espíritu de nuestras Logias ha de reflejarse el espíritu de cada uno de sus miembros, y si todos juntos trabajan por el bienestar integral, el resultado será el gozo y la felicidad de todos. Si alguna vez hallamos algún defecto en la Logia o en alguno de sus miembros y si nos tomamos el trabajo de analizar nuestros propios sentimientos, encontraremos que esa deficiencia se encuentra dentro de nosotros mismos. Aquí otra vez el ejemplo de

la maquinaria. Si nos comparamos a una de sus partes, descubriremos que nos hallamos fuera de tono y, en consecuencia, embarazando la armonía del todo.

ARMONIA Y COOPERACION ENTRE LOS MIEMBROS

¿Cómo podría una Sociedad que está dedicada a los principios Teosóficos, una Sociedad cuyo objetivo es dar un gran mensaje al mundo, llevar a cabo su trabajo constructivo sino en una atmósfera de cooperación y armonía? Una vez más, cada miembro tiene un papel que desempeñar al efecto. ¿cómo podremos cooperar para producir esta deseada armonía? Por supuesto que hay muchos medios; pero los que voy a mencionar me parece que tienen especial importancia: Si cada uno de nosotros se esforzara en radiar amor, amistad, buena voluntad en servir, siendo más tolerante para con los hermanos de Logia, comprendiéndolos mejor, estas actitudes, si llegaran a ser parte de nuestra modalidad, contribuirían a fomentar la armonía y la cooperación. El Dr. Arundale sintetiza esta idea cuando dice: "Una Logia debe ser un centro ardiente de amistad, Libertad, tener una creciente comprensión de la Teosofía, una honda y amplia buena voluntad." Si aspiramos a vivir más impersonalmente podríamos alcanzar el resultado apetecido.

Consideremos ahora especialmente nuestro Grupo de Jóvenes

Teosofistas y veamos la manera de que su cooperación sea más efectiva para la Sociedad. El elemento joven llena una gran necesidad en cualquier Logia, porque él aporta nueva vida, vida que flamea en entusiasmo con nuevas ideas y una nueva perspectiva de vida. Es una influencia estimuladora que siempre debería ser recibida con los brazos abiertos, porque el estímulo trae consigo el crecimiento.

Dondequiera que haya tres o más miembros jóvenes, sería mejor que se reunieran en grupo, para que llevarán así mejor a cabo alguna actividad determinada, desarrollando relaciones más estrechas entre ellos con el propósito de despertar el interés en otros jóvenes. Es importante llevar a cabo actividades de grupos; pero es igualmente importante que nosotros individualmente participemos en el trabajo de la Logia. Deberíamos estar siempre deseosos de prestar y aceptar toda clase de responsabilidad. Un grupo de Jóvenes Teosofistas debería funcionar como parte integrante de toda Logia cooperando con los miembros antiguos los que de seguro verían con simpatía al elemento joven tomando parte en los trabajos, ya que los jóvenes son los llamados a continuar la obra. Si tanto los miembros viejos como los jóvenes trabajasen en armonía, habría un beneficio mutuo, porque nosotros los jóvenes Teosofistas

aprovecharíamos grandemente de la amplia experiencia y sabiduría de los miembros de edad, quienes a su vez, recibirían el estímulo de nuestra juventud y entusiasmo.

Es un hecho bien conocido el que una asociación de hombres y mujeres colectivamente puede hacer más que cada uno de sus miembros indi-

vidualmente. Así, pues, trabajemos juntos armoniosamente en nuestros grupos de jóvenes y en nuestras Logias, cooperando los unos con los otros, dando nuestro servicio y viviendo de acuerdo con los ideales Teosóficos, para contribuir de este modo aunque en pequeña escala a la realización del "Gran Plan" de los Maestros.

THE FIFTH COLUMN: A CHALLENGE OF THE WAR

BY J. L. DAVIDGE

"THERE are Quislings in every country of Europe," writes a British journalist, "men and women of Germany's Fifth Column primed beforehand to prepare for a Nazi invasion." . . . "saboteurs, spies, propagandists, these are the people who prepare the way, often by treacherous means."

Has Theosophy its Fifth Column too? I remember a woman joining a Lodge of which I was Vice-President—the name of the Lodge and the name of the Section are of no importance in this context. She was associated with a member who appeared to be the very incarnation of loyalty and Theosophical rectitude, but Mrs. X had no sooner found her feet in the Lodge than her hearty bluff manner developed into a menacing offensive against Theosophy, against the Lodge, and against The So-

ciety. She deliberately challenged the speakers with the set purpose of confusing the meeting. No amount of personal attention modified her overbearing attitude, which became ruder and cruder as she openly made the Lodge a forum for Communist propaganda, and brought her comrades to distribute Communist pamphlets on the street in front of the Lodge building. This was forbidden by police regulation, and the offenders were warned off. But she persisted in her attacks until finally her presence became intolerable, she was warned by the President of the Lodge, and finding the game was up, she ceased to attend.

Gate-crashing of this kind, or some other, is going on everywhere. Propagandists, taking advantage of the Lodge's friendliness, thrust in their derogatory criticisms, their panaceas, their pseudo-yoga, their black magic;

in the pride of their knowledge, extensive knowledge in some instances, they set up new Masters, found esoteric schools, and in the name of these imaginary adepts issue instructions which obstruct the pellucid river of the Wisdom.

How often does it happen that disaffected members remain in The Society still convinced, year after year, that So-and-So's clairvoyance was unreliable, was in fact a fraud; some alleging that Dr. Besant "let The Society down" in her later years, all the power and vigour and clarity and the momentum with which she prosecuted her work well into her eighty-fourth year notwithstanding; other disaffected ones find it difficult to work with a new President, incapable of adjusting to the new situation, and lose the joy and the priceless opportunity of working for Theosophy. Not all of this is petty and personal, but much of it is, and personality not principle is the rock on which so many Theosophic vessels split. The Fifth Column, in dry fact.

Let us have our differences of opinion, they enrich the life of The Theosophical Society. Stirred by the war to their very depths, many Theosophists have never before felt so profoundly, for war or against it, for the Allies or against them, for the King of the Belgians or against him. What matters is that we are true to our Theosophy. The war will end in victory for the Allies, so we think. Hitler will rule the world, so Nazi Germany thinks, and there is room for Germany's opinion even if it starts

a war. But there is no room in an honest world for the odious stratagems and deceits of the Nazi International. Nor is there room in a virile advancing Theosophical Society for the underground machinations of Fifth Column members—Theosophical Quislings who attempt to undermine and sabotage Lodges, the Section administration, the President's good name, and the very truth of Theosophy itself.

The war has challenged every country in the world, our whole civilization, but even more it has challenged every Theosophist, as to his integrity, his truth. Is it conceivable that in the best of us, who believe ourselves to be founded on the impregnable rock of Theosophy, to be utterly devoted to its most gifted exponents, there lurks a Quisling? Horrid thought! Never mind, let us face it. It has happened before, in Theosophy as in war. The German rape of "shattered States and bludgeoned races"—using Mr. Churchill's brilliant phrase—has been due as much to the novel treacheries of the Fifth Column (Hitler's secret weapon) as to tanks and diving bombers. Fifth Columnists are manoeuvring to drop other countries, like ripe plums, into Germany's lap. The whole world is on guard against this subtle menace. Theosophists should be on guard also, lest the Fifth Column, lurking in The Society, stab us in the back, sabotage our work. *Let me be on guard lest I find it in my own heart.*

"Let him that thinketh he standeth, take heed lest he fall."

SCENES FROM THE REAL AND THE UNREAL

BY C. JINARAJADASA

I. THE MOST UNCHIVALROUS MAN IN ENGLAND (17 May 1940)

I WAS in the "tube," and at one of the stations a lady entered, followed by a man. He was an elderly man and tall, and she was *petite*, about twenty-five, with an attractive though grave face. Three stations on, the man stepped out first and stalked away. The little lady too stepped out, but the astonishing thing was that the man did not wait for her. What was he—her father, her uncle? What had happened, and why did he not wait? Just as the train started I saw them both, he ten feet in front of her, and paying not the slightest regard to her who was following. It was like in some land of the Orient where the man stalks ahead first, and the woman follows meekly. But this is England.

She, poor thing, could not walk rapidly; she wore very high heels, whose bottoms were, I expect, about half an inch in diameter. Her feet were scarcely feet; it was as if she was perched on two points. She could only strut in the trail of that most unchivalrous man of England, for with those feet she could not catch him up. A curious tragedy there must be behind those two. But, poor thing, to add to her tragedy with those fashionable heels!

II. THE WISEST MAN IN ENGLAND

But half an hour later I was on a bus and going along the High Road of

Finchley. Just before coming to the cemetery, one passes several tombstone makers, and some of the engraved stones, ready to be erected on the graves, are placed in front of their shops for the passer-by to see. As the bus passed, one stone caught my eye. I did not see the whole inscription; it must have begun "Sacred to the memory of," and the next line must have been the name. But one line caught my eye. It was of four words, in sharply outlined black letters, and they were:

WHO HAS GONE HOME

During the past four months, each evening and night in the blackout, I have been reading Plato; not seeking salvation from Plato, but to gather the material for a lecture to be given at the 17th Annual Congress of the Federation of The Theosophical Societies in Europe, held in London this Whitsuntide. I was the President of the Congress, and the Sunday night's lecture was by me on "Plato and the Conception of Immortality." I believe the lecture was appreciated; it was a success, so far as I was concerned, because I got "all Plato in," into fifty-five minutes. I am a Platonist from before birth; I expect I was that before individualization.

Anyway, for me, this world, that is so real to all, is the strange land which is not my home. I have a very definite grievance that I am an exile and in a

concentration camp. And I want others to feel the same. But they, even though they are Theosophists, smile politely and will not. But evidently there was once one wise man in England; his name does not matter, but he was wise, as Plato was wise; he had inscribed on his tombstone "Who Has Gone Home."

III. THE MOST REPELLENT AND MOST CHARMING GIRL IN ENGLAND

A Real Dream on 18 May 1940 morning: But she does not "live" in England. Still, I have just seen her here—in a dream. I must have been brooding over the things that I want to be and am not. As I raised my eyes there she was, tall, with a lovely face, but . . . It is this "but" which was amazing. For instead of the two natural shapely legs and feet of a girl, she had two pink-white pillars, about eight inches in diameter. It was like white elephantiasis, and of course there were no real feet. One might say that she was a monster. But as I looked at her I smiled. And she understood, for she looked down at her legs, and with a gay laugh she turned to me and offered me cordially her hand, which I shook cordially in return. I wanted to ask her for her address—to write her this:

"God shaped you. He knows what He is about. He does not want from you the speed of your feet. But he wants from you the strength to soar on the wings of your soul. *I am glad you know that you have wings.*"

It was such a bright face and such an infectious laugh. She had infinite charm, in spite of those terrible legs.

IV. THE WOMAN, THE GIRL AND THE DONKEY

A Second Dream! This morning (10 July 1940) I woke with this dream:

I was standing by the side of a little woman and her daughter. I was friends with them. The woman asked the girl (about 10) to do something, but the girl refused. Her mother began to hit the child with her right hand, the child being close to her. But I was standing close to the woman, and so just stretched my right arm over her shoulder and held it fast to her side, so that it could not move. The woman was not exactly angry, for she knew me. But she resented my action and challenged my interference. Though she said nothing, I saw the question in her eyes; and so I promptly said to her: "Because the Lord has said, Forasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Then I drew the girl apart, and said to her: "Haven't you seen a donkey tied to a cart, who stopped for no reason and was obstinate and would not budge, though the driver beat him hard?" The girl assented. Then I said to her: "You are a nice girl, but you have in you a bit of the donkey too. Don't be that donkey and upset your mother."

To one who is ready for adventures, "life"—whether of this world or of that other world "Yonder"—is full of them. Some of them are so strange, unreal we say, so fantastic. Yet each is a revelation of Life.

And who shall say where fantasy ends and Reality begins?

THE PASSING OF PROMINENT THEOSOPHISTS

DR. EDALBEHRAM

KHAN BAHADUR Dr. Dinshaji J. Edalbehram, the oldest Theosophist in the city of Surat, near Bombay, passed from this mortal scene on 22 January 1941 in his 85th year. He joined The Society in 1890 and worked as President of the Surat Lodge for a number of years. He made his house a home for all visiting Theosophists.

As a medical practitioner Dr. Edalbehram had had wide experience in London, Bombay, Surat and other places, and was consulting physician to several Indian princes. He founded several important infirmaries and clinics, and in 1911 received the King's Coronation Medal for his services to the cause of temperance in Surat. For over 30 years he gave distinguished public service to the Municipality. The title of Khan Bahadur was bestowed upon him in 1930 for having helped to bring about a reconciliation between the Bardoli people and the Government during the Bardoli Satyagraha of 1928.

Dr. Edalbehram travelled in Europe, America and Canada, and once round the world. In 1876 he married Bai Bhikhaiji, of Bombay.

MRS. SMYTHE

Janie Smythe, wife of the General Secretary, The Theosophical Society in Canada.

Best known to Hamilton citizens for her indefatigable work in the Dickens

Fellowship, Mrs. Albert E. S. Smythe, who for years headed a committee in the organization which provided a holiday and other treats for underprivileged children, died suddenly on Tuesday, 15 October 1940, at her home, 5 Rockwood Place. Mrs. Smythe had been ill since last summer, but her passing from an attack of heart disease was very unexpected.

Mrs. Smythe had lived in Hamilton about 12 years and ever since the inception of the Dickens Fellowship, which her husband was responsible for reviving in this city, had been the guiding spirit in the work undertaken for children, giving unselfishly of her time and ability to bring a bit of sunshine into the lives of hundreds of Hamilton's "Tiny Tims." The improved health of countless children after a holiday at Bolton Camp, and the encouragement thus given their parents, testified to the worthiness of this cause and no member of the organization was held in deeper or more tender affection.

Besides her husband, Mrs. Smythe leaves her mother, Mrs. Thomas Henderson, in Ireland, and a daughter, Miss Moira, at home.

Mr. Smythe adds:

"I do not feel that I should add anything to the above impersonal and public notices, but it may interest some of the readers of the Magazine to know that the verses which appeared on the front page of the October issue were written by me in July and when shown

to my wife she was so much interested and they had such an appeal for her that she urged me to print them in the Magazine. On Tuesday, the 15th, I spent from 1 o'clock till after 5 packing the magazines in their envelopes and taking them to the post office, and when I got home at 5.30 I laid a copy before her and said: 'There is your poem and your magazine.' She was very pleased to see it again, and read it once more. At 8 o'clock she

passed away suddenly without a word. I will try and answer the many comforting and sympathetic letters which my daughter and I have received, but I hope this acknowledgment of them and of many other tributes of sympathy and kindness will be accepted with our deep appreciation of their real significance as loving and sincere remembrances of a bright and faithful spirit who never spared herself in the service of others."

—*The Canadian Theosophist*

"THE NIGHT BELL"

"THE Night Bell" is the name of a book recently issued by the Theosophical Publishing House, Adyar. Price 12 annas. The author of the book is Dr. Arundale, P. T. S. The author says: "The Night Bell sounds on the other side of sleep, and the sleeper who is awake hears its call and hastens to obey." Here, it seems to me, a great meaning is hidden in the expression "the sleeper who is awake." Some persons are awake though their physical bodies are sleeping. This capacity comes to every one who has undergone a kind of training, and it is possible for many of the presentday human beings to become capable of hearing the "Bell."

A fairly advanced person is able to use his Astral Body as he likes when his physical body is sleeping. While so able to use the Astral Body he may be able to help those who are in need of help. Such a man, or woman, is called an "Invisible Helper." He is usually invisible because the Astral Body is composed of matter which is finer, subtler than

the physical body and therefore not cognizable by our eyes.

At the present time, and for the matter of that, because of the war, the number of persons who are in need of help from whomsoever the help comes are many. Helpers are needed to help the larger number of wounded soldiers in various ways. So many of us are required to render "first aid" before the regular medical help turns up. We should be ready for it.

Some qualifications are necessary for being an "Invisible Helper." The most important of these qualifications is Love. Love for a fellow being should be very strong in the Helper. Love sometimes is static, and this love is of no use. It ought to be dynamic and it should enable the Helper to be very resourceful to find numberless ways in which he may help. Dynamic love is not mere commiseration. No doubt there is what we call sympathy in such commiseration but it stops there. Some who sympathize with the sufferer may like to get away

from the scene so that they may not be seeing unpleasant gaping wounds. On the physical plane there *are* some civilized people who would rather not be present where a ghastly sight confronts them. Such people are merely loving themselves and not the sufferer. Medical men, nurses, the anæsthetists at the operation table in the hospitals, are the fittest persons to love the sufferer. We should be able to see an operation in any hospital and learn to appreciate what good helpers they are. Love is real in that case. We should have such love if we aspire to be Invisible Helpers. An army of such Helpers are wanted at the present time.

An Invisible Helper should have practised calm and should not be perturbed in the presence of trouble. He should be single-minded and steady in his work. There are other qualifications that are necessary, and these have been described in detail by C. W. Leadbeater in a book entitled *Invisible Helpers*, the enlarged edition of which was printed at Adyar and is available for sale in the Theosophical Publishing House at Adyar. It is a very useful manual for those who want to join the noble band of Invisible Helpers.

Now to return to the book, *The Night Bell*, the author, in the first story, relates how he, and others, went in their subtle bodies to a great person in China. This reminds us that an Invisible Helper functions in various directions because of devotion to Great Souls.

Next is described the technique of helping, for there is a technique of this noble work. Very often juniors are detailed to help particular cases and

the advanced helpers go on to help more difficult cases. The older workers have very little time to be troubled by a beginner as to what he should do and how. The beginners will be more helpful if they do not stand in need of frequent attention. The beginners are usually bewildered if left alone, though as assistants to older workers they can be very useful. But if they continue to trouble their seniors frequently they may become a sort of nuisance though they are valuable as Helpers.

There are many cases or rather classes of cases dealt with in this very suggestive and useful book. Sometimes we are to guise ourselves as angels, sometimes as nurses with their particular apparel. All these vicissitudes of form can be assumed by a Helper with the exercise of creative thought. The reader is advised to study the story of "The Cat and the Mouse" in the book. The Helper should be able to act as the author did: a sentinel had to be made and given life so that the marauder may leave the weaker soul alone. This is specially interesting and instructive if one wants to be a Helper. The man who torments and the man who is worried are both to be helped. Both deserve help. The worrying man needed to be made afraid of the sentinel and the worried one to be freed from fear.

But every case in the book is instructive and therefore the whole book deserves to be studied and pondered over. It is thus and only thus the aspiration to become a Helper is born.

There is a story of how a few Nature Spirits were entertained by the author—in the way of being useful as a

musician. It suggests that readers who are musical may find themselves thus useful. There we learn that Nature Spirits have a taste for music. Nature Spirits belong to the sub-human kingdoms. They are very friendly to men who they know are of a superior class in evolution. Talking of Nature Spirits, it may, perhaps, be of interest to note that they play monkeyish pranks with some of us. All of a sudden a writing pen may disappear from our desk whereas in the previous minute we had placed it—the ink still wet—in its usual place in order, say, to look up a reference. When this happens we may at once recognize the situation as a joke of the Nature Spirits and we know that within the next half-hour the missing pen will be found in its usual place. For the moment, the Nature Spirits might gloat over the idea that a man, who belongs to a superior grade in evolution, has been put to a slight inconvenience.

Love, perfect love, will enable us to be wonders and every Invisible Helper should make it a rule to learn to practise unalloyed love to all creation around him. Love is said to have the property of adhesiveness in contrast with the antagonizing property of hatred. When one practises Love he is helping to establish a nucleus of Universal Brotherhood without difference of caste, colour, creed or race.

Love is the basis of socialism and the occult anthropologists say that our present humanity, a part of it, is in the sixth sub-race of the great Fifth Root Race. This Fifth Root Race will be succeeded by the Sixth Root Race. The germ of the qualities of

the Sixth Root Race is Socialism. The sixth sub-race of the Fifth Root Race shows the qualities of the Sixth Root Race in a latent condition. The sixth sub-race is in essence a prototype of the great Sixth Root Race. Therefore when we help as an Invisible Helper, and help without considering race, creed, caste or colour, we are practising socialism, which means we are practising benevolence and compassion and therefore quickening our evolution in the way of getting fit to be born in the great Sixth Root Race.

The last section in our book is about the Animal Kingdom. One learns that a great Being watches over the evolution of animals and is ever attending to the agony of that sub-human kingdom. One should read it carefully and ponder over and see how in the name of sport the animals are killed and thus is falsified the grand title of humane+ity=humanity. When I read that last section I was forced to consider whether some human beings have not entered the human kingdom too soon.

I see clearly that this new book *The Night Bell* and also literature of a like nature are very useful for moulding in the individual the great benevolent characteristics of socialism.

I wish the author of the book will continue the series and give at least one story of *The Night Bell* sort every month in *THE THEOSOPHIST*, and thus earn the gratitude of readers, the most grateful of whom may be the humble writer of these fragmentary notes on *The Night Bell*.

A. K. SITARAMA SHASTRI

CORRESPONDENCE

RE-STARTING LIFE

IT is interesting to learn that scientists are beginning to speculate on the problem of re-starting life after catastrophes. Professor Haldane¹ says:

"Our sun seems to be a typical middle-class star, neither very large nor very small. Such stars have an awkward habit of exploding. The explosion lets loose an immense amount of heat and light, so that a star which was only visible with a powerful telescope becomes one of the brightest in the sky, and may sometimes be seen in broad daylight..

"After the explosion the star settles down again within a few years as a so-called white dwarf, much smaller than its original size, but giving out about the same total amount of light and heat, and therefore a great deal more per square inch . . .

"The explosion of the sun would certainly burn up every living thing on the earth's surface, blow away our atmosphere, and boil off the oceans. But it would only melt the rocks for a few feet down, and men a mile below the surface would be in no danger except from earthquakes.

"So the government of a scientifically organized world community would see to it that at all times a reserve of the human race, and of useful animals and plants, with food, air and water for

¹ Quoted by permission from pp. 20-21, J. B. S. Haldane, F. R. S. : *Keeping Cool and Other Essays* ; Chatto and Windus, London, 1940.

a century, was kept well underground, with adequate arrangements for coming up to the surface and re-starting life there when the sun resumed normality."

Theosophical students will remember certain passages which suggest that there exists already a GOVERNMENT sufficiently scientifically organized to provide for such a re-starting. On pp. 152-53 of A. P. Sinnett's *Esoteric Buddhism* we read :

"Even during obscuration a small colony of humanity clings to each planet. . . .

"That portion of a planet which remained habitable during an obscuration would be equivalent to the Noah's Ark of the Biblical narrative taken in its largest symbolical meaning. . . In due time when the obscured planet grew ready once more to receive a full population of humanity, the colonists of the ark would be ready to commence the process of populating it afresh."

On pp. 243-44 of the *Letters of H. P. Blavatsky to A. P. Sinnett*, H.P.B. writes :

"There [in pages of *The Secret Doctrine*] you shall find, in the *Sishtas* (or remnants) spoken [of], how near the truth came our mutual friend A.P.S. in his Noah's Ark Theory."

In H. P. Blavatsky's *Theosophical Glossary* we read :

"*Sishta* (Sanskrit). The great elect or Sages, left after every minor *Pralaya* (that which is called 'obscuration' in Mr. Sinnett's *Esoteric Buddhism*), when

the globe goes into its night or rest, to become, on its re-awakening, the seed of the next humanity. *Literally* 'remnant'."

Also on page 541 of Vol. I, of *Isis Unveiled*, Mme. Blavatsky writes:

"Nature has provided strange nooks and hiding places for her favourites."

KATE SMITH

DR. ARUNDALE AND THE WAR

An American friend writes:

It is my profound belief that America must clarify her position. She must reach the conviction that she must stand for high principles, lending her might to the guarantee that such principles shall be sustained in the world order that is to come. Therefore it is her duty to collaborate with her sister democracies—and most of all with Britain—in envisioning a practical goal to be achieved by the war. And for that Righteousness we must enter the war. There is great confusion in America. So far the people are unable to unite upon any issue stronger than merely clearing Hitler out of the way, and that is not a cause real enough to move the nation to the sacrifice of war. We need the precipitating agent of a CAUSE for which to fight. Otherwise we will continue this fooling of ourselves of "aid to Britain short of war," providing opportunity for all sorts of treachery and sabotage to the cause of Right and of humanity.

How we need great leadership in this country! There is such a dearth of it in high places. Great as is the leadership of Mr. Roosevelt he needs strong

voices that encourage his vision. It is a time that calls for great men, and though we have many men in America who are great in many ways they do not seem to be great in the way that is needed in this time. Many of us who aspire to serve our country feel keenly our inadequacies in aiding our nation to fulfil more nobly her destiny.

Your tireless energy and superb effort to arouse people to greater vision and selfless sacrifice are a constant inspiration to me, as to thousands of others. And I write to express reverently my appreciation that I may be associated with you, even in the distant way in which I am, in our great work of bodying forth the teachings of Theosophy, and of wakening its fires in our hearts and in the hearts of our brethren.

"WARTIME DUTIES OF THE PRESIDENT"

The clear, forcible and convincing elucidation of the duties and responsibility of the President of The Theosophical Society (Watch-Tower, THE THEOSOPHIST, September 1940) can only evoke thankfulness for the ringing courageous note which sounds through it, from all who realize that the very existence of The Theosophical Society, of freedom and civilization in the world, are at stake; for truly as set forth in the declaration, the suppression of The Theosophical Society immediately follows when a country is overrun by Hitler and Mussolini, and there is no other choice if The Theosophical Society is to live, than for it to send the whole force of its influence on to the side of the Allies.

Wherever in country or church or any organization whatsoever, Theosophy is banned, there is the shadow of the dark powers which blights the Progress and Happiness of Mankind.

What prospect would there be for Liberty, if Britain and America went down before the onslaught of Germany and Italy? The statue of Liberty at the portal of the United States of America would be a mockery, for the new Empire planned by Germany and Italy, simply could not exist if anywhere in the world there was a nation enjoying its freedom, for such would be a constant incitement for the nations temporarily in subjection, to rise and fling off the yoke of bondage.

JOHN BARRON

20 October 1940

A WORLD VISION IN THEOSOPHY

Mrs. Lavender, Publicity Officer, Adyar, writes:

Problems of World Ills. There may be nothing new under the sun, but Theosophy has something fresh to give, something very much to the point whenever times change and another viewpoint is required. Today when growing groups of people, in countries both neutral and allied, are inquiring into the methods for a new order of civilization, Theosophy has something vital to offer. It is not only the general background of life, the plan of things, about which inquirers ask, for those also who have some special nostrum to advocate for this, that, or the other of the world ills want to understand solutions we may suggest to them. They

may have answers of their own, but often there is lacking the perception of what lies behind, the root causes, a knowledge of which can spring from a philosophy of life applied practically.

Build a New World. The possibilities of world vision implied in Theosophy need to be broadcast, to permeate thought as widely as may be. Each of us can do so much at this moment, with deepened knowledge through applied study, with enthusiasm gained from the Theosophy we have experienced; we may become active nuclei of brotherhood through world understanding.

Individual Understanding through a World Plan. To individuals, too, there is certainly our philosophy of life to be given. But many of these seekers will at this juncture accept more readily a philosophy which pictures a tangible result upon world conditions.

Broadcast Work through the Lodges. For these reasons the International Executive of The Theosophical Society has approved a wide propaganda scheme: 150,000 leaflets on ten topics with the practical bearings of Theosophical teachings on many conditions current in the world are to be sent to some 700 English-speaking Lodges in the Commonwealth and in the American Section, for their distribution. Fuller details of the scheme will be given in *The Theosophical Worker* with suggestions of methods.

The Ideal Is Practical. When understood and used, Theosophical teachings do not make us idle visionaries, but practical and effective occultists, each in our degree. Let us understand the hidden life at work in the world, and destructive isolationist policies will

disappear. It is because the ideal has not been upheld and perceived that world vision has failed. Let us restore the ideal, use it as the practical tool it is, and so release the constructive power of Theosophy to fashion the new world to its great inner purpose.

THE MARS-MERCURY PROBLEM

To students of *The Secret Doctrine*, the three articles appearing in the August 1940 THEOSOPHIST under the heading of "The Mars-Mercury Problem" are of unusual interest. The problem dealt with by the three writers is focussed on a particular question asked by A. P. Sinnett and answered by the Master K.H. in *The Mahatma Letters*, but in reality the problem raises much bigger and more fundamental issues.

To begin with: what led Mr. Sinnett to ask the question, "What planets of those known to ordinary science, *besides Mercury* [italics mine], belong to our system of worlds?" Why should A. P. Sinnett have taken it for granted that Mercury belonged to our "system of worlds"? Did he receive from Master K.H. earlier information on this point?

That Mars and Mercury *do* bear a relation to our Earth is not denied by H.P.B., but not, it would appear, the relation suggested by A. P. Sinnett and later supported by Annie Besant and C. W. Leadbeater.

This is what H.P.B. says: "No *companion* planets from A to Z, *i.e.*, no upper globes of any chain in the Solar System, can be seen. (With the exception of course of all the planets which come *fourth* in number, as our

earth, the moon, etc., etc. . . . As to Mars, Mercury, and 'the four other planets,' they bear a relation to Earth of which no master or high Occultist will ever speak, much less explain the nature." (S.D., I, 163, 1st ed.)

Continuing, H.P.B. says: "Let it now be distinctly stated, then, that the theory broached is impossible. . . . Mars and Mercury, Venus and Jupiter, like every hitherto discovered planet (or those still to be discovered) are all, *per se*, the representatives on our plane of such chains. As distinctly stated in one of the numerous letters of Mr. Sinnett's 'Teacher,' 'there are other and innumerable Manvantaric chains of Globes which bear intelligent Beings both *in* [italics mine] and outside our solar system.' But neither Mars nor Mercury belong *to our chain*, [italics H.P.B.'s.] They are, along with the other planets, septenary *Units* in the great host of 'chains' of our system, and all are as visible as their *upper* globes are invisible." (S.D., I, 164, 1st ed.)

In the third article in the August THEOSOPHIST, by James Arther, a distinction is drawn between "a string of *concentric* globes or principles" and "a septenary string or Chain of *non-concentric* planets"; and it is deduced that while our Earth is a septenary system of concentric globes, it is nevertheless a septenary unit of a non-concentric septenary Chain of planets, and that Mars and Mercury are the third and fifth globes of the latter Chain, and our Earth the fourth—all three presumably being septenary Chains of concentric globes.

This theory takes the form of a compromise, and while it is interesting it

still presents certain difficulties¹ over the Earth's connection with the Moon Chain and the transference of "Principles" from the latter Chain to the Earth. Moreover, both Mars and Mercury being the third and fifth globes of our Chain (according to A. P. Sinnett's interpretation) they would not be entitled to seven principles,² while globes A, B, and Y, Z, would have still fewer principles than even Mars and Mercury.³

H.P.B.'s references to the subject are not isolated passages, but are part of the fundamental frame-work of *The Secret Doctrine* and she quotes the *Rig Veda* and other Scriptures in support of her teaching.

The one available key to the partial solution of these problems is *analogy*—but this key, says H.P.B., has to be turned seven times. "There is," says H.P.B., "a perfect analogy between the 'great Round' (*Mahakalpa*), each of the seven Rounds, and each of the seven great Races in every one of the Rounds. . . ." It is on this law of analogy that the whole structure of *The Secret Doctrine* is based.

The three articles under discussion are a perfect example of "detached" examination—no personal bias entering into the discussion, and similarly in this short article I do not wish to appear controversial. Things occult cease to be occult once they are publicly divulged, and it may well be that the existing problem of Chains and Rounds remains to this day a mystery owing to the fact that it is still a subject that is profoundly occult.

C. A. HARE

¹ James Arther queries: What difficulties?

² Why not?—J. A.

³ Right!—J. A.

THE SOLAR SYSTEM

Reading that most interesting of *The Mahatma Letters*, No. XXIIIB, and comparing the view of the Solar System as it appears to a Mahatma and to a man of science respectively, nothing strikes one more forcibly than the fact that the Mahatma views the physical plane as the lowest and most insignificant of several—a small peep-hole of Nature as it were, instead of the entire vast domain, a canopy of seven planes: whereas the poor human being, with all his boasted science, has the purview of an ant in comparison. We have the feeling, as we explore the heavens with telescopes, and see the countless myriads of stars and star systems, that we are gazing at infinity itself: whereas we are seeing only a film—the little picture that forms itself on the retina of our eye, no more. What a difference the universe must present to one who can see all the seven planes at once, or at least all the lower three, as does a Mahatma! Our physical sun, to Him, must be only an appearance, our whole Solar System only a vaporous wisp, a reflection of something far vaster behind and within it. And the whole of it *alive*, not inanimate! Whereas it was only the other day that a scientist, writing in *The Hibbert Journal*, began to speculate: "Is the Universe Alive?" in an article so named.

One very remarkable statement made by Mahatma K. H. is that on page 163:

"There are forces co-existent with gravitation of which they" (*i.e.*, scientific men) "know nothing; besides that other fact that there is no gravitation

properly speaking ; only attraction and repulsion."

In connection with this statement it may be pointed out that in a book by George Henry Lepper of Pittsburgh entitled *From Nebula to Nebula*, published in 1919, the author makes several very telling criticisms against Newton's law of gravitation, pointing out that, amongst other things, it does not explain the enormously elongated orbits of comets, nor the nature of the centrifugal force which counteracts gravitational attraction ; pointing out that mere inertia is not sufficient to explain why some orbits are elliptical and others approaching the circular. He says there must be a principle of *dispersion* at work in the universe which keeps masses from coalescing ; otherwise the various bodies would long since have united to form one large mass, with empty space all round it.

This certainly corroborates the statement made by Mahatma K. H. and quoted above.

I may point out also that vaporous matter such as steam and gas tends to disperse itself in empty space against the force of gravitation, and that the tails of comets are repelled with enormous rapidity away from the nucleus by some power emanating from the sun. Also that there is a similar repulsion of nebulous matter from new stars, or *novæ* as they are called. Evidently there is a dispersive force connected with gravitation of which science knows nothing.

H. L. S. WILKINSON

IRELAND, EIRE AND THE GREAT PLAN

I regret that my omitting in a short review to mention what I took to be

the universally known fact that Northern Ireland is not the same thing as Eire has been taken by the Rev. John Barron, in a letter to THE THEOSOPHIST of January, to be "offensive to the loyal members of The Theosophical Society" who live outside Eire, though inside Ireland.

Regret being expressed, I am inclined to think that my nimble-minded fellow-Theosophists of Northern Ireland will have understood the generality of my reference to a matter of nomenclature. Here in India we are in the habit of using that name without pausing to mention the difference between British India (the Provinces) and Indian India (the States), not to speak of the independent Kingdom of Nepal and the bits of the peninsula that are ruled from France and Portugal. Some things are taken for granted.

My omission could have been set right in a corrective sentence without an exposition of politics and tastes in flag-waving, which might equally be construed as being offensive to those Theosophists in Eire who are as "loyal" to their venerable Motherland as Mr. Barron is to the country that ruled it for 700 years. I am not concerned with the merits of the political matters that Mr. Barron's letter raises : the Lords of Karma are quite capable of seeing to them, though I do not envy them their job of adjusting the pros and cons of the last 1,200 years of mix-up between Ireland and other countries. But there is a Theosophical reference in the last sentence of Mr. Barron's letter which seems to invite comment.

He says : "Dismemberment of the Empire or Commonwealth of Free

States is surely alien to the Great Plan, in which such a Federation is a preliminary to a World Federation however remote in the future." On the question of dismemberment it may be asked whether the claim that Ireland (the whole Ireland that Dr. Besant looked to as the future spiritual leader of Europe) should be a self-governing unit, is a more drastic gesture of dismemberment than the claim that the fractional area chiefly inhabited by semi- or demi-semi Irish whose forbears came to the island as usurpers, has "just rights" to cut itself off from the rest of the island and have its own Parliament. The Federation or "Commonwealth of Free States" can hardly risk the laughter of the De Danaan Gods at a wholly or partially dominated country being thought of as one of its "free" constituents. A "Commonwealth of Free States" with all Ireland as one of its free federated units would, I believe, push the Great Plan on towards a World Federation. "Dismemberment of the Empire" is not an invention of Eire : it has already been performed by the Statute of Westminster. And just because the Dominions have been given full freedom of life and expression, they have become voluntarily bound to the Commonwealth of Nations, as Eire would have an essential condition of becoming if the fragment of the North-east united with the rest of the country and dissolved the last links of seven centuries of enmity in the fire of mutual sympathy and service. I may add that the country was called Eire before it was called Ireland.

JAMES H. COUSINS

Nilgiris, India,
3 February 1941

LOVE AND LIFE

In all ages, from time immemorial, love must have been. As we look back in our own lives some of the most beautiful times, some of the most "lived full" times, were when we were in love.

Love can be a science, a most delicate and refined science ; so delicate and refined that it may be said that it can become a "Divine Incarnation."

The science of love can be said to be summed up in the following words from *The Gospel according to S. Paul* :

"Love suffereth long and is kind ; love envieth not ; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth ; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth."

Most of us when we think of marrying do not look very far ahead. We think of the happy times to come, we think how happy our beloved and ourself will be. We do not take into consideration that our beloved and ourself are on a long pilgrimage, a pilgrimage from imperfection to perfection. We do not consider the imperfections—that they must come out in each of us ; we do not consider the difficulties which come to us all—must come.

It is these things which will test our love. When these difficulties come up we must obtain rigid control over ourselves : Not say the unloving word, however apparent the circumstance appears in our favour : To forgive everything at all times, and just to love, to love, and continually to love our beloved one.

"OMNIA VINCIT AMOUR"

BOOK REVIEWS

YOGA

Tantrik Yoga, by J. Marquès Rivière, Member of the Asiatic Society; translated by H. E. Kennedy, B.A. Rider and Co., London. Price 6/-

There is no doubt that the western nations are profoundly interested now in the traditional wisdom of the East, and often almost too eager to accept whatever comes to it in that guise, frequently spuriously assumed. This book strikes a genuine note, avoiding exaggeration and over-emphasis on the sensational, and above all directs enquiry towards the right purposes, not the satisfaction of curiosity or the acquisition of abnormal powers, but the feeding of a spiritual hunger of which we are all aware.

Dedicating his work to Shree Vijayshanti Surishwarji Maharaj, his revered Guru, the writer, in his introduction, says of the troubled West: "Ideological social forms transpire, sanguinary struggles take place in this new Middle Age, the Renaissance of which has not yet come in sight. The domain of the spirit has not been spared, and it is in spirit, perhaps, that men suffer most. One can accustom oneself to ill-made laws, to social insecurity, even to financial instability. One can never accustom oneself to spiritual despair."

Turning then to India, he has found peace, and seeks to pass on to others his own profound faith in the spiritual treasure he has found. Some of us

may regret that he has chosen Tantric practices for exposition, as these can easily be dangerous; but he treats all schools of Yoga with marked fairness and discernment, and elucidates much that has been generally left obscure. He deals in turn with Nādis, Chakras, the Kuṇḍalinī force and its awakening, the Āsanās and various states of consciousness attained by practice of meditation. Finally he compares Chinese, Japanese and Tibetan practices with the Hindu and Buddhist, and discusses the possible uses of these methods in the West.

He wisely decides that "it is not necessary to forsake the religion to which one belongs, but fear must be suppressed—that psychical and spiritual poison which does so much damage. It is essential to realize that a sincere religious aspiration invariably leads to a spiritual realization. It should also be understood that dogma is the *exterior bark* of personal experience, which, only, can be individual and profound. One may very well get great consolation and unforgettable spiritual illumination in a church where the rites, the people and the gestures shock one. Yoga teaches that the great spiritual currents are of the cosmic order and absolutely universal. It is just that the mind colours the spiritual vision. The habit of straining one's will and attention creates gleaming mental forms which, in their turn, help the disciple. Let us never forget, either, that the communion of the wise is a reality, not

material as some have said, but very strong on the subtle planes. The fact of directing one's attention towards them gives rise to a contact, almost automatic, with beings who help, who protect and who are called Masters. It is this patient, profound research into oneself, one's Ego (the Hindu Ātma), which is the key to the cult that sustains and animates. The Ego remains. IT alone is eternal. The realization of the Supreme Identity is the goal. It is liberation from the currents of life, the troubled inflows, the incessant transmigrations that is the object. Not that 'life' is an accursed thing, to be cast away. That is a barbarous, a primitive idea. But the aim of man is to co-operate with the Divine, and to be its instrument in matter. It is through him—and only through him—that the great plan of Brahma can be realized and his work of love finished. Man, like a great brazier, purifies and transforms the cosmos."

It is difficult to stop when we begin to quote, for truly these are ideas with which Theosophists are familiar, and they are most lucidly expressed, and admirably translated. —H. V.

PHILOSOPHY IN EDUCATION

We are obliged to the Divinity College of Shri Bharat Dharma Mahamandal of Benares for a copy of *Philosophy and Its Position in Education*, an essay prepared for the All-India Educational Conference held at Udaipur in December last, to which Dr. Arundale was invited but was unable to attend because of his touring programme in North India. After making a comparative study of European

and Indian conceptions of Philosophy, and finding in the seven Vedic systems of philosophic culture one great scheme of unchallengeable truth leading to the one goal of the Supreme, the article concludes:

"The aim of education according to the advanced Savants of both East and West is the development of humanity in man; and according to the Indian philosophers, the acquisition of progress in 'Dharma,' that is, universal Divine Law of the Almighty which governs the safety of the universe and the individual soul both in macrocosm and microcosm, as well as to reach the realm of Heaven, and to acquire final Liberation of soul is the goal. Although it seems that there are main differences between the ideas of education in ancient India and in the modern western world, yet, if the idea of God and religion is maintained, no independent and unbiassed thinker will find any such differences in the two. They all will agree that perfection of humanity cannot be attained without the divine guidance of God who is the Centre of all activities of Nature. The present troubles and universal disturbance of peace in the modern world are entirely due to wrong and Godless education.

"If philosophy is given its appropriate place in the educational machinery of civilized nations, if the philosophical thoughts of East and West are carefully arranged according to the ten intellectual planes which the Indian Savants arrange in the category of the three planes of Ignorance and the seven planes of Knowledge (altogether ten planes of culture) and if philosophy is studied as a subject clearly distinct

from science and logic, it will turn out to be a metaphysics of reality, bring intellectual intuition, spiritual experience and light of true Divine Knowledge for individuals, and bring with it the grace of the Almighty, peace, tranquillity and all prosperity for humanity."

Shri Bharat Dharma Mahamandal is the equivalent of the All-India Samskrit and Spiritual University. It is a well organized institution, under influential auspices both social and spiritual, working in many departments of research, notably Philosophy in general, Yoga, Sanatana Dharma (which has published an authoritative encyclopedia in eight large volumes), Universal Religion, Sanatana Dharma in English, ancient history of India, Brahmanda (the Universe), the Ashrams, Vedic and Tantric Rituals, Puranas, etc. The University has an examination board which confers degrees and which endeavours to revive ancient seats of learning all over India, to spread religious education and the learning of Sanatana Dharma, to advance the teaching of Ayurveda in all its aspects, and to spread "the spiritual light of this unique and oldest seat of learning at Benares, the Hindu religious Metropolis of India." It is one of many potent factors in the spiritual life of India.

—J.L.D.

A JAINA LIBRARY

The Rishabha Jaina Free Lending Library of London (110 Cleveland Gardens, N. W. 2) circulates books "of scientific research on comparative Religion."

A recent addition (1940) is *Gems of Islam*, Part II, entitled "Gems from the Mystics of Islam," by C. R. Jain. (Part I, entitled "The Lifting of the Veil," by the same author, was published in 1931.)

The present book is a compilation from the writings, chiefly poetry, of 26 Sufis, old Persian and modern Indian, whose names, pen-names, dates and places are given in a list in the preliminary pages. The material is well arranged in ten chapters, beginning with Ecstasy or desire for Truth, continuing with Love or the search, the Philosophy or understanding, Conduct or the way, and the last chapter on Asceticism leads to Meditation and Contemplation. Space permits to quote only one gem, and here it is, by Sadi :

Speech is a wonderful thing in the life of man :

Thou shouldst not make thyself unworthy with prattle !

The author, Champat Rai Jain, Bar-at-Law, has also to his credit other similar books, among them (1) *Conference of Opposites*, (1921), a series of nine lectures on religions generally ; (2) *Christianity from the Hindu Eye* (1937).

And Mr. C. R. Jain has recently published (1940) *A Scientific Interpretation of Christianity*, by Elisabeth Fraser. The author is evidently a student of the Early Fathers, but the interpretation is her own, not always convincing nor "scientific." There runs too a bias towards Jainism, which makes it an appropriate publication for a Jaina Library. —D.

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DR. MARIA MONTESSORI



ON THE WATCH-TOWER

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TOWARDS NEW EDUCATION

IN the "Notes" which immediately succeed this "Watch-Tower" I have set forth certain, to me, fundamental principles of the new education for the new world. The heart of them all is contained in the single word "Service," for I feel more and more that the spirit of service is the essence of all life and therefore of the whole evolutionary process. I think that the whole of our educational system, in every country in the world, needs radical and detailed adjustment to the service conception of life. I have suggested that we may reverently regard God as the great Servant of His Universe, and that His mighty creative process was conceived in the spirit

of His service to the as yet unmanifest individualities composing that sea of life which He was about to electrify—how just and exact is this word! I think that through Theosophy we come more closely to a realization of the nature of this service-spirit than through any other way of approach, for in Theosophy is most clearly developed both the high purpose of the evolutionary process and the way whereby the purpose is achieved. Furthermore, in Theosophy resides the most detailed science of the psychology of the individual, at all events of the human individual, for the psychology of the sub-human individual has hardly been revealed. And through the study of Theosophical psychology we shall not only be able to

examine the nature of each individual child as he treads his own particular way in the evolutionary highroad, but also ascertain, with his co-operation, the constituent elements of what I may call his service-unfoldment of consciousness, so that through the forthgoing of service he may return home to that great Temple of Service whence the Divine creates, sustains and regenerates the Universe He has electrified.

SERVICE THE KEY-NOTE

I have specially emphasized the primary importance of a complete rewriting of all textbooks. We have to come to the conclusion that there is not a single Law of Nature which is otherwise than an element in God's service of His Universe, and as such we must regard it and explain it. So is it with every physical or other ingredient constitutive of the Universe. We shall need textbooks on the Chemistry of Service, the Physics of Service, the Astronomy of Service, the Geography of Service, History as Service, the Mathematics of Service, so that we may help the youth of the world to study every subject of the educational curriculum as part of the universal service of God to the life He has electrified. Every subject of the curriculum, every Law of Nature, every element—physical or non-physical, is God at work serving His universe, however we may choose to define the word

"God." And all these are God at work serving each individual who is gradually unfolding the Divinity within him to the appointed end. I can think of no more glorious conception of education than that of God face to face with every living creature with His mighty powers of service, guiding the sub-human kingdoms more directly through implanting in them the spirit of instinct which is nothing more but nothing less than an accurate reaction in the entity to the service of God which is directed upon him, guiding the human and superhuman kingdoms otherwise by gradually arousing into actual waking consciousness the Divinity within their various denizens—heretofore still asleep or but dimly aware. Instinct thus widens into intuition, and intuition itself into yet higher aspects of what may be called direct and conscious communion with God.

I have also specially emphasized what I regard to be a characteristic of the new education, namely, the individual more in his family aspect even than as an individual. Of course, individuality is ever the paramount consideration in the educative process, but it is not at all the only consideration; and we must now turn to the individual as a member of an existing family and also in all probability as a member of a family to be, and this consideration carries us still further to the conception of the nation as a

family and to that of the world as a larger family still. Thus we come to the idea of God the Father, God the Mother, God the Child, and in parenthesis I may note that it is with God the Child that our great knower of education, Dr. Maria Montessori, primarily concerns herself, with God the Messiah-Child, and a wonderful and inspiring conception it indeed is. It is thus that we begin to realize the individual in his aspect of servant, reflecting more and more the holiness of God the Servant of His Universe.

FOUR VITAL ELEMENTS

I thus come to the foundations of the new education as these appear above the surface. So far, we have been digging deep down into what I may call ultimates, some of which may be inaccessible to those who are not as yet educated in Theosophy. But when I come to the four essential pillars of the new education—Colour, Sound, Form and Fragrance—I am dealing with what should be obvious to all who are able to go beyond the superficialities of education such as we know these in the ordinary textbooks on education and in the class-rooms of the average Training School or College. I do not hesitate to say that these four vital elements, constitutive as they are of all that lives from the most outward to the innermost layers of consciousness, must be under-

stood in some degree if education is to be education and not just instruction, nor the regarding of the individual to be educated just as he appears to the outward gaze. Each one of us is a permutation and combination of colour, sound, form and fragrance. Each one of us is an octave of each of these. Each one of us is a variation on the essential Divine Theme of God in each of these His glorious Services to those whom from the beginning He has electrified with His own glories of Colour, Sound, Form and Fragrance. In the beginning each Monad, each Individuality, was asleep in Colour, Form, Sound and Fragrance. The Creation of God was the awakening of each from sleepfulness on the Sea of the Unmanifested Life. And from that time forward each Monad and Individuality grew more and more alive in terms of Colour, Sound, Form and Fragrance.

As we are able to perceive colours and sounds and forms and fragrances round about us, as we hear the superb notes of Nature, as we draw into our beings the splendid fragrances which glorify the air, as we see the beauteous colours of the flowers and trees and birds and all else that lives, as we revel in the grandeur of the majestic forms in which the evolving life strives to learn of its Divinity, so do we in truth gaze upon ourselves—drab though we may seem to

ourselves to be, dull, colourless, ugly of form, almost cacophonous. But when we look upon the great, then do we perceive the glory of all four elements, for in them we see the shining of their natures, the fragrances of their being, the beauty of their forms, and divine delicacy of their music-notes. And we ourselves are Gods in the Becoming. We ourselves are to become great as God's mighty gift of Time draws us nearer to Him. True indeed is it that God created man to be immortal and made him an image of His own Eternity—of His own Eternity of Light, of Sound, of Fragrance, of Form.

So is it that in a true education Colour must speak to colour, Sound to sound, Fragrance to fragrance, and Form to form. So is it that music and dancing and painting, drawing and design and rhythms of all kinds are vital to real education. They are indispensable, but not only for this reason, also because civilization depends utterly upon culture and refinement and grace and poise and the worship of the Beautiful in its threefold aspect of Will, Wisdom and Activity-Love. Education can wait as to its unfoldment of the mind, but it cannot wait as to its unfoldment of man's yearning after God, gazing upon Him to become like Him. It cannot wait as to the supreme purpose of the individual to aspire to become the image of

God he knows himself to be. It cannot wait as to the memory of the individual of the Heaven he has but recently left in order to continue the process of making a Heaven of earth—a memory which is rich in music, in rainbow light, in divine fragrances, in forms which sway upwards to touch the Feet of God Himself. The mind must also help. Without the help of the mind the ladder from man to God cannot be straight nor true. But without the feelings and the emotions there cannot be the dreams, the inspirations, the aspirations, whereby alone there can be a ladder at all, whereby alone man can face and steadily pursue the long ascent. How truly has Dr. Maria Montessori said, in a recent address to a number of Indian students in training for the Montessori diploma, that education does not start with intelligence, it starts with movement, and, as I would say, with aspirational movement of feelings and emotions no less than with all other movement. But perhaps all movement is aspiration.

EXPERIMENTS BY THEOSOPHISTS NEEDED

In order to establish the fundamental principles of this education for the new world we shall urgently need a Forerunner, a Lightbringer, who shall gather round him a few ardent devotees of education capable of undertaking constructive iconoclasm of a very

comprehensive kind. The Forerunner and those who will gather round him must be Theosophists in spirit even if not in name. They must be seeking and discovering Truth in advance of their generation. They must be voices crying in the wildernesses of the world. They must be willing to be laughed at and perhaps even despised and rejected, for they will be where the rest of the world is not yet ready to be. And they must be content to experiment here and there, making their way with difficulty and often with defeat. Not yet will this real education be recognized for what it is by the world at large. But I say that some of us must try to be ready with some fragment of it by the time the Peace has come, so that as the new world dawns upon us it may at least be aglow with the light of the newer education, even though it may still be girt about with that old education, that education belonging to the old world, which only time and the heroism of the pioneer shall avail to dissolve into the past.

I do not think that Theosophy or The Theosophical Society could come to the new world with a gift nobler or greater than a true system of education—let the world for the time being receive it gladly or reject it as it will. And I shall be so happy if my brethren all over the world will from now address themselves to the fashioning of a

new education based on the scientific principles of Theosophy, and made both practical and joyful. Wherever else we may become engaged in reconstruction there is no field more urgently needing our attention than the field of education. For the most part the education of this the old world is hard and cold and fearful. It does more than almost any other force to widen the gulf between Heaven and earth, and thus is it that humanity and its younger brethren of the sub-human kingdoms become ravaged and desecrated by wars and pestilences of all kinds. In the new world the gulf between Heaven and earth must slowly but surely be breached, and who other than Theosophists can be so effectively at work to do this?

A CHARTER OF THE CHILD

We have, as my readers know, a Peace and Reconstruction Department at the International Headquarters of The Society at Adyar. It is hard at work in many directions. But I hope that Theosophists throughout the world may so work, may so pool their divergent educational resources and their varied outlooks and understandings of Theosophy, that we may have ready in due course a great Charter of the Child for the New World—one of our offerings to the young new world. We Theosophists believe in, and therefore work for, the Universal Brotherhood of Humanity.

Must not the foundations of this Universal Brotherhood rest upon the child, upon him who has but recently come from Heaven which is the Abode of Brotherhood, and in whom Brotherhood is a living reality and thus a matter of his everyday life? Only as he grows in terms of the outer world is he prone to lose that which he has brought with him from the Heaven world. Brotherhood is the child's gift to the world he will someday conquer with the very gift itself. He brings Brotherhood with him for the conquest. Alas! he is more often than not defeated by those who themselves have forgotten the very Brotherhood they too brought from their Heavens when they were very young.

We must turn defeat into victory. Education is supremely for the remembrance of Brotherhood forever. We Theosophists who are among the forerunners of Brotherhood by very reason of the nature of The Society to which we belong and of the Science of sciences of which we are students must help to make Brotherhood the very substance of education from its foundations to the heights of its superstructure. Let us do it Now, and thus justify our studentship and our membership.

OUR ILLUSTRATIONS

I draw attention to the pictures of five very great educationists, all of whom except one have won

renown throughout the world. Dr. Rabindranath Tagore, Dr. Annie Besant, Dr. Montessori and Lord Baden-Powell have everywhere been acclaimed as among the greatest of teachers and servers of youth. In the Pantheon of Fame they have had their place even in their present or recent incarnations. The one exception is Bishop C. W. Leadbeater who, from one point of view, I do not hesitate to maintain is the greatest teacher and server of youth the world has had for many a century, but whose genius—rare and incomparable—still awaits recognition, and will continue to await recognition, save among the knowers of the inner Truth of education, for many a decade to come. His portrait most appropriately is side by side with that of his great and loved colleague, Dr. Besant, and THE THEOSOPHIST is indeed honoured in being able in this education issue to pay him the most reverent tribute. He was the only real teacher I have ever known, for he alone knew the child in every aspect of the child's nature. He alone had—why do I not say more truly “has”—a perfect understanding of the temperament of the child, of the child's background in his past, of the child's real opportunities in his present incarnation, and of the future to which the child may hope to look forward. Such understanding, and such understanding alone, makes the real

teacher. Such understanding had Bishop Leadbeater, and thus was he the greatest, but entirely unrecognized, educationist of his own age, and indeed of many ages both past and to come. But someday he too will be installed in the Pantheon of Fame in one of the highest of its niches.

Dr. Montessori is still with us and sheds over us all not only the inspiration of her genius but the beautiful fragrance of a child-like life. She is indeed no longer young in actual physical years, but she is her own Messiah-Child in spirit. She incarnates her splendid principles and radiates them to the wonder and uplift of all who have the privilege of coming into contact with her, and far beyond.

The beloved friend of youth, Lord Baden-Powell, has just recently gone ahead of those of us who are still in our present incarnations, in order that he may help to prepare a new way for the new youth of the new world. I have the privilege to publish his last messages to his great and world-wide family of youth. They are precious indeed, as is also Lady Baden-Powell's testimony that he was one of the happiest of men. Of course he was, else how could he have been the splendid friend of youth he was and ever will be.

Dr. Besant has also gone before us, though she, like Bishop Leadbeater and Lord Baden-Powell, is

with us as she has ever been. But what a mighty figure she was in the education world no less than in the political world and in every other world she entered. Her *Principles of Education*, booklet though it is, remains one of her *chefs d'œuvre* for education, and her great work in the Central Hindu College at Benares and in the National University will someday become of world-wide significance.

Last, but indeed not least, Rabindranath Tagore, whom I had the pleasure of visiting but a short while ago, a mighty figure indeed, and of world acclaim. His Santiniketan in Bengal is a wonderful monument to his genius, and will I hope ever be cherished by the Indian people as the most precious memorial they could have of him, beside which busts of him and statues are as nothing. In the evening of his years he is the very embodiment of the essence of India's culture and refinement, for his very age of years seems to have endowed him with the power to disclose in his own person the soul of India as it really is. Is India a mighty land? Is India fit for freedom? The answer, wherever else it may also be, is in the Gurudeva of Santiniketan, living in retirement, perhaps, yet radiating India's message throughout the world.

Georges Arundale

REAL EDUCATION

BY GEORGE S. ARUNDALE

THIS issue of THE THEOSOPHIST is largely concerned with the problem of educational reconstruction such as shall be needed for the new world. It is, of course, obvious that the old world education will continue in the new world for many a long year. The world does not change over from the outworn to the newly-to-be-worn in the twinkling of an eye, and there will be a large amount of tinkering at the old even before we get going everywhere a number of experimental educational institutions feeling their way with new ideas and new systems and so gradually ushering in a new educational order based on the spirit which is to animate the post-war world.

The tinkering motif is expressed in the following statement made by the President of the Board of Education at Oxford in the beginning of the new year, and to me it is somewhat sorry reading:

Mr. Harold Ramsbotham said that the mistakes made after the last war would not be repeated. There would be changes in British social and economic conditions which would have a profound effect upon you, specially on those between the ages of 14 and 18.

Now was the time to make plans for great and far-reaching reforms in post-primary education covering the years 11 to 18.

He and his advisers were giving deep and careful thought to this problem. As soon as possible after the war the 1936 Act raising the school-leaving age to 15 would be enforced. It was his personal ambition and ultimate goal to raise the minimum leaving age to 16, but before this was possible education to suit varying tastes and capacities of children must be devised.

He did not support the demand for secondary education for all because secondary education of sufficient variety and diversity did not exist.

I do not deny that tinkering is better than nothing. But I should like to have heard from Britain's foremost educational authority in the Government, of great ideas towards which we must strive as well as patch-work with which we must begin. But it must be said without fear or favour that only with the aid of Theosophy can we reach the ideals of real education. And only the science of Theosophy can establish the true science of education. It is in the light of Theosophy that I want in these notes to submit certain principles which sooner or later, as it seems to

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me, will become the principles of the new world's education—principles with which it would be most useful to experiment if only the necessary co-operation can be obtained from deep and scientific students of God's Laws as these are made manifest in the sciences and arts of life.

I submit these principles as they have occurred to me, rather as material for use than as a clear and definite picture of what is to be. They will, I fear, appear disjointed and non-sequential. But my desire is, as far as I can, to evoke the creative power in my readers, and not to give something of my own. I feel I have, perhaps, thought and dreamed deeply on this subject of educational reconstruction, and I believe there are some vital truths in my thoughts and dreams. But I am sure that each earnest seeker after educational truth must discover truth for himself, so that there may be a great Brotherhood of Seekers discovering their own truths and pooling these for the establishment of a greatest common measure of educational truthfulness. So here are some of my own broodings, and I offer them for what they may be worth.

I

THE SERVANT OF HIS UNIVERSE

Education is the ladder between man and God. Education makes men into Gods.

God created "man" in the image of His Creative Spirit. Education is to make the image true, for behind the mask of a person shines the Fire of a God.

Education exists for the revealing of God to man, so that man shall ascend to God.

For what, to what end, is God the Mathematician, the Geometrician, the Chemist, the Geographer, the Artist, the Craftsman, the Astronomer, the Merchant, the Priest, the Teacher, the Soldier. . . ?

That He may veritably be God the Creator.

And for what, to what end, is He God the Creator?

That He may be God the Servant of His Universe.

"Let him that is chief among you be as him that doth serve."

To what end is Education? That it may arouse in every child of God the spirit of the Service of God, already and from the beginning and forever implanted in him by reason of his Godlikeness.

God's Laws, His mathematics, His science, His geometry, His history, His geography, His literature, His faiths, His astronomy, His arts and crafts, His commerce and industry . . . all are for the service of His worlds.

We shall never know them except as they become for us the service of our worlds of whatever nature these worlds may be. The spirit of every subject is service.

Into that spirit must each one of us enter, or we are not being educated.

II

THE LIVING WITNESSES

Light is the resistless Will of God.

Colour is the compassionate Wisdom of God.

Form is the loving Activity of God.

Sound is the truthful Voice of God.

Fragrance is the ceaseless Blessing of God.

These are the eternal foundations upon which the true Temple of Education must be built, for the process of evolution is effected through the unfoldment of each and all of these in every living creature.

God created man to be immortal and made him to be an image of His own Eternity. But the very reason for the immortality is the time needed for the fashioning of the image, that time which is but the slow motion of Eternity. And the image becomes Godlike in terms of Light and Colour and Form and Sound and Fragrance, of Will and Wisdom and Activity and Song and Blessing. We dare not, therefore, ignore the educative purpose of Light or of Colour or of Form or of Fragrance in our mundane educational processes, or we shall

be ignoring all that is most vital and essential.

Wherever there is Light, there is the witness to and the promise of the salvation of every living creature. When God said: Let there be Light, He said: Let there be salvation to all that I shall create. And as there was Light so shall there be salvation.

The understanding of Light is, therefore, an essential part of education, for education is the pathway to salvation.

No less essential is the understanding of Colour, for God made a rainbow to hide from the dim eyes of ignorance the excess of His Glory, and to give to ignorance Light.

No less essential is the understanding of Form, for God created forms for the unfoldment of Life, and that the Universal might be reached through individuality.

No less essential is the understanding of Sound, for through Sound is God heard, as He is seen through Light and Colour and Form. Sound is the busy hum of the evolutionary process. Let us beware lest we distort it.

No less essential is the understanding of Fragrance, for the very Blessing of God is wafted to us all upon the waves of Fragrance as these bear witness to the universal joy of living.

All five are God at work unfolding individualities, and when

for each individuality time becomes Eternity, then will Sound mellow into Silence, Form will become formless, Fragrance will become indivisible, and Colour will become the One White Light, and the One White Light, silent and formless, will shine no more but will become enfolded in its own intensity.

MESSENGER-DAYS OF TRUTH

Each day of the education period, not necessarily each day of the week, must become a messenger of Truth, a messenger, where possible, of its own nature, or of some Truth allotted to it.

SUNDAY is, of course, easy to determine. Sunday is the Day of Reverence, the Day of Light, the Golden Day, the Day of Remembrance, the Day of Glory and of Glorification. Sunday is the day dedicated to the unfoldment of these in the lives of all, of the adult no less than of the child, those younger in the sub-human kingdoms no less than those older in the human kingdom. Sunday is the Day of our Lord the Sun in whom all lives and moves and has its being and its beginning and its end.

Sunday is the Day of the Light of God. All other days are Days of the Rainbow of God. On Sunday we come face to face with Him according to the measure of our unfolding faithfulness. On every other day we perceive Him

in His various parts, and slowly learn to know of the Nature of His Light through the Way of the Veils.

Sunday, whatever be the day of celebration, is the pivotal day for all other days, and its number is 0, with all that 0 signifies in terms of Universality and in terms of that Negation which subtracts and subtracts and subtracts and yet never diminishes. Sunday is the Day of Absoluteness, of the partless Whole, of the 0 without a 1.

III

THE ENTRANCE INTO DARKNESS

The citizens of Heaven for the most part receive a most inhospitable welcome from Earth as, for the time being, they resume their earthly citizenship. Almost from the beginning they become beset by Fear and Flesh—the two greatest cruelties on Earth, but so conspicuously absent from their Heaven lives.

Youth is blurred almost from the beginning of its life on Earth, distorted and deflected from those high purposes in the spirit of which, and under the impetus of which, it descended from its Heaven home. Each ego, each soul, knows what it wants when it leaves the haven of Heaven for the storms of Earth, even though there be the karma of the past partially to be liquidated in the earthly life to come.

Little is done to assist in the expeditious liquidation of such karma by intensifying the spirit of courage whereby the flings and arrows of outrageous, but self-inflicted, fortune may be bravely met, and little is done to augment the so far accumulated capital.

The heavenized individual is thrown into a cold, uninterested and censorious world, and is largely left to fend for himself in no wise fortified by the so-called education he receives. This is, of course, because the world is still in almost complete darkness so far as regards the meaning and purpose of life, and of the evolutionary process whereby man becomes God.

IV

A NEW ORIENTATION

I am trying, let me say again, to establish what seem to me to be the universal principles of education for the new world into which we are about to enter.

I am concerned with general education, and not with any specialized education either of a scientific or industrial or specifically religious nature.

I am concerned with the education as I see it needed for the new world.

I am concerned with immediate needs, and with the urgency of beginning to feel our way towards them, so that it may not merely dwell in the region of theory but

have been the subject of experiment by the time the new world is ready to begin to enter upon its heritage of a larger happiness for all.

I think that in some parts of the world at least we must face the fact that there is not Peace in the field of education. There is anxiety. There is fear. There is uncertainty. Education does not lead to livelihood. Rather does it lead to a longer or shorter period of waiting, and in all the depression of waiting, until a job turns up if one turns up at all. And the teachers themselves are regarded as among the less important of the servants of the State.

Wherever such conditions obtain there must be change. So far as India is concerned the change must be radical, from a foreign system to a national system. But everywhere there needs to be a new orientation to education—advancing the nature of the unit to be educated from the individual principle to the family principle and to the composite family principle which is the State.

Let us try to look upon education from this point of view.

Just as we believe we have souls and bodies—higher and lower selves—has not also every area or field in the organism of life its soul and its body? Surely a Nation has.

Surely the field of education has a very definite soul and a body . . . a life and forms.

May I intrude India once more as the example of the need for a new education with which I am most familiar? In India there is a body to education, but the soul of Indian education is divorced from the body.

There can be no sure or safe dwelling-place for the Indian soul in the foreign western body it has been forced to wear for so many decades. I deny that the soul of Indian education is in any way whatever in its present foreign body. The foreign body is empty. It is tenantless.

This is India's greatest tragedy: that her youth, generation after generation, should be losing their souls for want of a truly Indian education.

What shall it profit them if they gain the whole of western civilization and lose the Motherhood of India?

The gravest injury done to India is less the withholding from her of her political freedom, and far more the imposing upon her of an alien system of education, cultureless and devoid of all civic—national—spirit.

And the present Governments in India have little if any interest in the way of affording facilities for educational renaissance. They naturally prefer the beaten track. It is the line of least resistance. Yet to India must be restored her truly Indian education, with an Indian

body sensitive to permeation by the Indian soul.

Now is the time to begin to do this.

The old world is in pieces. A new world is being made.

Who will be the pioneers in those parts of the world in which education needs to die and to be reborn?

Are there many countries in which the existing system of education does not need rebirth—only needs repairing?

In India there must indeed be voices crying in the wilderness, in the foreign wilderness.

Who will be content to lay the stones of failure that they may become the foundations for the edifice of success?

We must dare to fail before we can hope to succeed.

The only setting for Indian education is a free India.

But the only setting for a free India is an Indian education. Thus as India strives for political freedom so must she strive for educational freedom. The one without the other is impossible.

What is India?

A religious country in the loftiest and truest sense of the word.

A country alive with many wonderful cultures.

A country rich in beautiful arts and crafts.

A country noble with mighty traditions.

A country peaceful with the spirit of Ahimsā.

A country exalted by the Spirit of Motherhood.

A country in which the spirit of the family and the home is supreme.

A country fragrant with tolerance.

All these is India however far she may have strayed from one or from more than one of them. It is all these that must be embodied in India's new education.

This is a digression since we are in India and are immediately concerned with matters Indian. Still, we may have been speaking of other countries too as to life, even though as to forms there may be substantial differences.

Let us now return to generalities.

The whole world needs a new civilization, new in the sense of re-oriented to the Real.

The whole world therefore needs a new education.

For which we must dream dreams and have visions.

We must have Himālayas and Everests in the distances of our visions and in the depths of our dreams. We must long for these and thus bring at least something of their spirit into the new education, even if we cannot bring into it the actual heights themselves. But in our dreams and visions there must be vast distances and towering heights—far away, un-

reachable now, but compelling an irresistible advance towards their attainment. Because they are so far away, all the more must they be insistent. They must beckon. They must call and we must heed.

We cannot grow, nor can we achieve, without the help of Utopias, ideals, without yearning after the seemingly unattainable. God is one of our Utopias, however much a fact.

There must be expeditions and forlorn hopes in every field of living to conquer height after height, and the failures of today are the stepping-stones to the triumphs of tomorrow.

FATHER-MOTHER-CHILD

We must be busy about planning the reconstruction of education, for we cannot give to the new world citizens "educated" in the standards of the old world.

I regard the new education as threefold:

The individual—the family—the nation, with restored emphasis on the family.

God the Father, God the Mother, God the Child.

A nation must be regarded as composed of families even more than of individuals, and education must be to the better functioning of the family with all its special virtues, duties and rights.

The family is the unit of the HOME that is the nation. Thus

the home-idea must permeate the educational system.

There is the family home, with the link of the educational home between it and the national home.

A nation must be ardently concerned with the needs of its individual citizens especially in their relation to their families.

It must see each individual citizen not only as a unique individuality, but also as a prospective, as well as an actual, member of a family, with all the duties and the rights attached to such membership.

The new education must fit each constituent individual to be a worthy himself, to be a worthy member of the family into which he was born, and of the family which in due course he will acquire. Thus will he become a worthy member of the nation.

So do we establish in education:

The individuality motif,

The family motif,

The nation motif,

leading to a world motif.

SOCIAL SERVICE

Major Douglas offers Social Credit as the basis for the reconstruction of the world in the field of economics.

I offer Social Service as the basis for the reconstruction of the world in the field of education.

Social Service:

In terms of the individual,

In terms of the family,

In terms of the nation,

In terms of the world.

Education to the end of the utmost individual equipment for Social Service.

A new spirit in the individual,

A new spirit in the family,

A new spirit in the nation,

And thus a new spirit in the world.

The educational system must be fashioned in terms of Social Service, that is to say, of social values.

The subjects of the curriculum must be treated in terms of their respective social values.

A subject of the curriculum treated in isolation from its value to the individual and from its social value is a subject bereft of its real meaning, and must needs come as a stranger into the mind of the pupil.

What does such and such a subject mean to me and to my life in all its aspects—is the question that must be answered, and the answer must be precise.

What precisely can it do to help me? What definite lessons does it teach me? How can it help me to be happy and to help to make others happy too?

Education would be revolutionized into a delightful adventure and would lose all its hard and sordid drabness were each subject to become alive with helpfulness and with a sense of giving power, understanding and happiness.

Examinations would be radically otherwise from what they are, for

they would be tests as to the virility of each subject in the candidate in terms of its service-giving capacity. There would be individual and social problems which the candidate would be asked to solve.

Scout craft and first aid, cooking and household cleanliness, family duties generally, and progressively the duties to, because of a love for, the State, and the positive help given by the general subjects of study to self-help and usefulness, would be the examination. It would be an examination of the will and of the heart as well as of the head, and would be looked forward to, and not abhorred as are the examinations of today.

The new education must be practical and directly useful in the leading of the ordinary everyday life, and not purely mental and theoretical, and largely irrelevant as is the old education.

Thus the equipment for Social Service will be :

1. Self Service,
2. Home Service,
3. Nation Service,
4. World Service.

There will be :

The Mathematics equipment, the Science equipment, the Arts and Crafts equipment, the History and Geography equipment, the Literature equipment, the Language equipment (especially the Sacred Languages), the Religions equipment, and so forth. But all practical,

and where possible through the education of the hand and the emotions even more than through the education of the mind.

Or it may be put otherwise :

Physical Culture equipment,
Emotional Culture equipment,
Mental Culture equipment,

Intuitional Culture equipment—all in terms of social relationships, social values, social service, and individual equipment therefor. Acquirement of knowledge must never be for its own sake—it has no "own sake"—it must ever be for the performance of dharma, for the adjustment of the individual to his surroundings, for service in all its aspects, from the centre to the circumference.

Knowledge cannot exist apart from God. It exists for the revealing of God to man, and for man's ascent to God.

For example: Religion must be taught for service rather than for salvation.

So must every subject be taught—for its practical value as a means to wise social service as well as for its own intrinsic value.

Textbooks will have to be re-written in the light of the fundamental realities of their respective subjects.

Teachers will need to be re-trained.

The purpose of education will need to be re-stated.

The task is herculean. All the more necessary to start it now and

to begin on a small experimental scale after a scheme has been carefully planned.

The new orientation :

Daily life for service, leisure for service, recreation for service, patriotism for service, culture for service, industry for service, the arts and crafts for service, the whole educational system for service, competition for service, invention for service, organization for service—

All so that service is no drudgery, but absolutely happiness. As service becomes happiness, so does man ascend to God.

Service is true worship, perhaps the only true worship. Only as we worship can we create. Only as we create do we draw near to the Creator. Because God worships, therefore does He create.

In the old world the State and the individual had little interrelationship, save as might be necessary. The State was more subordinate to the individual than the individual to the State. The individual cared little for the State, and the State little for the individual: only for the use each could be to the other. In totalitarian States the State exploited the individual mercilessly, and the family no less. And the State consisted of the dictatorship of a few who had been able to seize the power of the State and control the State to their own ends.

The Trinity of Education :

In the new world there must be an equilibrium between Individual, Family and Nation—an interdependence.

The Quaternary of Education :

The above three plus the World as a whole.

So do we obtain a Ladder of Well-being—the Individual, the Family, the Nation, the World.

Education must be to the end of them all, giving to each a due opportunity, equipping each to fulfil all due responsibility.

Education must, of course, be free and progressively compulsory. And must be to the end of service.

The individual to learn how to serve himself, his family, his nation, and beyond if possible ;

The family to learn how to serve its constituent members, its surroundings, the nation, and beyond if possible ;

The nation to learn how to serve its individual citizens, their families and surroundings, and the world.

THE GOAL

Education must lead directly to employment. At the end of his educational career the State must need the services of every citizen in one capacity or in another, and his employment, therefore, must be as vital for State-support as for self-support.

In the new world education must be CREATIVE. Man cannot ascend

to God without becoming a creator as God is THE CREATOR.

As the young citizen learns from childhood upwards to create, so does he prepare for safe expression, for noble expression, of the supreme creative power which he receives direct from God in what we call Sex.

There must be physical, emotional and mental creative activity, and suitable exercises for each.

The place of handicrafts, music, dancing, rhythmic exercises, painting, modelling, etc.

These directly lead to that self-understanding which is the necessary equipment for social service.

Reverence, Goodwill, Tenderness as essential ingredients in social service.

Each citizen must be equipped to the normal standard of his functioning in the State, but he must have, whether he takes it or not, the opportunity to transcend such normal functioning.

The team spirit.

Together and not alone.

The swinging of the pendulum of education between the individual and the community.

Collective study complementary to individual study.

Collective exercises complementary to individual exercises.

Collective creative activity complementary to individual creative activity.

Collective leisure complementary to individual leisure.

Collective religion complementary to individual religion.

Collective research complementary to individual research.

THE WAY

How to set about the new spirit in education :

1. Understanding enthusiasm on the part of a few ;

2. Experiment :

(a) With the help of a new type of teacher in whom the spirit of service is already dominant, in combination with an enlightened patriotism and a keen perception of the education needed for the new age ;

(b) With the help of new textbooks, written in the spirit of social service, for every subject of the curriculum, having due regard to each subject being a witness to the Laws of Nature and to the Love of God ;

(c) With the help of generous patrons to finance each experiment and of Government. The Government should be specially interested in the renaissance of education, as vitally concerned as the enlightened citizen ;

(d) With the help of enlightened parents who will honour their children by enabling them to become child-pioneers of the new and truer education, as there must also be teacher-pioneers, writer-pioneers, finance-pioneers.

The purpose of the new education may also be described as the unfoldment of character in terms of Will, Wisdom and Activity so that there may be character in these terms in service.

In Social Service we must include not only human relationships but relationships between the human and the animal, the vegetable and the mineral kingdoms, and the relationships between one sub-human kingdom and another.

If we demand its best service to us from a particular sub-human kingdom we must in honour give our best service to it.

We are anti- the new world, anti-social, as we claim the best service, but only give the minimum needed to assure ourselves such best service, and express that minimum without thought of kindness or understanding.

How many of our present relationships with the kingdoms of God following after us are in fact anti-social, as anti-social almost as is Hitler.

Vivisection? Flesh-eating? The wearing of skins and furs and feathers which involve that cruelty which is an extreme form of anti-social relationship? The production of ugliness out of the mineral kingdom? The useless cutting down of beautiful trees?

All political, industrial and other activity must be based on Social Service. India's National Constitu-

tion must be based on Social Service. Therefore the soundness of Dr. Besant's Government of India Bill.

God the Mathematician : the individual . . . the community.

God the Historian : the individual . . . the community.

God the Geometrician.

God the Geographer.

God the Artist.

God the Physician . . .

God the Chemist . . .

God the Writer . . .

God the Craftsman . . .

God the Server . . .

God the Merchant . . .

God the Teacher . . .

God the Soldier . . .

God the Priest . . .

God the Astronomer . . .

GOD THE CREATOR EVERYWHERE AND IN ALL THINGS.

In this spirit must our teachers teach and our textbooks be written.

Every Law of Nature, every event, however small, every configuration of landscape, every kingdom of nature and its denizens, every element of nature, is part of God and of His evolutionary creative process, and there is, therefore, perfect and complete interrelation between all the parts for individual, mutual growth and mutual social service.

There is nothing alien to humanity, nothing remote from humanity, nothing that humanity

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does not need or that does not need humanity.

I repeat: Knowledge is not for the sake of knowledge, but for the sake of interrelated growth, in which service is the vital element, because all life grows together and cannot grow apart.

Thus each subject of study must be to the end of the fulfilment of dharma, of the right relationship between the individual and his surroundings, so that the individual may be the better equipped for service and therefore for his own unfoldment.

REAL TEXTBOOKS

Who will write:

"The Laws of Mathematics in the Light of Service: 1. Elementary, 2. Advanced";

"The Law and the Experience of History in the Light of Service";

"The Laws of Geography in the Light of Service";

"The Laws of Art and Art Appreciation in the Light of Service";

"The Building of Character through Education, and the Application of Character to Service";

"Science and Service";

"The Citizenship of the sub-human kingdoms of nature and the service to them of the State and of its human citizens"?

(Let him that is chief among you be as him that doth serve.)

"What is a State in the New World:

1. Its individual citizens—human and sub-human,
2. The nature of its Nationality,
3. Its World Relationships"? etc. etc.

God's Mathematics are His service to His evolving world. We have to learn to use Mathematics as He so wonderfully uses the Science.

What does 1 mean to Him, and what is 1 saying to us? And so with the infinitude of numbers. But why an infinitude? Is there not some wonderful message immediately to each one of us in that conception of infinitude, and have we not to pass it on? And then the formulæ which are the mnemonics of experience. How are we to help to hasten evolution through Mathematics—the God-given Science?

God's Geography is no less His service to His evolving world. So must we use Geography, as He so wonderfully uses the Science. What does each Geographical constituent element mean to Him? So must it mean to us. God geometrizes for Service. How?

God's History. . . .

We have to learn how man is ascending to God through humanness as every denizen of every sub-human kingdom of nature ascends to each rung above through the quality of the kingdom bestowed upon it by God.

THE FORTRESS AND THE "TRAITORS"

When Education really is Service, then:

The citizen will look after his duties,
And the State will look after his rights.

There will not be equal opportunity for all,
But there will be due opportunity for each.

Each will become worthy of his rights,
And all will become equal to their duties.

The misfortunes of each will be the concern of all,
And the happiness of all will be the concern of each.

The Education Department must needs hold the Fort of Education, such as it may be, so that Education may be preserved and lose no ground, and may even extend its fortifications in certain directions. But they will always be fortifications.

The general body of teachers must similarly be employed.

But within the fortress there must be splendid traitors who are more loyal to education than to the fortress that for the moment imprisons it.

And among the teachers, too, there must also be splendid traitors.

And outside the fort and the profession there must be some who

are at work undermining the fortress by idealism and by experiment, so that some day, even sometimes though not always imperceptibly, the fortress will be seen to have been taken by storm, even if by peaceful penetration, and so razed to the ground, and a finer fortress raised even though for a similar fate in the future.

V

EDUCATION FOR DHARMA

When we speak of Education for Service we are saying that education is for refinement, for culture, for dignity, for without these there cannot be that sensitiveness whereby alone there can be effective service.

Education for Service is education for beautiful contact with one's surroundings in terms of all kingdoms of nature. It is education for *Dharma*, for that righteousness which is expressed in terms of a happy relationship with all life, beginning with that life which is related to oneself by proximity. Proximity relationship is as important as blood-relationship, indeed far more important, for the one includes that which the other has in truth no business to leave out. There is but one universal family—the family of God, composed of all living and evolving creatures. Hence, eventually the individual will attain that

measure of universality whereby he will cherish all life almost, even though not quite, equally. On the way to that adjustment between the individual and the universe there is the step of cherishing as part of the family not only those of the human kingdom who are in a condition of what is called blood-relationship, but also those who are in the condition of propinquity relationship—such propinquity becoming gradually extended as the individual enlarges the measure of his consciousness and the circumference of his surroundings, as, for example, by travelling, by study, and so forth.

Every aid is needed for increasing wisdom, will and love in Service. All that the arts and the sciences can give is urgently needed. All that the religions can give is urgently needed. All that a knowledge of races and nations can give is urgently needed. And we see how vital to service is a Fellowship of Faiths and a League of Nations. All that the careful training of the intuition and the mind and the feelings and emotions and the very physical body can give is urgently needed—BUT THEY ARE ALL NEEDED FOR SERVICE, which is the supreme purpose and value of them all.

THE CHILD-ANGEL

They clamour and fight, they doubt and despair, they know no end to their wranglings.

Let your life come amongst them like a flame of light, my Child, unflickering and pure, and delight them into silence.

They are cruel in their greed and their envy, their words are like hidden knives thirsting for blood.

Go and stand amidst their scowling hearts, my Child, and let your gentle eyes fall upon them like the forgiving peace of the evening over the strife of the day.

Let them see your face, my Child, and thus know the meaning of all things; let them love you and thus love each other.

Come and take your seat in the bosom of the limitless, my Child. At sunrise open and raise your heart like a blossoming flower, and at sunset bend your head and in silence complete the worship of the day.

TAGORE, *The Crescent Moon*

A STEP FORWARD TOWARDS THE FUTURE:

THE SOCIAL PARTY OF THE CHILD

BY MARIA MONTESSORI, M.D., D. LITT.

[This article by Dr. Montessori presents for us a dream which that great educationist thinks more fundamental for the child than any other factor, namely, the creation of a MINISTRY OF THE CHILD in every country similar to Dr. Arundale's MINISTRY OF YOUTH. Without giving further details she here gives the reason why there should be such a new understanding and value given to the child, and why methods of education alone cannot do these things. Much more is necessary—an awakened public opinion on the real spiritual value of the child which should have behind it a State authority, hence the MINISTRY, to which end she created a Social Party of the Child in Copenhagen in 1937 after the Theosophical and her own International Conference, and it is of this and its real meaning that she writes.—E.P.]

SOME days ago a report appeared in an Indian daily newspaper on the progress made in Denmark by the Social Party of the Child, and how it had spread to other European and American nations.

The Party has succeeded in founding a Research Centre and a Centre of Study of and on the Child, and with a vision that is both social and scientific, the Party has also put forward a plan built round its central point of action, which is that a MINISTRY OF THE CHILD be founded to defend and further the rights of childhood. This provides an entirely new criterion for the service of the child, because the Ministry will do more

than care for childhood as a duty devolving on good-hearted people who give their life to social activities; it will be concerned with a *right*—the *right of childhood*, and it will proclaim that this right must be recognized both by public opinion and by the laws of the nations. The child must be recognized, that is, *as a citizen* whose vital needs must be legally represented so that he and his needs thus enter into the world of politics. Something similar recently happened for women, and this social movement in favour of childhood is a further step forward in civilization; if not the last, then certainly the next step towards the future.

THE CENTURY OF THE CHILD

This century of ours, which seems to be a century of destruction, was rightly called the Century of the Child, for it may be said that the child made a sudden appearance before the conscience of civilized humanity, drawing towards itself many aids and many charitable and educational interests as it had never done in the past. Indeed we may say that the special characteristics of this century are the discoveries concerned with the child. The interest of medical scientists, of psychologists, of educators, of sociologists, has been concentrated upon childhood. Its personality has been illustrated, its needs described, its importance emphasized, and the influence that it bears over the construction of the personality of the adult, who definitely derives from the child, has been amply studied and demonstrated. In the field of culture the child is no longer considered an indifferent being, full of defects or an empty shell that mothers and teachers must correct and mould. It has been scientifically recognized that he is endowed with a personality of his own and a creative power which obeys definite laws of growth. It is therefore in the very interests of society that the child must be protected, but this protection must not consider in him a weak creature or being, but the powerful and all-necessary builder of man. His is

a great task, much more important—or at least more fundamental—than the task of the working man, (using that term in its general not its specific sense), of the adult being whose action is on the external environment, because the child is, we can say, the worker and producer of humanity itself. It is he who forges the normality of intelligence; from him depend the strength of character, the physical health, the bodily beauty, and the unity of personality that are to be found or not to be found in the adult. Is he then not to be considered as a citizen, as a contributor to the universal welfare?

UNDERSTANDING THE PROBLEM

The shortcomings and defects which are found in adult individuals themselves as well as in the society that these adults have built, find their deepest roots in the life of the child who has not been rightly considered and valued. Therefore in the modern level of culture men can no longer consider their problems while only looking at them from the side of mature life, that is, from the point of view of the adult. When men declare their need of freedom and of independence, they must not forget that they were slaves during the whole of their childhood. They must always keep in mind that their personality, built up by a slave, must be full of defects, imbued with

wrong conceptions, and they must realize that these form certainly the greatest obstacle that stands in the path of their aspirations. The *libertos* of the Romans, that is, the slave who had been freed by his master when adult, could never be considered a man really free, because the indelible stigma of inferiority remained on his personality. In the same way, those who today aspire to social peace must realize that society begins with a struggle between the adult and the child that leaves unconscious but dire consequences on the energies of every human being. Those who seek to harmonize the adults who do not understand each other, must realize that the most fatal misunderstanding—that between the adult and the child—lies at the very roots of life.

Now to understand the child in his creative power, to realize that he is psychologically different from us, to perceive that his need is different from ours; this is a step forward for all the human aspirations and prepares a loftier level for social life. Therefore the advancement in the knowledge of the child brought about in this century must logically build a new conception if only for the self-defence of society itself. The practical means which it uses in its very organization must be extended to childhood if the peace of evolution is to be quickened, and if it is to give a conscious con-

tribution to the reconstruction of a better organized society.

The life of the adult and the life of the still-growing being have been recognized by science to be two different "forms" of life; if then this is recognized, and with it the truth that the two forms in their very natural laws act differently; if there are these two "lives," one in which man builds himself and another in which he acts because he is mature, then it is evident also that civilization must have two different paths, two distinct forms of activity, two worlds—one for the life of the adult and one for the life of the young.

THE EXAMPLE OF NATURE

Humanity in the innumerable centuries of its existence has ever considered the adult, and civilization has, of necessity therefore, been built unilaterally, and must in consequence be imperfect and full of problems which appear insoluble, and they *are* insoluble because up to the present one of the fundamental factors for their solution is lacking. It is as though nature based itself only upon the instincts of preservation of the individual, forgetting that there is another great group of fundamental instincts, namely, those that are concerned with the *conservation of the species*.

The modern biologists know well that the survival of forms of life

is not only due to the fight for existence of the adult. Survival depends upon the continuation of the young, and how could those beings fight who, though growing among the forces and organs of defence, have not as yet built them themselves? They would all die, those little ones, were it not for the second group of instincts. The survival of the species has its basis especially in that world of different instincts, prepared for the preservation and conservation of the species which have been collectively called by Fabre "the universal instinct of maternity."

This side of the problem of survival of life is much more interesting than mere defence; it is the most moving and at the same time the most marvellous part of animal nature; for here is found love and sacrifice and the protection of the weak. These manifestations are expressions of an intelligence which is evidently not the animal intelligence; it is not an intelligence conscious of itself as is the instinct of defence which directs the life of the adult, no matter to what species he belongs. Here another intelligence has come forth; a loftier understanding makes its appearance, formed at the same time of wisdom and of premonition; it acts under the guise of new instincts, whose appearance cancels for a certain period the previous ones which are the normal character-

istics of the life of the adult being. These new instincts are but temporary; they are passing sensibilities or sensitivities that last only for a determined period, the period during which Nature provides for the conservation of the species.

All this is true even for the beings who are farthest away from us in the biological scale; there are some insects, for instance, who feed upon the blood of vertebrates and yet they go and lay their eggs in a special kind of water, in a water that is calm, stagnant, rich in vegetable substances, in complete contradiction to their usual instincts; and consider the spiders who have during the whole of their lives only built great wide webs in which to imprison their victims, and who suddenly build a close-knit compact little nest which has an inner core separated from the outer wall by a space where a few threads keep the walls apart, in order to protect the eggs, which are enclosed in the inner compartment, both from dampness and from excessive heat of the sun, using the same device as is used today by the modern engineer. The tiger, symbol of ferocity, becomes a tender mother, her impulses of invasion into the external world suddenly undergo a radical change as she seeks a remote spot to serve as refuge for her new-born. The admirable activity of building (in the animal world) *is all at the service of the*

new generations as is shown by the nests of the birds and the cells of the bees. It is this love, this loftier intelligence that watches over the young, which is responsible for the survival of the species, and this is the most important part of life, for on it alone eternity depends.

OUR "FORGOTTEN CITIZEN"

But what of man? Certainly it is a mysterious phenomenon which has guided him to organize society only upon the needs of the adult, making him forget in practice that loftier part which shines so brilliantly and proudly in the life of almost all living animals. Is there nothing in human civilization comparable to this greatness? What has civilization done for childhood? **Man**, whose characteristic is to build, who has constructed cities, roads, created new nature out of the old, what has he built for the child? Where is to be found in the remains of the monuments that humanity has left behind in its evolution, that sign of intelligence, that imprint of beauty in relation to its children? There is no sign of any provision for the child in the wisdom of man's laws, there is no sign of an ideal comparable to that of Nature to be found anywhere, not even in the expression of art which is but dictated by the most refined emotions of *adult* man.

It is evident that civilization still lacks its best part and it is in this part—which is the realization and

the understanding of childhood—that lies the beginning of a new social epoch.

Very long would be the evolution and very retarded the appearance in the world of a new society, rendered finer and more gentle by the divine influence of the child, if the matter were left to the slow development of science and to the tentative efforts of educators and charitable benefactors. The consequences of our social imperfections and of the failure of development of our sentiments and the superior qualities in mankind are too overwhelming and catastrophic for us to remain merely considering apathetically our errors and the unconscious forgetfulness of our best part. That is why in the defence of childhood we must look for the "short cuts" and make use of the means that today exist in the social organization concerning the defence of mankind in general; *and these means are the right laws, the controlling institution of the State* in these matters. All that is left outside this is private effort and that is not sufficient. He who is not within the law is an outlaw, and he who is not accepted as an influential part of society is outside society—he is a "forgotten citizen," and the child must no longer be this.

A STATE MINISTRY OF THE CHILD

Basing our understanding on the new discoveries and upon the new orientation that the question of the

child brings to society, it is urgently necessary that a MINISTRY OF THE CHILD AND OF YOUTH be founded, and this must not be a new social charitable institution or educational society. *A State organization is required*, whose head, the Minister, embodies a State authority—an administrator of laws who has legal power and influence upon the disposal of the wealth of the nation.

From these thoughts does there not arise the conviction that a social struggle is perhaps necessary which should serve as a sharp call to the public conscience, a struggle which should have for its aim a conquest for the rights of the children? The foundation of a militant group of the Party of the Child is necessary. But this is not a wish; it is already a reality. The Party of the Child was founded by Mr. Montessori and myself in 1937 at Copenhagen, the capital city of one of the nations most sincerely democratic and also most cultured. Denmark is a small nation perhaps, but one sensitive and loving towards childhood. Hundreds of persons were present at the foundation of the Party and the Great Hall of the Parliament was its birthplace, where those present applauded the first public recognition of the rights of the "Forgotten Citizen." The proclamation of these rights came at the conclusion of a week which had been spent in illustrating the social conditions of the child, his psychol-

ogy, his powers as builder of man, and this declaration of the Rights of the Child crowned the Seventh International Montessori Conference, although the path had been prepared by other conferences previously held in Rome, Oxford, London, Edinburgh, Barcelona and Amsterdam, and by campaigns through lectures broadcast in Paris and Barcelona.

The name "Party of the Child" has been criticized as unsuitable by some who say: "Isn't the cause of childhood a universal cause?" That is true; it is universal but it concerns only a part of humanity—childhood—which in its rights must be distinguished from the other part composed of adult humanity. Also the expression "Party" embodies rightly the idea that it concerns a social struggle; that it has a practical aim of reform and reconstruction to reach. The adult parties (parties built up by adults) are proof of struggle between the classes of contrasting need. They fight over that surface where adult men see their interests set against the interests of others. The Party of the Child is not just such another party in this mixture that contend for the surface of the earth. The Party of the Child has no interest in the surface, it deals with the depths; its "space" must be sought vertically as when water is sought by digging deep through the surface of the desert. For in those depths

the common interest is to be found; the one universal interest which concerns the very life of humanity from which all of us are dependent. If its recognition has to come under the form of a struggle or a fight, it is a fight useful to all humans, for first of all, no matter what one's aims or ideas are, it is necessary to be alive and to live—and that depends on the child.

The danger that some see in mixing politics with the question of the child; the criticism sometimes offered that by calling the movement "The Social Party of the Child" we are inviting the ugly note of fight to mar the sweetness and purity of childhood, have no real basis. It will be a case of the child rendering politics less vicious and more gentle rather than that of politics brutalizing the child. Entering this field under the form

of a struggle for the conquest of laws and powers, the question of the child offers a new viewpoint as to the means towards which man can turn to satisfy his needs and solve his problems.

To show this it will be sufficient to realize that in this fight (which after all is nothing but a fight for the interests of the child against those of the adult) it is the adult himself who must become the champion of the child and take upon himself the task of defending him. He defends the patently weak against himself who is strong; he proclaims a sort of justice which to him personally means sacrifice and devotion. He, this adult, becomes a real knight. He causes a new form of fight where the weapons used are the highest moral principles and uses them for an aim to attain which humanity may really fight with honour.

EMERSON: "CHARACTER"

The sun set but set not his hope:
Stars rose; his faith was earlier up:
Fixed on the enormous galaxy,
Deeper and older seemed his eye;
And matched his sufferance sublime
The taciturnity of time.
He spoke and words more soft than rain
Brought the Age of Gold again:
His action won such reverence sweet
As hid all measure of the feat.

LORD BADEN-POWELL'S LAST THREE MESSAGES

[Dr. George S. Arundale, Chief Commissioner of the Hindustan Scout Association in the Madras Presidency, received the full text of three farewell messages which were found among the papers of the Chief Scout, Lord Baden-Powell of Gilwell, who passed away in January at his home in Kenya. The first message is addressed to the general public; the second message is addressed to Boy Scouts; the third message is addressed to Girl Guides.]

TO THE PUBLIC

MY life has been an intensely happy one, not only in my own home circle, but also in the world outside it.

I would like, before I go hence, to say how grateful I am to hundreds—aye thousands—for kindnesses they have rendered to me.

I have been deeply touched from time to time by that jolly goodwill which I have met with from brother-Scouts and from fellow-subjects of all stations in life throughout the Empire.

Nor has this goodwill been confined merely to fellow-countrymen, for men of other nationalities have given me their friendliness in the same way.

It has been due not to anything that I have done for them, since in a great number of cases they have been entire strangers to me; but it has been the expression on their part of the kindness that lay in their character.

It has helped very largely to making my life the happy one it has been, and for that reason I do hope that that same kindly spirit will be inculcated and developed still more widely in the next generation, so that more lives will be made the happier, and the practice, not merely the precept, of the Christian ideal of peace and goodwill among men may become general.

Looking back on a life of over 80 years, I realize how short life is, and how little worth while are anger and political warfare.

The most worthwhile thing is to try and put a bit of happiness into the lives of others.

TO BOY SCOUTS

MY DEAR SCOUTS,

If you have ever seen the play "Peter Pan," you will remember how the pirate chief was always making his dying speech, because he was afraid that possibly, when



LORD BADEN-POWELL, 1857-1941
Founded the Boy Scouts organization in 1908. Chief Scout of the world, 1920-41.

the time came for him to die, he might not have time to get it off his chest.

It is much the same with me; and so, although I am not at this moment dying, I shall be doing so one of these days, and I want to send you a parting word of good-bye.

Remember it is the last you will ever hear from me—so think it over.

I have had a most happy life, and I want each one of you to have as happy a life too.

I believe that God put us in this jolly world to be happy and enjoy life.

Happiness doesn't come from being rich; nor merely from being successful in your career; nor by self-indulgence.

One step towards happiness is to make yourself healthy and strong while you are a boy, so that you can *be useful*, and so can enjoy life when you are a man.

Nature study will show you how full of beautiful and wonderful things God has made the world for you to enjoy.

Be contented with what you have got, and make the best of it; look on the bright side of things instead of the gloomy one. But the real way to get happiness is by giving out happiness to other people.

Try and leave this world a little better than you found it, and when your turn comes to die you can

die happy in feeling that at any rate you have not wasted your time but have *done your best*.

"Be prepared" in this way to live happy and to die happy; stick to your Scout Promise always—even after you have ceased to be a boy—and God help you to do it.

Your friend,
BADEN-POWELL

TO GIRL GUIDES

MY DEAR GUIDES,

This is just a farewell note to you—the last that you will have from me.

It is just to remind you, when I have passed on, that your business in life is to be happy and to make others happy.

That sounds comfortable and easy, doesn't it?

You begin making other people happy by doing good turns to them. You need not worry about making *yourselves* happy, as you will very soon find that that comes by itself.

When you make other people happy it makes YOU happy too.

Later on, when you have a home of your own, by making it a bright and cheery one you will make your husband a happy man.

If all homes were bright and cheery there would be fewer public-houses, and the men would not want to go out to them but would stay at home.

It may mean hard work for you but will bring its own reward.

Then if you keep your children healthy and clean and busy they will be happy. Happy children love their parents. And there is nothing can give you greater joy than a loving child.

I am sure God means us to be happy in this life. He has given us a world to live in that is full of beauties and wonders, and He has given us not only eyes to see them but minds to understand them—if we only have the sense to look at them in that light.

We can enjoy bright sunshine and glorious views. We can see beauty in the trees and flowers. We can watch with wonder how the seed produces the young plant which grows to a flower which, in its turn, will replace other flowers as they die off.

For, though plants, like people, die, their race does not die away, but new ones are born and grow up to carry on the Creator's plan.

So, do you see, you women are the chosen servants of God in two ways: First to carry on the race, to bring children into the world to replace the men and women who pass away; secondly, to bring hap-

piness into the world by making happy homes and by being yourselves good cheery comrades for your husbands and children.

And that is where you, as Guides, especially come in. By being a "comrade," that is, by taking an interest in your husband's work and aspirations, you can help him with your sympathy and suggestions and so be a Guide to him. And also in bringing up your children by strengthening and training their minds and characters, as well as their bodies and health, you will be giving them to the better use and enjoyment of life.

By giving out love and happiness in this way you will gain for yourselves the return love of husband and children—and there is nothing better in this world.

You will then find that Heaven is not the kind of happiness somewhere up in the skies after you are dead, but right here and now, in this world in your own home.

So—guide others to happiness, and you will bring happiness to yourselves; and by doing this you will be doing what God wants of you.

God be with you—

BADEN-POWELL

Lady Baden-Powell's letter received by Dr. and Mrs. Arundale in reply to their message of sympathy is printed on page 121.



DR. RABINDRANATH TAGORE
(Born 1861)

DR. RABINDRANATH TAGORE AND HIS SCHOOL¹

I WAS born in what was then the metropolis of British India. Our ancestors came floating to Calcutta upon the earliest tide of the fluctuating fortune of the East India Company. The conventional code of life for our family thereupon became a confluence of three cultures, the Hindu, the Muhammadan and the British. My grandfather belonged to that period when an amplitude of dress and courtesy and a generous leisure was gradually being clipped and curtailed into Victorian manners, economical in time, in ceremonies and in the dignity of personal appearance. This will show that I came to a world in which the modern city-bred spirit of progress had just begun driving its triumphal car over the luscious green life of our ancient village community.

THE CHILD'S FIRST GIFT

Children with the freshness of their senses come directly to the intimacy of this world. This is the first great gift they have. They must accept it naked and simple and must never again lose their

power of immediate communication with it. For our perfection we have to be vitally savage and mentally civilized; we should have the gift to be natural with Nature and human with human society. The misery which I felt was owing to the crowded solitude in which I dwelt in a city where man was everywhere, with never a gap for the immense non-human. My banished soul sitting in the civilized isolation of town-life cried within me for the enlargement of the horizon of its comprehension. I was like the torn-away line of a verse, always in a state of suspense while the other line, to which it rhymed and which could give it fullness, was smudged away into some misty, undecipherable distance. The inexpensive power to be happy which, along with other children, I brought with me to this world, was being constantly worn away by friction with the brick-and-mortar arrangement of life, by monotonously mechanical habits and the customary code of respectability.

In the usual course I was sent to school, but possibly my suffering was unusual, greater than that of most other children.

¹ From Dr. Tagore's article entitled "A Poet's School," in *The Visva-bharati Quarterly*, October 1926.

THE FIRST IMPORTANT LESSON

This reminds me that when I was young I had the great good fortune of coming upon a Bengali translation of Robinson Crusoe. I still believe that it is one of the best books for boys that has ever been written.

Robinson Crusoe's island comes to my mind when I think of an institution where the first great lesson in the perfect union of man and Nature not only through love but through active communication, can be had unobstructed. We have to keep in mind the fact that love and action are the only mediums through which perfect knowledge can be obtained, for the object of knowledge is not pedantry but wisdom. The primary object of an institution of this kind should not merely be to educate one's limbs and mind to be in efficient readiness for all emergencies, but to be in perfect tune in the symphony of response between life and world, to find the balance of their harmony which is wisdom. The first important lesson for children in such a place would be that of improvisation, the constant imposition of the ready-made having been banished therefrom in order to give constant occasions to explore one's capacity through surprises of achievement. I must make it plain that this means a lesson not in simple life, but in creative life. For life may grow complex, and

yet if there is a living personality in its centre, it will still have the unity of creation, it will carry its own weight in perfect grace, and will not be a mere addition to the number of facts that only goes to swell a crowd.

THE IDEAL SCHOOL BEGUN

I wish I could say that we have fully realized my dream in our school. We have only made the first introduction towards it and have given an opportunity to the children to find their freedom in Nature by being able to love it. For love is freedom; it gives us that fullness of existence which saves us from paying with our soul for objects that are immensely cheap. Love lights up this world with its meaning and makes life feel that it has everywhere that *enough* which truly is its feast. I know men who preach the cult of simple life by glorifying the spiritual merit of poverty. I refuse to imagine any special value in poverty when it is a mere negation. Only when the mind has the sensitiveness to be able to respond to the deeper call of reality is it naturally weaned away from the lure of the fictitious value of things. It is callousness which robs us of our simple power to enjoy and dooms us to the indignity of a snobbish pride in furniture and the foolish burden of expensive things. But to pit the callousness of asceticism

against the callousness of luxury is merely fighting one evil with the help of another, inviting the pitiless demon of the desert in place of the indiscriminate demon of the jungle.

I tried my best to develop in the children of my school the freshness of their feeling for Nature, a sensitiveness of soul in their relationship with their human surroundings, with the help of literature, festive ceremonials and also the religious teaching which enjoins us to come to the nearer presence of the world through the soul, thus to gain it more than can be measured—like gaining an instrument, not merely by having it, but by producing music upon it. I prepared for my children a real home-coming into this world. Among other subjects learnt in the open air under the shade of trees they had their music and picture-making; they had their dramatic performances, activities that were the expressions of life.

But as I have already hinted this was not sufficient and I waited for men and the means to be able to introduce into our school an active vigour of work, the joyous exercise of our inventive and constructive energies that help to build up character and by their constant movements naturally sweep away all accumulations of dirt, decay and death. In other words I always felt the need of the western genius for imparting to my educational

ideal that strength of reality which knows how to clear the path towards a definite end of practical good.

For me the obstacles were numerous. The tradition of the community which calls itself educated, the parents' expectations, the upbringing of the teachers themselves, the claim and the constitution of the official University, were all overwhelmingly arrayed against the idea I had cherished. In addition to this, our funds which had all but failed to attract contribution from my countrymen were hardly adequate to support an institution in which the number of boys must necessarily be small.

Fortunately help came to us from an English friend who took the leading part in creating and guiding the rural organization work connected with the Visva-bharati. He believes, as I do, in an education which takes count of the organic wholeness of human individuality that needs for its health a general stimulation to all its faculties, bodily and mental. In order to have the freedom to give effect to this idea we started our work with a few boys who either were orphans or whose parents were too destitute to be able to send them to any school whatever.

Before long we discovered that minds actively engaged in a round of constructive work fast developed energies which sought eager outlets in the pursuit of knowledge,

even in undertaking extra tasks for such a mechanical result as the perfecting of handwriting. The minds of these boys became so alive to all passing events that a very simple fact made them at once realize the advantage of learning English which was not in their programme. The suggestion came to them one day while posting their letters as they watched the post-master writing on their envelopes in English the address that had already been written in Bengali. Immediately they went to their teacher claiming to be taught English in an additional hour and what is still more amazing, these brave boys do not yet repent of their rashness in this choice of their lesson. Do I not remember to this day what violently criminal thoughts possessed my infant mind when my own teacher of English made his appearance at the bend of the lane leading to our house!

For these boys vacation has no meaning. Their studies, though strenuous, are not a task, being permeated by a holiday spirit which takes shape in activities in their kitchen, their vegetable garden, their weaving, their work of small repairs. It is because their class work has not been wrenched away and walled-in from their normal vocation, because it has been made a part of their daily current of life, that it easily carries itself by its own onward flow.

TRANSMUTATION

Most of our boys when they first came were weak in the body and weak in mind; the ravages that malaria and other tropical diseases had made in them through generations of fatal inheritance had left them like a field devastated by years of savage warfare which had turned the soil into anæmic barrenness. They brought with them an intolerable mental perversity, the outcome of vitiated blood and a starved physical constitution. The Brahmin was supercilious, the non-Brahmin pitiable in his shrinking self-abasement. They hated to do any work of common good lest others besides themselves should get the least advantage. They sulked because they were asked to do for their own benefit the kind of work that, according to their idea of fitness, should be done by an ordinary *coolie* or by a paid cook. They were not ashamed of living upon charity but were ashamed of self-help. Possibly they thought it unjust that we should gain the merit and they should pay at least a part the cost.

It might have been thought that this meanness and selfish jealousy, this moral lethargy, revealed in the utter want of beneficence in them, were inherent in their nature. But within a very short time all these have been changed. The spirit of sacrifice and comradeship, the disinterested desire to help others

which these boys have developed are rare even in children who have had better opportunities. It was the active healthy life which brought out in a remarkably quick time all that was good in them and the accumulated rubbish of impurities was swept off. The daily work which they were doing brought before them moral problems in the concrete shape of difficulties and claimed solutions from them. The logic of facts showed to them the reality of moral principles in life, and now they feel astonished at instances when other boys do not understand it. They take the utmost delight in cooking, weaving, gardening, improving their surroundings, rendering services to other boys, very often secretly, lest they should feel embarrassed. In ordinary messing organizations members generally clamour for more than is provided to them, but these boys willingly simplify their needs, patiently understand the inevitableness of imperfections. They are made to realize that the responsibility is mostly theirs, and every luxury becomes a burden when a great part of its pressure is not upon other peoples' shoulders. Therefore instead of idly grumbling at deficiencies they have to think and manage for themselves. To improve their dietary they must put extra zest into their vegetable growing. They have their tools and their mother wit for their

small needs and though their endeavour is sure to have crude results yet these have a value which exceeds all market prices.

PROGRESS

I wish, for the sake of giving an artistic touch of disarray to my description, I could speak of some break-down in our plan, of some unexpected element of misfit trying to wreck the symmetry of our arrangement. But, in the name of truth, I have to confess that it has not yet happened.

In the meanwhile having realized that this daily practice in the adaptation of mind and body to life's necessities has made these boys intellectually alert, we have at last mustered courage to extend this system to the primary section of our school which is furthest away from the military frontier of our University. The children of this section, under an ideal teacher who realizes that to teach is to learn, have just finished constructing their first hut of which they are absurdly proud. I can see from their manner, they have dimly begun to think that education is a permanent part of the adventure of life, that it is not like a painful hospital treatment for curing them of the congenital malady of their ignorance, but is a function of health, the natural expression of their mind's vitality. Thus, I have just had the good fortune to watch

the first shoot of life peeping out in a humble corner of our organization. My idea is to allow this climber to grow up, with no special label of learned nomenclature attached to it; grow up till it completely hides the dead pole that bears no natural flower or fruit, but flourishes the parchment flag of examination success.

A WORD ON ATMOSPHERE

Before I stop I must say a few more words about a most important item of my educational endeavour.

Children have their active subconscious mind which, like the tree, has the power to gather its food from the surrounding atmosphere. For them the atmosphere is a great deal more important than rules and methods, building appliances, class teachings and textbooks. The earth has her mass of substance in her land and water. But, if I may be allowed figurative language, she finds her inspiration of freedom, the stimulation of her life, from her atmosphere. It is, as it were, the envelopment of her perpetual education. It brings from her depth responses in colour and perfume, music and movement, her incessant self-revelation, continual wonders of the unexpected. In his society man has the diffuse atmosphere of culture always about himself. It has the effect of keeping his mind sensitive to his racial in-

heritance, to the current of influences that come from tradition; it makes it easy for him unconsciously to imbibe the concentrated wisdom of ages. But in our educational organizations we behave like miners, digging only for things substantial, through a laborious process of mechanical toil; and not like a tiller of the soil, whose work is in a perfect collaboration with Nature, in a passive relationship of sympathy with the atmosphere.

However, I tried to create an atmosphere in my institution, giving it the principal place in our programme of teaching. For atmosphere there must be for developing the sensitiveness of soul, for affording mind its true freedom of sympathy. Apathy and ignorance are the worst forms of bondage for man; they are the invisible walls of confinement that we carry round us when we are in their grip. In educational organizations our reasoning faculties have to be nourished in order to allow our mind its freedom in the world of truth, our imagination for the world which belongs to art, and our sympathy for the world of human relationship. This last is even more important than learning the geography of foreign lands.

THE INTERNATIONAL SPIRIT

The minds of children of today are almost deliberately made incapable of understanding other people

with different languages and customs. This causes us, when our growing souls demand it, to grope after each other in darkness, to hurt each other in ignorance, to suffer from the worst form of the blindness of this age. The Christian missionaries themselves have contributed to this cultivation of insensitiveness and contempt for alien races and civilizations. In the name of brotherhood and the blindness of sectarian pride they create misunderstanding. This they make permanent in their textbooks and poison the susceptible minds of the young. I have tried to save our children from such mutilation of natural human love with the help of friends from the West, who, with their sympathetic understanding, have done us the greatest service.

FROM LADY BADEN-POWELL

B—P

22-2-1857—8-1-1941

*Paxtu
Nyeri
Kenya Colony
East Africa*

This is to bring you my warm thanks for your kind message of sympathy in my great loss.

I appreciate deeply all that you say, and am most grateful for your generous thought for me in this overwhelming sorrow.

The fact of this being shared by countless numbers of Scouts and Guides and other friends the world over does however help quite a lot to lighten the burden of personal grief.

In the midst of this I am comforted by knowing that he was the happiest of men, and all his last messages point to his desire that we should be happy too.

OLAVE BADEN-POWELL

EDUCATION IN THE LIGHT OF THEOSOPHY¹

BY ANNIE BESANT

THE fundamental teachings of Theosophy so alter our views of the child, that a very revolution is wrought by them in the relations of the child and his elders. Formerly we regarded him either as a soul fresh from the hands of God, clad in a body furnished by his parents; or as an intelligence dependent on the brain and nervous organization built up by the laws of heredity working through countless generations in the past. Some thought that the child's mind was a blank page on which his environment wrote his character, so that everything depended on the influences brought to bear on him from outside; others, that he brought his mental and emotional qualities with him through heredity, and could only be slightly modified from outside, since "nature was stronger than nurture." From every point of view, he was practically a new being, a new consciousness, to be trained, disciplined, guided, ordered, by his elders, a creature without experience, living in a world new to him, which he entered for the first time.

¹ Available in pamphlet form.

THE CHILD: AN IMMORTAL SOUL: WITH NEW BODIES

Theosophy has placed before us a conception of the child as an immortal Individual, taking birth amongst us after many hundreds of such births upon our earth, with experiences gathered through many lives and wrought into him as faculties and powers, with a character which is the incarnate memory of his past, with a receptivity which is limited and conditioned by that past, and which determines his response to impressions from outside. He is no longer a plastic soul, ductile in the hands of his elders, but a being to be studied, to be understood, before he can be effectively helped. His body, truly, is young, and not yet well under his control, a scarce-broken animal; but he himself may be older than his parents and his teachers, may be wiser than his elders.

To the Theosophist each child is a study, and instead of imposing his own will on him and supposing that age and size of body give a right to order and to dominate, he tries to discover through the



ANNIE BESANT
(1847—1933)

C. W. LEADBEATER
(1847—1934)

young body the features of the indwelling owner, and to understand what the Ruler Immortal is seeking to achieve in his new kingdom of the flesh. He endeavours to aid the indwelling Ruler, not to usurp his throne, to be an adviser, a councilor, not a master. He ever remembers that each Ego has his own path, his own method, and he treats him with a tender reverence—tender, because of the youth and weakness of the body; reverence, because of the sacredness of the Individual, on whose empire none should encroach.

Further, the Theosophist knows that the new bodies which clothe the ancient and eternal Spirit, while representing the results of his embodied past, may be immensely modified by the influences which play upon them in the present. The astral body contains germs of good and evil emotions, the seeds sown by the experiences of previous lives; these are germs, not fully developed qualities, and they may be nourished or atrophied by the influences which play upon them; an Ego who possesses an astral body with germs of violent temper or of deceit, may be helped by the peacefulness and honesty of his parents, and these germs, played upon by their opposites, may be nearly starved out of existence; one who has an astral body in which are germs of generosity and benevolence, may have these foster-

ed into strength by the play upon them of similar virtues in his elders. So also the mental body possesses the germs of mental faculties, and these may be similarly nurtured or stunted. In the Ego are the qualities or the deficiencies, and in his permanent atoms the material potentialities for the bodies; the building up, the modifying, of the astral and mental bodies during childhood and youth is—save in most exceptional cases—largely dependent on the influences which surround him; here comes in the powerful karma of environment generated in his past, and the heavy responsibilities of his elders; his whole future in this birth being largely determined by the influences which play upon him during his early years.

FIRST CONDITIONS

Knowing all this, the Theosophical parents will welcome the incoming Ego, clothed in his new material garments, as a sacred and responsible charge entrusted to their hands; they will realize that his young and plastic bodies are largely dependent upon them for their future utility; just as they sedulously feed and tend the physical body, and train it with scrupulous care, developing its muscles with thoughtfully adapted and graduated exercises, its senses with encouragement to observe, its nerves with generally healthy conditions and watchful protection

against all jar, strain and shock ; so will they see to it that only high and pure emotions, only noble and lofty thoughts, are allowed to play on the germs in the astral and mental bodies, during the formative period of far-reaching importance. They will remember that any undesirable vibration in their own astral and mental bodies will at once be reproduced in that of the child, and hence will realize that it is not enough to guard their words, expressions and gestures ; they must also neither feel nor think unworthily. Further, they must sedulously watch over and protect the child from all coarsening and vulgarizing influences as well as from those which are directly evil, and must keep away from him all undesirable company, both old and young.

These are the obvious first conditions with which the Theosophical parents must surround their child. In a sense they are protective and negative. Let us see next what should be the educative and positive surroundings in the home. There are many things that are not always thought of, but which are very desirable and within the reach of most.

HOME AND BEAUTY

The home, and especially the room of the child, should be made as beautiful as possible. Beauty is far more a question of refined taste than of wealth, and simplicity and

appropriateness play a greater part in it than complexity and monetary value. The living-rooms should have little furniture, but what there is should be useful and good of its kind ; walls of a single colour, with, if practicable, well-drawn and coloured frieze and dado ; a single really beautiful object—whether well-shaped vase, or print of a noble picture—on which the eye may rest and feel its inspiration ; in a cold country, a little well-chosen drapery and some carpet-mats ; a few sprays of flowers—not a closely packed bouquet ; the necessary chairs, tables and couches, well-shaped and graceful, enough for use and comfort without crowding the available space ; such a room will bring out the sense of beauty in the child, and train and refine its taste. All utensils used in the household should be beautiful and adapted to their end ; metal, earthenware, should be chosen for burnish and colour, and the vessels should be well-shaped and exquisitely kept. What the Greek and Egyptian peasant did in the past, what the Indian peasant does today, cannot be beyond the power of the western middle and manual labour classes.

It must be realized that Beauty is an essential condition of a human life, and that what Nature does for the animal and the savage, civilized man must do for himself. And let parents remember that the best

they have should be given to the child, for his surroundings are shaping the instruments he must use through his whole life in this and the two worlds connected with it. If there is a nursery, it must not be hung with cheap and gaudy daubs, the refuse of the family art-possession, "good enough for the children" ; a few good prints or well-coloured pictures, portraits or statuettes of the truly great, whose stories may be told in the gloaming to the little ones ; pictures of noble deeds, to be also glowingly depicted in inspiring words ; these will imprint on the young brain memories that will never pass away, will vivify the germs of noble emotions, of high thoughts and aspirations.

LOVE AND TENDERNESS

It ought to be, but unhappily is not, needless to say that the whole atmosphere surrounding the child should be full of warm love and tenderness. All good things grow, all evil things wither, in an atmosphere of love. If the babe is born into love, is cradled in love, if the child is nurtured in love, the youth will be gentle, obedient, trustful. If punishment were unknown in the home, it would never be "needed" in the school. Sharp words, rebukes, hasty blame—these errors of parents evoke and evolve faults in the child. Win a child's trust and love—and these the parents will have by nature if they have

done nothing to repel them—and you can do anything with him. Only love is fit to educate, fit to be trusted with the frail bodies in which the Ego is to spend this life. How yearningly the Ego seeks the help of the elders for these bodies of his, that help which they so sorely require, and which he can, in the early years, do so little to supply. How bitter his disappointment when they are injured and stunted, physically, emotionally and mentally.

Love only will give the comprehension which is as the bread of life for the child. His dawning fancies, his gropings out into the new world, his confusion between physical and astral impressions, his puzzles over the reports of his untrained senses, his sense of the pressure of a huge unknown on his frail and little body, the incomprehensible comings and goings of the apparently irresponsible giants around him—all these life-enigmas environ him, a stranger in a strange land. Surely these little ones have a right to the tenderest compassion, while they feel their way through the first stages of the new earth-life, and try to shape themselves to expression in their new surroundings.

STUDY THE CHILD: GIVE HIM FREEDOM

The child should be *studied* : his elders should seek to know his strong points and his weaknesses,

to find out the aim and purpose of the Ego in this new stage of his pilgrimage. He therefore should not be coerced, save where restraint is necessary to prevent him from ignorantly injuring his bodies, but should be encouraged to express himself freely in order that he may be studied and understood. A child who is constantly repressed ever wears a mask, and hides himself away from his elders, who are left to blunder on, unconscious of his real nature. Half the remarks addressed to many children by well-meaning parents form a string of "Don'ts," unreasoning and unnecessary. Obedience is enforced to the will of the parents, instead of to principles vital for the child's well-being, of which the parent is the temporary mouth-piece; the duty and necessity of obedience to *law*, speaking through the person entrusted with its enunciation, this is of immeasurable importance; it lays the foundation of religious, moral and civic righteousness. But arbitrary authority enforced by superior size and strength, subjection to the irresponsible whims and fancies of the parent, with no reason vouchsafed but "Because I tell you so"—these destroy in the young mind the invaluable respect for lawful authority, which is nurtured and strengthened by the former method.

The study of the child should help the parents to a general idea

of his future vocation and therefore of the education which should prepare him for it. They should study his faculties, his tastes, his temperaments, with painstaking assiduity. They should utilize the knowledge which can be placed at their disposal by a well-equipped astrologer, who can indicate for them the broad outlines of character and the general trend of the life. This study should enable them to reach a decision, on which the child himself can be consulted ere specialization be carried far.

BASIC TRUTHS AND HABITS

The education given in the home should include the basic truths of religion in their simplest form: the One Life, Reincarnation, Karma, the Three Worlds and their Inhabitants; on these, moral lessons should be based, and given in the form of stories of great men and women, of those who showed the virtues that the child should emulate, with short pithy sentences from the World-Scriptures, thus storing the memory with valuable material. These basic truths should be taken for granted, implied constantly rather than taught didactically.

Good manners should be carefully taught—politeness to inferiors and equals, respect and deference to superiors; the lesson should be enforced by good manners in the elders, for a child

treated with politeness will himself instinctively become polite. Good physical habits of extreme cleanliness and order should be impressed on the child, and proper breathing should be taught; sanitary duties should be attended to on rising, and after the morning bath a few minutes should be given to breathing practice. Then should come the daily worship, including a versicle on the One Life, thanks to ancestors, to the workers who supply daily needs, to the animals who serve us, with the repetition of such a promise as that of "The Golden Chain." Then some simple physical exercises, without apparatus preferably, for the strengthening of the muscles. The morning meal of milk, bread and fruit should follow, though a delicate child might have a cup of milk after the bath and breathing exercises.

THE FIRST SEVEN YEARS

The home education for the first seven years of life should, after the day begun as above described, put no strain on the child's intelligence; he should be as much as possible in the open air, should learn to observe the habits of plants, insects, birds and beasts, should be encouraged to garden, to play with animals, his lessons should be very short and conversational, mostly on objects and pictures, and should include learning by heart terse sentences and brief poems. Carefully

graduated physical exercises and games to strengthen and supple the body, and to render it graceful, should alternate with easy-going lessons. These years are those in which must be laid the foundation of strong, beautiful and healthy maturity. The food should be simple and nourishing—milk, cereals, fruits, sweets, all that builds up and does not stimulate; no meat, onions, or other coarse foodstuffs, should be allowed to come near the child.

This period of the child's life is one in which fancy and imagination are in full play, and should be encouraged, not checked. The "making-believe" of the child is fruitful for himself and instructive for his elders who are seeking to understand him. As Dr. Steiner wisely remarked, the mechanical and perfected toys of the present day are not as educative for the child as the rougher toy which is a mere symbol, which he clothes with his imagination. The toy helps him to "make-believe," and that is its real value; he day-dreams it into life and reality. Fairy-tales should be told to him, till he can read them for himself; all things should live to him—as indeed they do, if his elders will leave him alone and not batter his airy castles into rubbish; the light of the other worlds is not yet darkened to him; leave him to joy in them while he can.

FROM SEVEN TO FOURTEEN

From the seventh anniversary of birth, more serious study should begin, but, if rightly arranged and given, it will be a joy, not a burden, to the child. Even if he is later to go to school, it would be well to keep him, if possible, for at least another two or three years in the home; he will have picked up reading during the previous years; writing, after learning the form of the letters, is best practised by copying slowly and neatly passages chosen for beauty and simplicity, learning together in this way writing, spelling and style. As writing becomes more easy to him, he can write without the book on one day as much as he can remember of what he copied the day before. This may alternate with letters, written by himself, in which he should describe a walk, with all he saw in it, a game, a household event, anything which has aroused his interest. History, taught in stories; geography, taught in travels and puzzle-maps; arithmetic, taught in everyday household affairs; these will all be a delight, if rightly taught.

TEACHER AND PUPIL

But the teacher must love the pupil, must be patient, tender, mindful of childish ways, never harsh, never provoked into hasty words, ruling by love and gentle persuasion, *never by force*. It is a poor, mean and unchivalrous

thing for a large and strong body to take advantage of its physical superiority to terrorize over and inflict suffering on the small weak body of a child. Moreover, for one human being to inflict pain on another, with the object of causing pain, is criminal; it is wrong in principle, as being a breach of the law of harmlessness (ahimsā); and good people, who do this are hypnotized by long and evil custom into moral blindness in this respect.

The child who is punished by violence is morally injured, as well as physically hurt and frightened. He is taught that the infliction of pain on another is the proper way of showing displeasure with one weaker than himself, and he becomes a bully to smaller children. His resentment blurs any possible sense he might otherwise have had of his own wrong-doing, and the seeds of revenge are sown in his heart. If naturally sensitive to pain, he becomes deceitful, lest a fault should bring down on him a blow. Untruth, in a child, grows out of lack of understanding or out of fear, and punishment bewilders in the first place, and increases fear in the second.

A child's faults for the most part can be cured by the opposite virtues in his elders, and by their showing him respect and trust. They should take it for granted that he has done his best, should accept his word unquestioningly,

should treat him honourably, and as being himself an honourable person. If he does wrong, the wrong should be explained to him carefully the first time without blaming him: "I am sure you will not do it again, now you understand." If it be repeated, it should be met with an expression of surprise, of sorrow, of renewed hope. A child's self-respect must never be outraged; even if he lies, he must be trusted over and over again till he becomes truthful: "You must be making a mistake; you would not tell me a lie when you know I take your word."

PRACTICAL WORK

Cooking and household and garden work should form part of the education of the child from seven to fourteen; he should learn household carpentry, to drive in a nail (without spoiling the wall), to tie various knots, to make neat and well-secured parcels, to use his fingers deftly and skilfully. He should learn to help, to serve, to find joy in helping—as a child naturally does.

If his parents can afford to have him taught at home, or if a group of families could combine for home-lessons, up to the age of fourteen, this would be better than sending the child away to school. Boys and girls could all learn and play together in such a circle of homes, and would be all the better for the

home-influences constantly round them. During these seven years the child should learn to swim, to row, to cycle, to ride, to run, to leap, to play cricket, hockey, tennis. To his reading, writing, arithmetic, history, geography—taught as above said—he may, from about eleven onwards, add some simple scientific study, in a practical form, in which he can perform some simple experiments, learning from these, as he can learn from nothing else, the inviolability of natural law. During the later part of this second period of seven years, the future vocation of the child should be definitely settled, due weight being given to his own ideas, which he should be encouraged to express freely, so that from fourteen onwards he may specialize along definite lines and prepare himself for his work in the world.

SPECIALIZATION

Thus the first seven years should be given to the building up of a healthy physical body, the formation of good habits, and the instilling of the religious and moral ideals which are to rule the life; these years are the most receptive, and impressions made during them are indelible. The second seven years should be given to the training of body and mind, to the acquiring of the general knowledge which every educated and well-bred person should possess, as a

foundation for subsequent study. After fourteen, the youth should specialize, and to this question we must now turn.

If the parents or teachers of boy or girl be worthy of their responsible position, they will have watched the unfolding qualities and capacities of the child, will have noted his tastes as shown alike in study and in amusement, will have encouraged him to talk freely of his hopes and wishes, and will thus have arrived at a fairly definite view as to the line of activity which should suit the future adult. As the fourteenth year approaches, they should talk over with the child the various possibilities opening before him, explaining to him any advantages or disadvantages he does not see, aiding and guiding, but not coercing, his judgment. For the most part the child will readily accept the parent's advice, if that advice be based on a careful study of the child's aptitudes and tastes, and will be glad to lean on the more mature judgment of the elders. But now and again a child of genius or of marked talent will be found, who, even at that early age of the body, knows what he wills to do, and speaks decisively of his future work. With such a child, it is the elder's duty to co-operate in the carrying out of his ideal.

The career chosen, the teaching should then be specialized to pre-

pare for it, and the weary waste of time and temper prevented which arises from the lack of a recognized aim to which the education should be directed.

Few parents, comparatively, can afford to give specialized instruction at home, and at this stage it will generally be necessary for the student to go to a boarding or day-school. Those who propose to go on into one of the older Universities, choosing "the humanities" as their line of study, and the Church, the Law, Literature, Education, the Civil Service, Politics, or Diplomacy, as their career, will do well to pass through the higher classes of a great Public School and go thence to the University, learning in those little worlds something of the varieties of human nature, something of the qualities necessary for leadership among men, something of the motives which sway ordinary minds. The boy who had passed the first fourteen years of his life under the influences and training already described should be able to pass unscathed through the worse side of the Public School life, and to stand unshaken on the principles he has assimilated.

Boy students who select other paths in life, who are to become doctors, science teachers, scientists along any line, pure or applied, merchants, organizers of industry—these should enter schools with

departments dealing with each of these, or some of them, in a preparatory way, and pass from these to a modern University—Birmingham, Manchester, etc.—for the completion of their education.

UNIVERSITIES REAL AND IDEAL

Nothing, however, can be morally and physically worse for young men than living in the huge cities in which these Universities are unfortunately planted. It seems hopeless to suggest that they should be moved into the country, and placed in pure air and amid pure beautiful surroundings. Yet is this change imperatively needed, for purity and beauty are essential for the right development of both body and mind, and the vitiated atmosphere and the grimy sordid streets of the great modern cities are ruinous to the youth living in them.

If a millionaire philanthropist, possessed of Theosophical knowledge, would build, man, and endow a model School and University, adapted for the training of students preparing for the walks in life above-named, choosing one of the many exquisite spots in England or Wales for its site, making the buildings beautiful as well as useful, and securing in perpetuity some hundreds of acres of park and farmland to surround it, he would build for himself a name which would endure, as well as bestow an incalculable benefit on the country.

Above all should a Theosophist be at the head of the Medical School and Hospital, where might be trained some doctors of the future, free from all the abominations which today surround preparation for this noble profession, where students should learn the Art of Healing rather than the Art of Balancing Poisons, where they should study more diligently the preservation of health than the curing of disease.

THE GIRLS AFTER FOURTEEN

The needs of girl students might be met in first-rate day-schools in country districts, and in boarding-schools in the country for the daughters of parents compelled to live in towns. In such schools literary training should not alone be given; household economy—including cookery both for the healthy and the sick—the laws of hygiene and sanitation, first aid, domestic medicine and nursing in simple illnesses, the care of little children, instruction in some one form of Art, through which the nature may express itself in beauty—these things are essential parts of a woman's education. From such a school, after four or five years, the student might pass on to the University, whether she is adopting teaching, lecturing, literature, as her profession, or prefers to live as the mistress of her home. From such a school, after a two or three

years' course, she might go on to the study of medicine or nursing, of science or commerce, if she selects either of these as a profession, or art—painting, music, sculpture, drama—if she has real talent in any one of these directions; the chosen subject may be pursued at such a University as is above described, where Colleges should be set apart for the residence of women students.

COUNTRY SURROUNDINGS

To be away from towns and amid country surroundings, this is the need for the young life. Only thus can it grow up healthy, strong and pure. Moreover, the country offers opportunities for cultivating the love of Nature which develops tenderness and power of observation. Both boys and girls should be encouraged to study beasts, and birds and plants; they should track them to their secret haunts and watch them, learn their ways and their habits, photograph them in their play and their work—amusements far more attractive than frightening or killing them. The girls may learn many a lesson of nursing and of the care of children in the homes of the cottagers within reach of the school; the boys may learn many a lesson of the skilful use of land, of methods of agriculture, of woodcraft, and of the training of domesticated animals.

It is scarcely possible today for Theosophists to avoid utilizing such Schools and Colleges as exist for the education of students over the age of fourteen, though an attempt may presently be made to found such a model School and University as is above suggested for those who do not wish to enter one of the first-named group of careers. But if the first fourteen years have been well spent, this need not seriously trouble them. For those who adopt one of the first group the way is easier; for the great Public Schools and the older Universities are away from the noise and rowdyism of cities, and dominate completely the atmosphere of their several localities.

SUGGESTIONS FOR A SCHOOL

If it is necessary or otherwise desirable—as it sometimes is—to send a child away to a boarding-school before the age of fourteen, then there seems to be great need of establishing a school for children from seven to fourteen, on lines consonant with Theosophical ideas.

It should be situated in a pretty part of the country, where all the surroundings will awaken the sense of beauty in the children, and where health will be their normal condition. The suggestions as to the beauty of the home should be carried out, and especial care should be exercised in the choosing of pictures, so that they may arouse enquiry,

leading to inspiring stories. Pictures of the Founders of great religions should be hung in a room set apart for the beginning and ending of each day with song and grateful homage to the world's Saints and Guardians, and reverent recognition of the One Life in which we live and move and have our being. That room should be the most beautiful in the house, and full of peaceful joyous thoughts.

The food in such a School should be simple and non-stimulating, but nourishing and palatable, so that the young bodies may grow strong and vigorous; no flesh should, of course, enter into the diet, for the children will be taught tenderness for all sentient creatures; milk, fruits, grains, vegetables, will yield a varied and ample dietary, and will not coarsen the young bodies.

The teaching will be on the lines already sketched, and the teachers most carefully chosen, lovers of the

young, the principles previously laid down for the training of the children in the home being applied to the students in the School.

After the age of fourteen the students would pass on into the specialized courses already described, and thus prepare for their work in the outer world.

THE END

From a childhood and youth thus directed and guarded, nurtured amid high ideals, trained in virtue and courtesy, with bodies well developed, emotions warm but controlled, minds prepared to observe, to compare and to judge, characters balanced, the young, arrived at manhood and womanhood, would be ready to take up and bear lightly and happily the burdens of the community, taking life's joys with gladness and its sorrows with equanimity, true and wise Sons of Man and God.

The nobly mannered is the nobly minded. In the nobly mannered man there is nothing mean, grovelling, base, cowardly. The outer courtesy is the sign of the inner grace. . . . Courtesy is the high polish taken by strong and clean metal; the bar of steel may be known by its polish from the base alloy.

A. B.

EDUCATION OF THE FUTURE:

A PEEP INTO THE 28TH CENTURY

BY C. W. LEADBEATER¹

AS we should naturally expect, much attention is paid in this community² to the education of the children. It is considered of such paramount importance that nothing which can in any way help is neglected, and all sorts of adjuncts are brought into play; colour, light, sound, form, electricity are all pressed into the service, and the Devas who take so large a part in the work avail themselves of the aid of armies of nature-spirits. It has been realized that many facts previously ignored or considered insignificant have their place and their influence in educational processes—that, for example, the surroundings most favourable for the study of mathematics are not at all necessarily the same that are best suited for music or geography.

People have learnt that different parts of the physical brain may be stimulated by different lights and colours—that for certain subjects an atmosphere slightly charged with electricity is useful, while for others it is positively detrimental. In the corner of every class-room, there-

fore, there stands a variant upon an electrical machine, by means of which the surrounding conditions can be changed at will. Some rooms are hung with yellow, decorated exclusively with yellow flowers, and permeated with yellow light. In others, on the contrary, blue, red, violet, green or white predominates. Various perfumes are also found to have a stimulating effect, and these also are employed according to a regular system.

Perhaps the most important innovation is the work of the nature-spirits, who take a keen delight in executing the tasks committed to them, and enjoy helping and stimulating the children much as gardeners might delight in the production of especially fine plants. Among other things they take up all the appropriate influences of light and colour, sound and electricity, and focus them, and as it were spray them upon the children, so that they may produce the best possible effect. They are also employed by the teachers in individual cases; if, for example, one scholar in a class does not understand the point put before him a

¹ From Chapter IV of C. W. Leadbeater's book *The Beginnings of the Sixth Root Race*.
² A colony in California.

nature-spirit is at once sent to touch and stimulate a particular centre in his brain, and then in a moment he is able to comprehend. All teachers must be clairvoyant; it is an absolute prerequisite for the office. These teachers are members of the community—men and women indiscriminately; Devas frequently materialize for special occasions or to give certain lessons, but never seem to take the entire responsibility of a school.

The four great types which are symbolized by the Temples are seen to exist here also. The children are carefully observed and treated according to the results of observation. In most cases they sort themselves out at a quite early period into one or other of these lines of development, and every opportunity is given to them to select that which they prefer. Here again there is nothing of the nature of compulsion. Even tiny children are perfectly acquainted with the object of the community, and fully realize that it is their duty and their privilege to order their lives accordingly. It must be remembered that all these people are immediate reincarnations, and that most of them bring over at least some memory of all their past lives, so that for them education is simply a process of as rapidly as possible bringing a new set of vehicles under control and recovering as quickly as may be any links

that may have been lost in the process of transition from one physical body to another.

It does not of course in any way follow that the children of a man who is on (let us say) the musical line need themselves be musical. As their previous births are always known to the parents and schoolmasters, every facility is given to them to develop either along the line of their last life or along any other which may seem to come most easily to them. There is the fullest co-operation between the parents and schoolmasters. A particular member who was noticed took his children to the schoolmaster, explained them all to him in detail, and constantly visited him to discuss what might be best for them. If, for example, the schoolmaster thinks that a certain colour is especially desirable for a particular pupil he communicates his idea to the parents, and much of that colour is put before the child at home as well as at school; he is surrounded with it, and it is used in his dress and so on. All schools are under the direction of the Master K.H., and every schoolmaster is personally responsible to Him.

TRAINING THE IMAGINATION

Let me take as an example the practice of a school attached to one of the Yellow Temples, and see how they begin the intellectual

development of the lowest class. First the master sets before them a little shining ball, and they are asked to make an image of it in their minds. Some who are quite babies can do it really well. The teacher says:

"You can see my face; now shut your eyes; can you see it still? Now look at this ball; can you shut your eyes and still see it?"

The teacher, by the use of his clairvoyant faculty, can see whether or not the children are making satisfactory images. Those who can do it are set to practise day by day, with all sorts of simple forms and colours. Then they are asked to suppose that point moving, and leaving a track behind it as a shooting star does; then to imagine the luminous track, that is to say, a line. Then they are asked to imagine this line as moving at right angles to itself, every point in it leaving a similar track, and thus they mentally construct for themselves a square. Then all sorts of permutations and divisions of that square are put before them. It is broken up into triangles of various sorts, and it is explained to them that in reality all these things are living symbols with a meaning. Even quite the babies are taught some of these things.

"What does the point mean to you?"

"One."

"Who is one?"

"God."

"Where is He?"

"He is everywhere."

And then presently they learn that two signifies the duality of Spirit and matter, that three dots of a certain kind and colour mean three aspects of the Deity, while three others of a different kind mean the soul in man. A later class has also an intermediate three which obviously mean the Monad. In this way, by associating grand ideas with simple objects, even tiny little children possess an amount of Theosophical information which would seem quite surprising to a person accustomed to an older and less intelligent educational system. An ingenious kind of kindergarten machine was observed, a sort of ivory ball—at least it looked like ivory—which, when a spring is touched, opens out into a cross with a rose drawn upon it like the Rosicrucian symbol, out of which come a number of small balls each of which in turn subdivides. By another movement it can be made to close again, the mechanism being cleverly concealed. This is meant as a symbol to illustrate the idea of the One becoming many, and of the eventual return of the many into the One.

MORE ADVANCED CLASSES

For a later class that luminous square moves again at right angles

to itself and produces a cube, and then still later the cube moves at right angles to itself and produces a tesseract, and most of the children are able to see it and to make its image clearly in their minds. Children who have a genius for it are taught to paint pictures, trees and animals, landscapes and scenes from history, and each child is taught to make his picture living. He is taught that the concentration of his thought can actually alter the physical picture, and the children are proud when they can succeed in doing this. Having painted a picture as well as they can, the children concentrate upon it and try to improve it, to modify it by their thought. In a week or so, working at the concentration for some time each day, they are able to produce considerable modifications, and a boy of fourteen can, from much practice, do it quite rapidly.

Having modified his picture, the child is taught to make a thought-form of it, to look at it, to contemplate it earnestly, and then to shut his eyes and visualize it. He takes, first, ordinary physical pictures; then a glass vessel containing a coloured gas is given to him, and by the effort of his will he has to mould the gas into certain shapes—to make it take a form by thought—to make it become, inside its vessel, a sphere, a cube, a tetrahedron or some such shape. Many

children can do this easily after a little practice.

Then they are asked to make it take the shape of a man, and then that of the picture at which they have previously been looking. When they can manage this gaseous matter fairly easily they try to do it in etheric, then in astral, and then in purely mental matter. The teacher himself makes materializations for them to examine when necessary, and in this way they gradually work upward to more advanced acts of thought-creation. All these classes are open to visits from parents and friends, and often many older people like to attend them and themselves practise the exercises set for the children.

THE SCHOOL SYSTEM

There is nothing in the nature of the boarding-school, and all children live happily at home and attend the school which is most convenient for them. In a few cases the Deva-priests are training children to take their places; but even in these cases the child is not taken away from home, though he is usually surrounded by a special protective shell, so that other vibrations may not interfere with the influence which the Deva pours in upon him.

A child does not belong to a class at all in the same way as under older methods; each child has a list of numbers for different

subjects; he may be in the first class for one subject, in the third for another, in the fifth for some other. Even for small children the arrangement seems to be far less a class than a kind of lecture-room. In trying to comprehend the system, we must never for a moment forget the effect of the immediate reincarnations, and that consequently not only are these children on the average far more intelligent and developed than other children of their age, but also they are unequally developed. Some children of four remember more of a previous incarnation, and of what they learnt then, than other children of eight or nine; and again some children remember a certain subject fully and clearly, and yet have almost entirely lost their knowledge of some other subjects which seem quite as easy. So that we are dealing with entirely abnormal conditions, and the schemes adopted have to be suited to them.

At what corresponds to the opening of the school, they all stand together and sing something. They have four lessons in their morning session, but the lessons are short, and there is always an interval for play between them. Like all their houses, the school-room has no walls, but is supported entirely on pillars, so that practically the whole life of the children, as well as of the rest of the community, is lived in the open air; but nevertheless

the children are turned out even from that apology for a room after each of the lessons, and left to play about in the park which surrounds the school. Girls and boys are taught together promiscuously. This morning session covers all of what would be called the compulsory subjects—the subjects which everybody learns; there are some extra lessons in the afternoon on additional subjects for those who wish to take them, but a considerable number of the children are satisfied with the morning work.

THE CURRICULUM

The school curriculum is different from that of the twentieth century. The very subjects are mostly different, and even those which are the same are taught in an entirely different way. Arithmetic, for example, has been greatly simplified; there are no complex weights and measures of any kind, everything being arranged on a decimal system; they calculate but little, and the detailed working-out of long rows of figures would be denounced as insufferably tedious. Nothing is taught but what is likely to be practically useful to the average person in after-life; all the rest is a matter of reference.

In earlier centuries they had books of logarithms, by reference to which long and complicated calculations could be avoided; now they have the same system

immensely extended, and yet, at the same time, much more compressed. It is a scheme by which the result of practically any difficult calculation can be looked up in a few moments by a person who knows the book. The children know how to calculate, just as a man may know how to make his own logarithms, and yet habitually use a book for them to avoid the waste of time in tedious processes involving long rows of figures.

Arithmetic with them is hardly a subject in itself, but is taken only as leading up to calculations connected with the geometry which deals with solid figures and the higher dimensions. The whole thing is so different from previous ideas that it is not easy to describe it clearly. For example, in all the children's sums there is no question of money, and no complicated calculation. To understand the sum and know how to do it is sufficient. The theory in the schoolmaster's mind is not to cram the brains of the children, but to develop their faculties and tell them where to find facts. Nobody, for example, would think of multiplying a line of six figures by another similar line, but would employ either a calculating machine (for these are common), or one of the books to which I have referred.

The whole problem of reading and writing is far simpler than it used to be, for all spelling is pho-

netic, and pronunciation cannot be wrong when a certain syllable must always have a certain sound. The writing has somewhat the appearance of shorthand. There is a good deal to learn in it, but at the same time, when he has learnt it, the child is in possession of a finer and more flexible instrument than any of the older languages, since he can write at least as fast as any ordinary person can speak. There is a large amount of convention about it, and a whole sentence is often expressed by a mark like a flash of lightning.

The language which they are speaking is naturally English, since the community has arisen in an English-speaking country, but it has been modified considerably. Many participial forms have disappeared, and some of the words are different. All subjects are learnt so differently now. Nobody learns any history, except isolated interesting stories, but every one has in his house a book in which an epitome of all history can be found. Geography is still learnt to a limited extent. They know where all the different races live, and with great precision in what these races differ, and what qualities they are developing. But the commercial side has dropped; no one bothers about the exports of Bulgaria; nobody knows where they make woollen cloth, or wants to know. All these things can be turned up

at a moment's notice in books which are part of the free furniture of every house, and it would be considered a waste of time to burden the memory with such valueless facts.

The scheme is in every respect strictly utilitarian; they do not teach the children anything which can be easily obtained from an encyclopedia. They have developed a scheme of restricting education to necessary and valuable knowledge. A boy of twelve usually has behind him, in his physical brain, the entire memory of what he knew in previous lives. It is the custom to carry a talisman over from life to life, which helps the child to recover the memory in the new vehicles—a talisman which he wore in his previous birth, so that it is thoroughly loaded with the magnetism of that birth and can now stir up again the same vibrations.

CHILDREN'S SERVICES

Another interesting educational feature is what is called the children's service at the Temple. Many others than children attend this, especially those who are not yet quite up to the level of the other services already described.¹ The children's service in the Music Temple is exceedingly beautiful; the children perform a series of graceful evolutions, and both sing

¹ In the book.

and play upon instruments as they march about. That in the Colour Temple is something like an especially gorgeous Drury Lane pantomime, and has evidently been many times carefully rehearsed.

In one case they are reproducing the choric dance of the priests of Babylon, which represents the movement of the planets round the sun. This is performed upon an open plain, as it used to be in Assyria, and groups of children dress in special colours (representing the various planets) and move harmoniously, so that in their play they have also an astronomical lesson. But it must be understood that they fully feel that they are engaging in a sacred religious rite, and that to do it well and thoroughly will not only be helpful to themselves, but that it also constitutes a kind of offering of their services to the Deity. They have been told that this used to be done in an old religion many thousands of years ago.

The children take great delight in it, and there is quite a competition to be chosen to be part of the Sun! Proud parents also look on, and are pleased to be able to say: "My boy is part of Mercury today," and so on. The planets all have their satellites—more satellites in some cases than used to be known, so that astronomy has evidently progressed. The rings of Saturn are remarkably well represented by

a number of children in constant motion in a figure closely resembling the "grand chain" at the commencement of the fifth figure of the Lancers. An especially interesting point is that even the inner "crape" ring of Saturn is represented, for those children who are on the inside of the next ring keep a gauzy garment floating out so as to represent it. The satellites are single children or pairs of children waltzing outside the ring. All the while, though they enjoy it immensely, they never forget that they are performing a religious function and that they are offering this to God. Another dance evidently indicates the transfer of life from the Moon Chain to the Earth Chain. All sorts of instruction is given to the children in this way, half a play and half a religious ceremony.

SYMBOLIC DANCES

There are great festivals which each Temple celebrates by special performances of this kind, and on these occasions they all do their best in the way of gorgeous decoration. The buildings are so arranged that the lines are picked out in a kind of permanent phosphorescence, not a line of lamps, but a glow which seems to come from the substance. The lines of the architecture are graceful, and this has a splendid effect. The children's service is an education in colours. The combinations are really won-

derful, and the drilling of the children is perfect. Great masses of them are dressed identically in the most lovely hues, delicate and yet brilliant, and they move in and out among one another in the most complicated figures.

In their choric dance they are taught that they must not only wear the colour of the star for spectacular purposes, but must also try mentally to make the same colour. They are instructed to try to fancy themselves that colour, and try to think that they actually are part of the planet Mercury or Venus, as the case be. As they move they sing and play, each planet having its own special chords, so that all the planets as they go round the sun may produce an imitation of the music of the spheres. In these children's services also the Devas often take part, and aid with the colours and the music. Both kâma and rupa Devas move quite freely among the people, and take part in daily life.

The children's service in connection with the Yellow Temple is exceedingly interesting. Here they dance frequently in geometrical figures, but the evolutions are difficult to describe. One performance, for example, is exceedingly pretty and effective. Thirty-two boys wearing golden brocaded robes are arranged in a certain order, not all standing on the same level, but on raised stages. They evidently

represent the angles of some solid figure. They hold in their hands thick ropes of a golden-coloured thread, and they hold these ropes from one to another so as to indicate the outline of a certain figure—say a dodecahedron.

Suddenly, at a preconcerted signal, they drop one end of the rope or throw it to another boy, and in a moment the outline has changed into that of an icosahedron. This is wonderfully effective, and gives quite a remarkable illusory effect of changing solid figures one into another. All such changes are gone through in a certain order, which is somehow connected with the evolution of the matter of the planes at the commencement of a solar system. Another movement is evidently to illustrate something of the formation of atoms out of bubbles. The children represent bubbles. A number of them rush

out from the centre and arrange themselves in a certain way. Then they rush back again to the centre and again come still further out, and group themselves in quite a different way. All this needs much training, but the children appear most enthusiastic about it.

THE UNDERLYING IDEA

The education and the religion are so closely mingled that it is difficult clearly to differentiate one from the other. The children are playing in the Temple. The underlying idea which is kept before them is that all this is only the physical side of something far greater and grander, which belongs to higher worlds, so that they feel that to everything they do there is an inner side, and they hope to realize this and to be able to see and comprehend it directly; and this is always held before them as the final reward of their efforts.

Let it be sufficient for the moment to state that I for my part know this to be an accurate picture of what will inevitably happen; and, knowing that, I put it thus before our readers as a matter which I think will be of deep interest to them and a great encouragement to those who find themselves able to accept it; while at the same time I have not the slightest wish to press it upon the notice of those who have not as yet acquired the certainty that it is possible to foresee the distant future even in the minutest detail.

C.W.L.

EDUCATION FOR THE DEVELOPMENT OF INTUITION BY C. JINARAJADASA¹

WHAT Lavissee said of education in his day is still true, even of our most advanced schemes, that a "fragment of education is introduced to a fragment of the child." The children's education today is all mental; as Bergson would describe it, the child is taught to deal only with "inert bodies." The teacher does not tell the child what life is as *life*—as the process which is not inert, and cannot be measured by grammes or metres or litres. What of life as feeling, as beauty or ugliness, as heroism and self-sacrifice? The teacher at best can present these facts of life as concepts only, as intellectual labels. Therefore it happens that, when we have finished with our education in school and college, we have to begin a new education, in order to understand what men are as living beings, and what we ourselves are as a puzzling conglomeration of good and evil, of courage and cowardice, and of the past, the present and the future.

We must develop a new technique in education, a method of calling out the latent intuition of the child.

¹ This article is a compilation of excerpts from the writings of Mr. Jinarajadāsa.

This faculty of intuition, when properly trained, groups facts quickly and obtains a general survey. That is what education should give, not an encyclopedia of facts but a survey of them, as from an aeroplane. When a child has obtained such a general vision of a topic, and knows where are to be found the books, recording the facts, I myself would say that he knows his subject. The facts are dead in the mind, but the intuition is the fire which lights them.

For this development of intuition in the child, the child must be surrounded with beauty, especially in the school. He must be taught to create poems, paint pictures, mould statuettes, invent dances, write dramas and act in them.

Children begin to feel long before they begin to analyse and judge. Their feelings can be utilized so as to make the emotional nature, first, calm and steady, and secondly, delicate and sensitive, therefore everything that surrounds the child is important. The child is like a bud, which is about to open, give it the light and water and warmth that it needs, and then the bud will become a beautiful flower. But omit one of them and the bud as it opens falls short of its true beauty.

Play can be made creative. Many children must take part in a common game, or in a dance, or in a drama, or in singing; this common effort of many children playing together can be made a creative offering of joyous sentiments. It is noteworthy that in experimental schools, where Greek dancing is taught, even little children soon learn to create dances of their own.

It is this same creative quality which exists in athletics, where there is a high ideal of sports. For one result of athletics is the development of the idea of team work, that is to say, the individual player must renounce his personality in the larger individuality of the team, and play not in order to shine as a brilliant player but for the success of the team as a whole. When children learn the joys of comradeship in work and in play, various barriers erected before the mind by the traditions of race, religion and class are removed. The result is a steadying and purification of the mind, and therefore the intuition can manifest.

The creation of a thing that is fundamentally beautiful can only take place where the emotional nature is serene at the time of creation. Then the intuition sends down its truths to the imagination. If, therefore, teachers understand the mystery of this new faculty of intuition, they can help the children quickly to grasp a subject in-

tuitively. The child will then develop an enthusiasm for his subject, because, in a mysterious way, the subject becomes like a part of himself, which he delights to discover. In a hundred ways, an enthusiastic teacher, who has a vision of the new child of intuition, will know how to re-shape education. If the teacher is intuitive, all the rest follows. The teacher who *understands* will create the means.

Theosophists believe strongly that everything surrounding the child influences it: the shape of the schoolroom (whether it is artistically harmonious in its length and breadth and height), the colour of the walls, the artistic or inartistic nature of the desks and seats. We want a careful consideration of the nature of the building, rooms, walls and gardens, so that the child may "remember" (Plato) the home it has left to come to earth.

The child has come to earth from a happy place, the invisible world. He is born with a purpose, which is to do a work in life. But it is first necessary to arouse in the child an enthusiasm for the work he is to do. And the best way for arousing that enthusiasm is to make the child's home life and his school life as full of happiness as possible. Surround the child with conditions of love, beauty and happiness, and then the soul of the child will begin to respond and co-operate with parent and teacher.

THE HEART OF EDUCATION

WITH a complete lack of formality there gather round Rukmini Devi from time to time a group of young men and young women who are engaged in teaching either in the Besant Theosophical School or in the International Arts Centre (Kalākṣetra) to hear her talk on her ideals and purposes for her educational and cultural work. Ordinarily, these happy gatherings take place in the Hostel of the School, everybody seated cross-legged on the floor relaxed and intent.

She speaks in short sharp sentences which are brimful of her own vivid enthusiasm and insight—the enthusiasm and insight which have taken her to the front rank both as an interpreter of the great Hindu Classical Dance, Bhārata Nāṭya, and as one of the foremost pioneers in the renaissance of Indian culture in preparation for that freedom to help to achieve which Dr. Besant dedicated the most splendid part of her great life.

Her little audience knows well the restless and resistless spirit animating what is still a youthful body, and the attention is eager and alert. But, true to her type, she tells her people that she is only a channel to pass on to them something of the spirit of education and

culture which she herself has learned at the feet of her own elders.

And then she urges them to remember that they can only help to educate others as they try to educate themselves:

"Our greatest problem, as I am sure you will all agree, is to educate ourselves, for unless we do so we shall certainly be very ineffective teachers. Sometimes I am frightened lest my young people may see me doing something I myself have told them not to do. So I say to them: 'Be careful to copy what you know to be good, not that which seems to be wrong.' A teacher is in a very difficult position. He is not by any means perfect, and yet he has to try to be the best example he can. This is one of the hardest tasks of the teacher, and it is not at all easy. . . ."

Then she talks to her audience about pupils who do not seem to be able to be influenced, and who take no interest in their work. She agrees that these young people are difficult problems for the teacher. But she says: "When I come across these problems, and I find that I am not able to interest them, I say to myself that I must try some other way. The teacher must take the blame for the lack of

interest upon himself and not find fault with the pupil." She reminds them of one whom she regards as a very great teacher indeed, Bishop Leadbeater, who used to say: "My pupil does not learn from me? Therefore I do not understand him." That is the true judgment, and marks the difference between the real and the unreal teacher, who is inclined to say that it is his pupil who does not understand him.

Rukmini Devi insists that the child is not in any way different from the teacher, or from the older person. Are we interested in a lecture if the lecturer is not interesting? How can we expect the pupil to be alive with interest unless the teacher himself is alive with that which creates interest and therefore understanding?

Then she stresses: "It is of the utmost importance that every teacher should have a very real affection for every one of his pupils. . . . As we are teachers so must we be fathers and mothers to those whom we teach. Think less of yourselves as teachers and more of that more beautiful and deeper intimacy with your pupils as fathers to them, as mothers to them. Do not think of your pupils just as pupils. Think of them as members of your family whom you love and cherish and are intensely eager to help in every possible way. Bishop Leadbeater liked to be called 'Brother' by his young charges—a very

real elder brother who ever had for those entrusted to him the most beautiful affection anyone—teacher or parent—could ever have for someone younger than himself.

"Bishop Leadbeater's magic," she says, "always changed even the dullest pupils into the most beautiful individuals. He saw in them their real fineness—the fineness every one has—and conjured it forth from wherever it might be hidden. This power comes from a very great love and a very deep understanding, from a heart overflowing with an intense desire to help young people whoever they may be. We must all try to have this love and this understanding and this desire, so that we may help our pupils who are members of our School or our Kalākṣetra families.

"We must learn to see human beings in their beauty. We must look through the outer form into the Real Self of each of our young people. Thus alone are we real teachers. Thus alone are we real artists, for there is no art more wonderful than the art which is consecrated to the study of the young."

"Like Bishop Leadbeater," Rukmini Devi often says, "Dr. Besant was also, from a different point of view, an ideal teacher. . . . How difficult it is, as I know full well, to be a teacher according to the Besant standard and ideal. To me the Besant ideal is the blending of imagination, vision, nobility,

understanding, and very specially a most magnificent faith in India. . . .

"Besant education means a knowledge of the past and the future of the child and a deep insight into his present being. One steeped in Besant education would be able to say even of some ugly and uninteresting child that he will someday be a great genius, even though at present there are no signs at all of it, because, perhaps, of repressions, or unhappiness in the home, or other difficulties which for the moment he is unable to overcome. . . .

"What is this greatness which every one has somewhere? How can we evoke it? These are questions which we must continually be asking ourselves and be seeking to answer through our understanding love of our pupils. Only love and understanding can answer these questions. But we must try to learn how to answer them, for India needs great citizens and the Besant Theosophical School and Kalākṣetra must help to give them to India. To give this help is to help to make India's future safe and glorious. From among our many pupils will, I hope, come a few who will be among India's leaders. We must indeed make our pupils happy. But we must also try to make them great . . . for India's sake.

"So do I want to see a great magic in our School and in Kalākṣetra—the magic of causing every

pupil to change and change and change. I pray that hopeful children, worthwhile children, may be sent by Providence to our School and to Kalākṣetra, so that understanding them and loving them as we shall do here they may grow into their greatness and so help India to become great once more. . . .

"But to love and to understand by no means involves our giving way to all the whims and fancies our young people may have. We must know when and where to be firm. We must be the allies of the souls of our young people—sometimes against the rebellious bodies that would subordinate the soul to that which should be its servant. Our rules and regulations, our discipline—I do not quite like this word—are for the helping of our young people to become beautiful in spirit and noble in action. And our environment here at Adyar must be kept simple and gracious and beautiful, rich in the spirit of our beloved India. Our school must be a great and wonderful Indian School, so that it may become the nucleus of a great and wonderful College, and some day of that World-University of which Dr. Besant dreamed, and which even now is the dream of many of us."

Rukmini is never more impressive nor insistent than when she speaks on behalf of animals, whose inhuman treatment she regards as

a disgrace to humanity and as one of the ceaseless causes of war. "Education for Kindness" is one of her great themes, and on her last birthday, in welcoming the presence of a delegation from the South Indian Humanitarian League, of which she is herself the President, she said: "There could have been no more beautiful birthday present to me than that which the representatives of the League have brought—that in Coimbatore they have just been able to stop the slaughter of animals for supposed sacrifice."

And, as she said to this little group of teachers: "Before everything else it is kindness which the world needs most. Let us be kind to all—to plants and animals, to our families, to our friends, to our fellow-men. Great Teachers such as the Buddha, the Christ and all others, have always been examples of kindness. There are many things useful and necessary, but most useful and most necessary of all is the universal practice of individual kindness towards all creatures. Unless our education educates kindness, it is no education at all, for kindness is the breath of all true living."

In a recent lecture Rukmini Devi declared: "There are some people who want justification for their cruelty from religion. They say that their religion interprets Ahimsā as meaning this or that and therefore

feel justified in perpetrating some cruel act as coming within that interpretation. One very important person of the Hindu religion called a conference of pandits to find out whether peacocks were sacred animals. If they were sacred he would not kill them; if they were not sacred, he would feel free to kill them! Why invoke religion to decide? Why not kill them and be done with it and admit being cruel? But he wants everybody to think that he is really a very kind and religious person!

"Is there anything not sacred in the world? Why should we look to religion to see if anything is sacred? Everything is sacred. I believe that one of the reasons why so many different animals are used as symbols in religion is to show us that all animals are sacred. Every animal cannot be brought into some story to make it a religious symbol. A few animals are brought in as examples so that we can realize what real greatness there is in the animals and that the love of God is amongst the animals as it is amongst the human beings.

"Cannot we in modern times substitute for that false idea of religion a certain amount of discrimination and intelligence? There is a splendid and very beautiful idea of Ahimsā in the Hindu religion, but we have acquired many cruel habits. Let us forget our habits and start studying our lives.

Then we can change ourselves, and therefore India without writing, without lecturing and without pamphlets."

Rukmini Devi also emphasizes the very great importance of both the School and Kalākṣetra being a true and beautiful home for teachers and pupils alike. "There must be perfect friendship between the teachers and the pupils. They must feel us to be their loving parents, or their loving elder brothers and sisters. They must want to invite us to come to their homes and to see their parents and brothers and sisters of the smaller home. And we must want their parents and brothers and sisters to visit us, so that they may know to whom they have entrusted those so near and dear to them.

"We must not use force with them, but inspire them by our love to live beautifully, and to love all beautiful things. It is our enthusiasm which will help us so to guide them. If we are not enthusiastic, how shall we create enthusiasm in our young people so that they will delight in the beautiful things of life?

"Beauty, culture and the truly religious spirit must pervade the everyday lives of us all—teachers and pupils alike, so that we may all become inspired to greatness and make our School and Kalā-

kṣetra a great Centre of true Spirituality. . . .

"It is that we may have such a Centre that the Besant Theosophical School and Kalākṣetra are so close together, are living in the most intimate comradeship. They need each other, and I am very happy to be the head of each. And I want all our young people and our teachers to feel at home in both, and to draw inspiration from both, whether they belong to one or to the other. . . .

"And the secret for our success is a deep and abiding friendship between us all—elders and youngsters alike. We teachers must make our classes and the classrooms centres of a beautiful atmosphere, full of the deep affection and understanding and friendship between us and those who have come to us for the help we can give them. . . .

"This is the Besant spirit. This is the Leadbeater spirit. This is the Theosophical spirit. This is the spirit I am trying to make strong in our School and in Kalākṣetra. This is the spirit you all are here to evoke in yourselves and to help to grow in those who come to us. This is the spirit which will, I firmly believe, be the salvation of our beloved India. This is the spirit which we must all offer to Dr. Besant in grateful, in reverent and in affectionate homage. . . ."

THE PURPOSE OF EDUCATION¹

BY J. KRISHNAMURTI

REVOLT

I HAVE had opportunities in my travels throughout the world of watching people and their actions, and I have noticed that there is a silent revolt in the world, a groping after something not as yet expressed. That revolt takes many shapes and forms. The revolt in India, it seems to me, should have quite a different orientation, and it is my desire this evening to talk about that revolt.

Revolt is of two kinds: one, violent revolt, without understanding, against the existing order; the other, also violent revolt against the existing order, but with intelligence. You must be adventurous enough to break away from the present circumstances of thought, emotion and environment, but must use your intelligence not to fall into another groove from which you will have to revolt again. That is what generally happens in life. You revolt from one set of ideas, from one groove of thought, from one community of feeling, and you automatically fall into another community, another set of ideas. So this continual process of revolution towards evolution is taking place. But you can revolt with greater intensity, with greater purposefulness and, thereby, with greater certainty, if

you are intelligent. By intelligence I do not mean book knowledge, public oratory, clever arguments that can refute another's point of view. By intelligence I mean the capacity to choose the essential, and that is the highest form of intelligence. I mean the capacity to choose truth from falsehood, the beautiful from the ugly, the essence of things concerned. To create that intelligence is the only purpose, it seems to me, of this conflict, of this action and reaction. To function and act from the deliberate choice of intelligence is the highest form of spirituality.

TOWARDS FREEDOM

The first thing that I would like to impress on you is that man, the individual, is absolutely free; that he is entirely and wholly master of circumstances. Being free, he is thereby limited. Because your freedom is in the capacity to choose, to discriminate between right and wrong, beautiful and ugly, you are necessarily limited by your capacity. You have the freedom to mould your own life—being wholly and unconditionally free—and because you are not evolved and fully grown to the highest capacity of intelligence, you are limited. By the breaking down of this limitation through the natural growth of experience, you become free of limitation and thereby become the highest, the perfect and consummate human being,

¹ An Address to the National College, Trichinopoly, S. India, 12 January 1930. Published as a pamphlet by the Star Office, Adyar. Reprinted here with acknowledgments to the Author and the Publishers.

and therefore you become more than superhuman. If you chose the essential every time, if you chose to be perfect every moment, you would be superhuman and hence you would function in full freedom. But as human beings, as individuals, you have not attained to that highest capacity of intelligence; you place a limitation around yourselves, and through this limitation you have to grow towards limitless freedom, which is true spirituality, which is the highest form of evolution. Therefore, the first thing to realize is that you are wholly and entirely master of your circumstances, master of yourself. If you know that, you can alter the circumstances, you will have no fear of the alteration of those circumstances. Then, whatever the circumstances that surround you, you are continually destroying them and thereby giving full scope to your growth. The fullness and richness of capacity to understand truly is therefore the essential argument of my talk.

FEAR VS. THE SPIRIT OF ADVENTURE

Every one is fighting against fear. You are all in a state of fear, because comfort breeds fear. You want to be comfortable, mentally, emotionally and physically, and fear arises from this desire for comfort. The moment you seek mental comfort, you are creating the desire to seek a quiet corner in life where there shall be no conflict. You are afraid to step out of that seclusion, but life will not leave you alone in that seclusion. So, the moment you seek comfort in any form—intellectual, emotional or physical—you

are creating fear, fear of life, fear of conflict, fear of struggle, fear of new experience and adventure. That is where, it seems to me, the student in India is placed. You have the fear of adventure, fear of being different from your neighbour, fear to think contrary to the established laws of the community, fear of authority, fear of tradition. You may think you are not bound by tradition, but your upbringing, the education that you have been given, tends all the time towards this nullification, this thwarting of the spirit of adventure. After all, it is through continual battling, continual strife, that you keep intelligence highly awakened. Such an intelligence is intuition, which should be the only guide, the only standard in life. To have such an intelligence, to have such a guide, you must have the spirit of adventure, you must have the desire to seek experience, not wild and chaotic, but purposeful. The desire for adventure, the desire to seek one's expression of life, that is, self-expression, is being thwarted in every school and college in India. Fear of free self-expression is instilled in you and you are not given the opportunity to express yourself. The function of education is to train you to express yourself in your own way, and when there is true self-expression, there cannot be conflict with another.

THE EXISTING CONDITIONS

Bearing this in mind, examine what is education at the present time. What happens in every school and in every college? You notice that from childhood upwards, at home as well as at school, fear is being instilled—

fear of parents, fear of tradition, fear of not passing examinations, fear of not finding a job, etc. So the whole background of education, from that tender age upwards, is fear, and where there is fear, there is the death-knell of all initiative. After all, true education is not intended to turn out machines, but to turn out people who have initiative, who have the full capacity to think for themselves and thereby express themselves spontaneously. The colleges and universities are turning out B.A.'s, M.A.'s and B.L.'s like so many Ford cars. It was Bernard Shaw, I think, who said that it was lucky that he never went to a university where his capacity to think would have been crushed out. The average B.A.'s and M.A.'s may have book knowledge. Assuredly they have. They know when such and such a king was born and died, when such and such a war took place and they know all kinds of other similar facts. But they have no contact with life. Their minds are wholly undeveloped. You may be the most religious person, the most orthodox person, with your mind full of knowledge and tradition, and your whole idea of life may be that; but life is not meant to be orthodox, traditional, static. Life desires that you should enrich yourself, express yourself, and be free and dynamic in that expression. So, what is the good of becoming merely B.A.'s, a nation of clerks without the capacity to create and be dynamic in life. You have no idea what a serious thing is happening to you as students. You have so many degrees, but in the process of acquiring these degrees, the spirit of enquiry and interest in life, the enthusiasm of life, has been absolutely

killed out of you. You can only think along a stereotyped line. I want you to realize your own position; and the moment you realize how terrible, dull, nauseating it is, you will begin to alter.

The first thing to realize is what you are at the present moment, what kind of life you lead. It does not matter whether you earn Rs. 10 or Rs. 1,000 a month. What interest is there in your life? There is, first of all, very little initiative. You may be a good lawyer, but lawyers as such, I think, are not adding culture to the nation. Some may. As a profession, law cannot add culture to the nation. Then you do not have the spirit of creative life, the capacity to think and hence act independently. This is absolutely destroyed. You would rather earn Rs. 15 a month and live the life of a slave in an office than go out and dig or make shoes. Is this not what is happening? I have been told by friends in positions of influence, here as well as in other parts of India, that students who have just left college come to them with credentials and certificates, bolstering up their fear of life, asking them for safe jobs on Rs. 15 a month. I remember when my brother and I first went to Europe, a well-known architect, who is a friend of ours, asked my brother what he was doing and what he was studying for. My brother said that he was studying for law, and this friend replied: "Why do you study for law, when there are so many lawyers in India and so very few good shoe-makers?" That was only a joke. But that is the real question we have to face. What is the good of earning a little money and

destroying ourselves in the process? We should much rather earn only a single penny but live with a spirit that is dangerous to the mediocrity of society. You will say: "It is very easy for you to talk, because you have not had to earn your living." First of all, that would not be true. I have earned my living, but that is not the question. Money has nothing to do with this. What we must concern ourselves with is how much, to what extent, to what heights, we can live intensely in life, instead of in the narrowness of tradition and circumstances. After all, how do you judge a nation? Not by the number of clerks, but by the number of artists and poets, by the number of creative, thinking and truly cultured people. At the present moment, education kills out all the spirit of adventure, making us a nation of clerks, with a clerk-mentality that is afraid of being turned out of a job. Education must produce real men; while, at the present time, the spirit of fear is in existence in most educated men, whether they earn one rupee or one thousand rupees.

MANUAL WORK—CREATIVE THOUGHT—INDEPENDENCE

Then, again, traditionally and intellectually, we are ashamed of manual work. To do anything with your hands is considered degrading. It is so, because originally there was the caste system, a true vocational system—the man of the highest caste being the spiritual man, his duty being to teach others. Now that is not so. The men of the highest caste are in all the professions now. That system has gone.

It is no good shutting our eyes to these facts. We must look at them as they are. The moment there is not the desire, there is not the capacity to do manual work, your mentality becomes slavish. The moment you can do something with your hand, you acquire a spirit of independence, so strong that you can fight and you are free. Look and see what is happening in other parts of the world. You cannot treat the workmen as you were able to do fifty years ago, because they have developed the capacity of independence through their labour, through their hands. They are not mere slaves to theories, slaves of the fear of losing a job. People who are working with their hands are, as a rule, much more eager to alter, not only spiritually but physically, than those who are educated. I know I am making an exaggerated statement. But if you will examine carefully, you will see that it is not far from the fact. The moment there is the development of manual work in a country, there is, at the same time, the awakening of independent creative thought. That is, after all, one of the things that we should have in India. When I was at school in England, I had to do gardening every day for an hour and gather wood for the fire during the War. When my brother and I went to California, we had to do all the cooking, washing and all other domestic work for eight months, and from personal experience, I can say that manual labour gives you a spirit of independence, a width of freedom, and you want to go out into the world free, even though you have not got a single penny, because you

pursue a certain idea. The idea may be right or wrong—that is of no importance—but it gives you a desire to fight and be free from the limitations of your environment.

Then, again, we are indifferent to sorrow, pleasure, pain, everything. You may be superficially affected for the moment by sorrow, but you do not struggle to get out of it, you only theorize. After all, the spearhead of true intelligence is action. A man in sorrow does not theorize, does not remain in the same place, he wants to get out of it and, in the process of getting out, he is struggling for, choosing the essential. But examine what you do in your family life. You know that too many children are born in a family, so many that they cannot be looked after properly, which leads to neglect, disease, unhappiness and sorrow. But the sorrow of it does not concern you. You are passionate and you are carried away and the poor mother has to bear the brunt of it. And you are educated people—M.A.'s, B.A.'s and great vakils! I am not saying sarcastic things. It confronts every one of you. After all, if your education is not going to solve these problems, what is going to solve them? In Europe and in America, they devote much more time and thought to bringing up children. A doctor even advocates that you should not have children unless you can have a nursery, a room apart for the children, but look what happens in India! The children are allowed to sleep anywhere, to eat any kind of food, and the whole upbringing is wrong. Who is responsible? Again the B.A.'s and the M.A.'s and not the mothers, because you have

prevented the mothers from having good education. If you realize all this, you must alter. It is no good merely agreeing today and then going on exactly in the same manner tomorrow. Don't you see that there is such intense sorrow in the world, in every household! What is the good of your education if you cannot alter? What is the good of your degrees if these things are allowed to go on?

As I said, there is a lack of courage to pursue what one thinks. But, first of all, you must think, you must be able to think freely and independently. You have got to think. But thinking merely in one room and acting differently in another is of no value. It is hypocrisy. Education should mean the capacity to think and judge and pursue that thought and judgment in action without fear of the consequences of your action. This is far from the present condition in India. You may disagree violently, strongly, it does not matter. But I want you to see this picture, and if you see it, it is in your power to alter it. It is in your hands to alter the face of India. I am not being patriotic. I have nothing to do with mere patriotism. So, do not think that I am awakening your patriotic enthusiasm to do things. What is necessary is not sheer enthusiasm, but live interest and clear thought.

INDIVIDUAL UNIQUENESS

What is education meant to do? I will put it in one sentence—to develop your own individual uniqueness, not to turn you out as a machine to function without disturbing the social structure of the world in the least. To develop

your uniqueness means that you must have the environment to develop your full capacity, so that you can develop your particular greatness, your particular idea and hence your uniqueness. You know what a mosaic is. It is made up of many coloured stones, and the artist chooses all these little stones, and out of these little coloured stones of different shapes, he creates a picture. Each stone must be perfect in its colour and shape and only then can it be harmonious with the whole. So, likewise, will each one of you be harmonious with the whole, if you are truly educated. Just as those stones must be perfect in their colour, in their form, so must you, in your self-expression, be perfect. To develop that, you must have, from tender age, the suitable environment that will give you the opportunity for expansion physically, emotionally and mentally, so that in this natural condition you can grow without fear, without being thwarted, so that your sense of perception of what is essential shall be entirely left to you and not be dominated by another. The full development of one's individual uniqueness, one's individual richness, does not mean chaos. At present, the whole of civilization in India—as a matter of fact, throughout the world—is chaotic. There cannot be chaos much worse than at present.

A SUMMING UP

I say, true education should give an opportunity for the natural development of the individual without fear, so that he shall express his capacity, his understanding of life according to his own natural way. Therefore, the function

of a school, of education, is to create the necessary circumstances so that the individual thinks and, hence, acts directly, simply and fully. The moment you are direct in your thought and your emotion, there is no fear and you can then pursue and develop your capacity without being thwarted; and the pursuit of truth is in the full and harmonious development of the individual, without the fear of the consequence that arises from action based on independent thought. That is what I call direct action with intelligence. This is not selfishness. This is true life, for you are all the time thinking of the self more and more till you come to a state when there is no hindrance to the expression of the self, when there is no reaction, but direct, positive action.

What I mean by simplicity is this: In any work of great art, there is the essence of simplicity, there is less and less of all those things that distract one's attention from the beautiful. There is the fullness of the essential. When a mind is able to choose the essential continually, ceaselessly, by readjustment, and pursues that essential, then it is simple and such a simplicity is the highest form of spirituality.

By acting fully, I mean acting freely, in order to develop one's sense, desire, feeling and thought. That is the way of life. To develop the sense, the desire, the thought and emotion fully, you must know what is the purpose of desire, of sense, of thought and of emotion. What is it? It is not to have these channels, through which life can assimilate its experience, blocked up, thwarted, perverted, corrupted. You must give them

their fullest scope, but with an understanding of their purpose in life. You must have experience with a purpose. Your experiences are chaotic, if you have no definite purpose. But if you have realized the purpose of life which is to be free of and beyond all experience—which is not a negation, not a destruction of the self—then you will struggle towards a state of pure action. So, when you have such a purpose, then all these experiences, through sense, through desire, through feeling, through thought are assimilated, and you are setting up a standard for yourself from which you can never deviate. That is the purpose of education. That is the purpose of life. That is the purpose which every man is trying to seek. If

you have not established that in your mind and in your heart, you are caught up in the machine of social functions; then you become a personified function, then your true individual uniqueness is not fully developed and hence there is sorrow.

So it is no good merely passing examinations, merely earning thousands of rupees, if you are not creative mentally, emotionally and in action. If you are merely working as a cog in a machine, you are not adding to the culture of a nation. To add to the culture of your nation, to make your nation and yourself great, immense and powerful, you must develop your own particular individual uniqueness, and that is the purpose of education.

"THE HALLMARKS OF DEMOCRATIC EDUCATION"

Democratic education has as its central purpose the welfare of all the people.

Democratic education teaches through experience that every privilege entails a corresponding duty, every authority a responsibility, every responsibility an accounting to the group which granted the privilege or authority.

The democratic spirit in education comes from the hearts of those millions of men who are willing to suffer something of inconvenience and weariness, hunger and pain, that the burden of the other fellow's inconvenience or weariness, hunger or pain, may be lightened.

The basic problem of making the democratic spirit prevail in these dark days of hostility and uncertainty is . . . the problem of modifying human behaviour by the method of education.

(Extracts from a book issued by the Educational Policies Commission, U. S. A.)

THE ASHRAMA IDEAL

BY GEORGE S. ARUNDALE

[About twenty years ago there existed at Adyar a most notable institution called the Brahmagvidyāśrama, established by Dr. Besant for the scientific study of Theosophy. Dr. Cousins was for some time its head, and he helped to guide it with very great advantage to its students, so that some of them at least, with the co-operation of the various colleague-teachers, began to become truly erudite in Theosophy. Alas that this Brahmagvidyāśrama was so short lived, for it generated an atmosphere most valuable to Adyar and to the whole Theosophical world. I most sincerely trust that some day, when the war is over, it may reincarnate, for we shall be in very urgent need of its services. In the meantime I am venturing to publish an address¹ of mine to the then students, for as I re-read it I find it has more truth in it than has any other contribution to the field of education that I have so far made, and I have made many. I think that what I said then is true now, and is worth restating as we stand on the threshold of a new era in education.—G.S.A.]

ASPECTS OF PREPARATION

IN addressing you today on the re-opening of the Brahmagvidyāśrama for its new session, I desire to lay stress on certain aspects of study doubtless familiar to you all, yet on which it is, I think, useful to insist whenever opportunity offers.

The idea of the Āśrama is, of course, essentially eastern in origin, though from the East it travelled to the West through those who had sojourned in the East and had been impressed by its attractiveness and value. It embodies the Community spirit in its most complete available form, combining the elder and the younger at various stages of evolution; while its objective is threefold: the training of the pupils, first by association with their elders, second

by study under the guidance of their elders, third by the leading of an ordered life under the superintendence of their elders, (1) in part as self-preparation for individual progress, and (2) in part as preparation for the service of the world, through various intervening stages of the home, the immediate surroundings, the village or town, the Community, the Nation, the Commonwealth.

These two aspects of preparation are, it must be understood, interdependent, a fact often lost sight of by those who concentrate themselves on self-preparation exclusively, or who, absorbed in, obsessed by, the service of the moment, neglect to improve their capacities for service by self-preparation.

The Brahmagvidyāśrama offers you training along each aspect of the objective I have mentioned above. First, and of primary importance, you have

¹ The opening lecture of the second session of Brahmagvidyāśrama, Adyar, 2 October 1923. Published as a pamphlet in 1924.

association with your elders, directly as regards those elders who are actually living at Adyar, indirectly as regards those Elders who have caused Adyar to become the great spiritual centre of the outer world. Make the most of such association, whether direct or indirect. Its value to you is according to your determination to sense it. Second, you are able to study at the feet of those who know more than you do on the subjects on which they lecture. You are also able to share with others where your own knowledge is wider. Third, you have the opportunity to lead an ordered life, not necessarily what the world would call ordered, but essentially ordered from the standpoint of the Real. These three factors combine to assist you individually, and to fit you, on your return to the outer world, to serve more strongly and more wisely; provided, it must be added, you make something at least, not necessarily the most, of your opportunities.

To the western student, here for the first time, I give the suggestion that he remember he comes to study Brahmayidyā in its ancestral home, the East, not in the form in which it manifests abroad. And as a hint to guide him, I remind him of the pregnant words of Dr. Jacks, Principal of Manchester College, Oxford, that while the watchword of western civilization has dominantly been government, and education, following suit, has been repressive of freedom and creativeness, the watchword of eastern civilization has been dominantly culture, and government, in its multifarious forms, subordinate to that end. Remember, then, that you have come to a land of culture, a land of inner

freedom, a land of creativeness, however much these may not be superficially evident. Yours is the task to build these forces into your character—the gift of East to West.

THE DEDICATED SPIRIT

In order to help you to make as much as you can of the great privilege which has come to you as a result of good service done either in this life or in past lives, perhaps in both, I want to examine a little more closely the way in which you can become increasingly receptive to the various influences which play upon you, both generally because of your residence at Adyar, and specifically because you are a student in the Brahmayidyāsrama.

In a single sentence I might say that your power of receptivity depends upon your attitude. It is our attitude, our reaction tone, that makes us or mars us; and it is our attitude that must ever be our earnest care. What kind of attitude is wanted? In a couple of words—the dedicated spirit. If you wish to derive all possible benefit from Adyar, from the Brahmayidyāsrama, from your elders, from your equals, from those younger than yourself, you must be dominantly animated by the dedicated spirit. And by the dedicated spirit I mean a sensing, in greater or less degree, of some part at least of God's Plan for the world, and a self-offering in co-operation with that Plan in ever-increasing completeness. I do not think it matters what aspect or part of the Plan you sense, provided you have, in some measure at least, the larger vision. I can conceive, for example, some people realizing a part

of the Plan in their devotion to some loved elder. That may be the inspiration of their lives, and they may have little to do, for the time being at any rate, with roots, rounds, races, and all the other means whereby God fulfils Himself. Others may take up some special aspect of the Plan—politics, education, science, arts, law, social problems, religion, medicine—thus, while having deep attachment to a loved elder, yet knowing that their best co-operation lies through service in a special field. The great thing is to be able to live outside the smaller selves, in the Real, or what to us is the Real, more than in the unreal; in Eternity, or whatever may be our conception of Eternity, rather than in time. As Bishop Gore has said: "An educated man must cherish in his soul a sense of the Eternal, a sense of that which was, and is, and ever will be lying behind all change in history and progress."

I ask you: Do you normally live outside your smaller selves? Do you live in Their world, working in this world with Their world as your home? Have you come to Adyar in a spirit of dedication, to learn, not that you may become wise but that the world may become happy? In other words, are you an idealist who has come to Adyar to learn both how to spiritualize his ideals, and to translate them into practice? If such be your attitude, the background of your mind, of your emotions, of your speech, of your activities, then there is hope that Adyar and the Brahmayidyāsrama may awaken within you that spirit which shall enable you to travel on the Way

of the Cross which is the Way of Sacrifice and Service.

SERVICE FIRST

Assuming that yours is the dedicated spirit, that such is your attitude, how are you to make the most of the inestimable privilege of residence at Adyar? First, remember, I beg you, that while you have come to Adyar for the sake of study, no study is either fruitful or effective save as we devote each day a portion of our time to service—the fulfilment of the study. You will neither study effectively, nor will your residence at Adyar give you all it might give you, unless you realize that you owe service to others as the complement of study for yourself. It is impossible for me to suggest to you the innumerable ways in which you may render service to Adyar, to your fellow-residents, to our common cause. I will only say that you must not delay in sharing with others the added power that comes to you.

May I recall to your memory the precept of the Lord Vaivasvata Manu that the student's life must have the following dominant characteristics: Service, Study, Simplicity, Self-Control? I ask you to note the order in which He has given these, and to deduce from this order that if you are to profit to the full from your studies you must see to it that the three latter are the superstructure built on a foundation of service. It would be fatal for you to say: I have no time for service, I am absorbed in study. Unless you are practically helpful at Adyar, contributing in your own measure to the life and happiness of our community, you are not likely to be one of the most hopeful students of the Brahmayidyāsrama.

STUDY

Let us now turn to study. I suppose I must take first the studies in which you will be engaged in the Brahmavidyāsrama itself. What are you learning in this Āsrama? More or less the same facts that you might learn in any other Āsrama or University, but facts treated, examined, co-ordinated, from the standpoint of God rather than from the standpoint of man. I do not say that we have reached the standpoint of God; that would be an absurd presumption. But I do say that the methods of the Brahmavidyāsrama enable us to approximate more closely to such standpoint than is possible under the methods prevailing in the outside world. Why? Because we realize that God has a definite Plan for His world, a Plan which combines infinite justice with infinite tenderness, and which gives to us all the certainty of fulfilling completely God's will for each; because those who know more of the Plan than ourselves have shown us the way to the Ancient Wisdom which is the Wisdom of God, Brahmavidyā, whence we teach and learn, rather than from those narrow standpoints which stultify the Brahmavidyā as it finds expression in the outer world; because we study in a spirit of brotherhood and sacrifice, thus causing each subject of study to have a significance and a purpose not only fascinating in itself, but also exhibiting the subject as a definite avenue of service to man and understanding of God; in other words, because we study in the light of Theosophy, the science of sciences, the art of arts.

I ask you to remember that, whatever be the subject of your study, it is

part of the Divine Wisdom, bringing you at once both nearer to God and nearer to your fellow-men, and also, be it said, nearer to all life. As Sir Francis Bacon has said:

Knowledge is not a couch for the curious spirit, nor a terrace for the wandering, nor a tower of state for the proud mind, nor a vantage ground for the haughty, nor a shop for profit and sale, but a storehouse for the glory of God and the endowment of mankind.

I ask you to work out in your own minds how the facts you learn do actually bring you nearer God, your fellow-men, and life. I ask you so to study that you feel, as the days pass, your character, your vision, your understanding, your capacity for service, sensibly strengthening. I ask you to watch that because you study this, that or the other subject, you find yourselves increasingly able to cope with your weaknesses, to transmute your littleness. It is one of the grave defects of modern education that the curriculum is not related to life or character, save, if at all, in the vaguest way. Let not the Brahmavidyāsrama or its students, or its teachers, lie under such a reproach. You are not deriving all the benefit you might and ought to derive from your studies until and unless you consciously relate them to the growth of character. I earnestly trust that the lecturers themselves take every opportunity of explaining to their students how the subject-matter with which they are concerned is not merely to be regarded as knowledge, not merely as a theoretical insight into part of God's Plan for His world, but dominantly as a practical means of hastening

the evolution both of the individual and of the world, difficult though the application be to those who have not the habit or way of it.

You ought to be better men and women because of your membership of the Brahmavidyāsrama, because of the studies in which you are engaged, because of the definitely stimulated reaction of knowledge upon character. Not one single fact that you learn but has a bearing upon character, but has its value in quickening your development. The discovery as to how to apply such facts to yourself individually is not one of the least important aspects of the Quest upon which you are engaged. Your attitude towards life, towards those around you, ought very definitely to mellow under the influence of your intellectual exercises, and if you find yourselves unaltered in this respect you may take for granted that you are not getting out of your studies all that you ought to get out of them, or that your teachers are still giving you the facts as they are given in the outer world, and without the connecting links which make their import so infinitely more significant. And all the time that you are studying there should be, as it were, an undercurrent of relation, of harmonizing, of what you are learning to the surroundings in the outer world in which you normally move. You ought to see unveiling before you new vistas of effort, new openings for service, added powers of understanding, added stimulus for self-preparation, as the direct result of what you are learning in the Brahmavidyāsrama. Such is the acid test of your own receptivity and of the Āsrama's growth and service along right lines.

May I here just put in a word for the science of rhythm, which on no account may be neglected in its various manifestations in the arts and sciences? As Dr. Somervell has said, the whole of life is based on rhythm: "Day, night, summer, winter, light, electricity, sound, the circulation of the blood, the tides." And there is that rhythmic swing of the pendulum, that law of action and reaction, of forthgoing and return, recognized as having sway in all fields of human endeavour. Let Browning state the case for music. He states it thus:

There is no truer truth obtainable
By man, than comes of music.

The soul of Adyar needs far more music than it gets.

I must also add a word for the Drama, as a most valuable adjunct to your education here, so that as truth grows within you you may learn not merely to practise it or to speak it, but also to act it, for many of the greatest truths can be acted though they cannot be spoken, as for example the Hamlet-truth which could not have been set forth in a treatise, but makes a compelling drama. Through drama and acted parable God's truth goes to millions of His children who otherwise might remain untaught.

SIMPLICITY

What is this simplicity which comes next to study in the life of the student? I venture to think it means the deliberate effort to be master of the bodies of contact, under which the continuous readjustment takes place, rather than their slave. Unhesitatingly I would say to you all that except as you live

simply, part of the life of dedication, you cannot expect to study profitably. Membership of the Brahmayidyāśrama involves the harmonizing of your bodies with your purpose in joining the Āśrama. If the mental body is to be receptive not only to the words of the teacher but still more to the spirit of the teaching, the astral body and the physical body must be under due control and pure. Part of your necessary preparation for study consists in very regular living, in adopting simple food, simple dress, simple habits.

I hope it has already struck you that you are resident in Adyar, members of the Brahmayidyāśrama, because these are opportunities you have deserved as the result of past actions; that your Higher Self has brought you here that you may make progress in the direction of fuller service. You have come here on a divine mission. You must be permeated with the purpose of the mission so far as you are able to apprehend it, seeing to it that its purpose permeates every detail of your lives. You have not come here casually. You have been sent here. You have two duties: first, to become a harmonious part of our common life; second, to put forth all your energies, through all your bodies, into the work of the Āśrama. You will attend the lectures. You will make your notes. You will study at home. But all this is not enough. "Of education information is the least part," says Bishop Butler. It is the spirit, the message, of your studies that you have to reach, and to reach it you must add simplicity of life, among other things, to the more conventional activities of the mental body. May I also just say that regular

and suitable physical exercise is an indispensable ingredient of the dedicated life? It is part of that Aparāvidyā—lower Divine Wisdom—which is a Scripture in itself.

SELF-CONTROL

You should be able to notice with increasing distinctness that as time passes self-control becomes easier. At the end of your studies you should have become much more master of your bodies than you were at the beginning. In every way you should have become a "bigger" person. I do not suppose that there are any examinations in connection with the Āśrama, but the only examination I can conceive of as having any true value would be an examination to discover how far you have grown "bigger" than you were before. What is "bigness"? Absence of pettiness. Then what is pettiness? Irritability, intolerance, prejudice, interference with other people's business, jingoism, obtrusive faddiness, cocksureness, slavery to public opinion, customs, habits, etc., spite, deceit, self-righteousness, gossip, smugness in all its forms. If you have any one or more of these, you are to that extent small and not big.

Your studies, because they lead you, or should lead you, to the larger vision, ought gradually to wean you from pettiness and make you "big." If you ascribe good motives to all, and if you are full of a sympathetic and wise understanding, you may class yourself among the "bigger" people of the world, and no knowledge is of any use to you which does not help to make you "big." As His Majesty the King said three years ago at Swansea, the true

aim of education is the enlargement of the human spirit. In the Āśrama we do not so much desire knowledge for its own sake as for the sake of the added capacity to serve that it imparts. We would be but an ordinary University did we but desire knowledge for its own sake, and for the purposes recognized in the outer world. We desire knowledge that we may co-operate more consciously with God in the unfoldment of His Plan for the world to which we belong. We desire knowledge that it may lead us, and through us may lead others, from the unreal to the Real, from darkness to Light, from death to Immortality. We desire knowledge that we may be the better fitted to fulfil the purposes of the inner world wherein dwell Those who are our Elder Brethren.

ASHRAMAS AND TEMPERAMENTS

I presume you are familiar with the four Āśramas as set forth in the Hindu Scriptures—the Brahmachāri, the Grihastha, the Vānaprastha, the Sannyāsin. I think, however, it is worth while to draw your attention to the fact that while in normal times individuals generally pass through them one by one, the exceptions being negligible from the standpoint of education, at such a time as the present, with the world in a state of chaos, many of us, especially the young, while from the standpoint of age or outer circumstances either in the Brahmachāri or Grihastha Āśrama, in fact from the age of the soul, have the outlook of the Sannyāsin, and need the appropriate education. I take it that every one who joins the Brahmayidyāś-

rama is potentially, and by inner cognition, in the stage at which he has little left to learn from life's lessons, except by way of finally closing his human evolutionary accounts, at which he has to learn to give rather than to receive. Your membership of the Brahmayidyāśrama, the Āśrama of him who is returning home, who has learned that giving is the greatest blessing, must, therefore, be utilized to increase your gifts both quantitatively and qualitatively. While you must necessarily for the time being receive from your present teachers, you must also stamp every piece of knowledge with its gift-value, with its value as a means of drawing others to God. You and I, and many others like us, may well consider ourselves on the Pathway of Return rather than on the Pathway of Forthgoing, and the note of return is the note of sacrifice.

With the four Āśramas are associated the four temperaments, or castes as they are generally, though inaccurately, as I think, called. Have you analysed yourselves to determine to which temperament you belong—to the Brāhmana, purveyor of wisdom and truth; to the Kṣatriya, purveyor of courage and protection; to the Vaiśya, purveyor of material prosperity; to the Śudra, purveyor of compelled service, compelled by the Laws of God even more than by the will of man? Purveyor to whom? To his fellow-men. You will notice that true caste is not a matter of birth but of temperament. So whether you are born in India or in another country, whether you are born a Brāhmana, a Kṣatriya, a Vaiśya or a Śudra, what you are temperamentally is the line of

your Dharma. And your studies are to be directed to help you to fulfil your temperament. At present the Brahmayāśrama probably has as pupils mostly those of Brāhmaṇa temperament. Hence the work of the Āśrama is first to bring its students into contact with facts along the different lines of study available, and then to synthesize the facts from the Theosophical standpoint; so that the pupil may return to the outer world with a synthesis in terms of which may be resolved, in greater or less degree, the misery and trouble of the world.

REORIENTED TO REALITY

The great value to me of this Brahmayāśrama, under the distinguished guidance of Dr. Cousins, himself not only a member of The Theosophical Society, but, what is more, a true Theosophist, lies in the fact that it demonstrates as within the fold of Theosophy all the arts and all the sciences, which are generally supposed by the ignorant to be outside such fold, as if Theosophy were some kind of religion and unconnected with life, whereas Theosophy in fact is the Science of Complete Living. The Brahmayāśrama makes us conscious of the fact that the arts and the sciences are expressions of the Divine Wisdom, means whereby God fulfils His Sacrifice. I believe that in course of time the arts and the sciences will generally be approached from a new angle of vision, from what we shall call the Theosophical angle of vision, from what others may call by other names if they so will. We shall study the arts and the sciences because they unveil our spiritual perception as well

as our intellectual understanding, because we see in them means whereby we obtain a knowledge of the Fatherhood of God, of the brotherhood of man, our fellowship with all life, because we see in them means whereby we may know God's Plan, whereby we may know God's Laws and our freedom within them, whereby we may become the masters of our destiny, conscious co-operators with God's Will.

This Brahmayāśrama of ours has the mission of spiritualizing our conceptions of knowledge, of showing the divine purpose all knowledge embodies. Whether we study mathematics, or physics, or chemistry, or literature, or geography, or history, or nature, or languages, or anthropology, or philosophy, or psychology, or any other subject of study known or unknown to civilization, we are always studying God and the nature of the road to Him. As a leading article in the London *Times* said the other day: "Education must always say in some way or other: 'My Kingdom is not of *this* world.'" This supreme fact is too often entirely ignored, or forgotten; and it is the task of this Āśrama, and of those who have the privilege to be living in it, to make this latent fact patent, first here at Adyar, and then, through you who are its members, in the outer world, so that the whole of education and the whole of life may thus be reoriented to Reality. I exhort you, Friends, not to let a single fact go without a recognition of, and as far as possible an understanding of, its spiritual value and content, of its place as part of the material of that roadway of which I have just spoken. Stamp each fact with its spiritual

significance as well as with its earthly import, and thus spread wherever you go the great message of the immanence of God, whence all true comfort and courage originally issue. May your membership of the Brahmayāśrama bring you nearer to God today, and some day the whole world with you.

AN EXPERIMENT IN THEOSOPHICAL EDUCATION

BY ADELTHA PETERSON

IN a nation where little attention is being paid to the vital elements of education, a School has been established to endeavour to bring to young Indians a *real* education.

Founded by our President as a living memorial to one of the world's greatest statesmen and educationists, Dr. Annie Besant, the Besant Theosophical School is broad-based. Two purposes are constantly before the eyes of its Director and Headmaster: To put Dr. Besant's educational ideals into practice; and to work out an experiment in Theosophical education.

Its ultimate ideal is to make leaders for the New India which can only be born when there are leaders to show her the way out of the fogs of party faction and confusion to her splendid goal—the motherhood and spiritual leadership of the world.

At present the School is concentrating on training in Citizenship and in it young Indians are being taught those lessons of service and right living which will make them a credit and source of inspiration to their Motherland. The ideal of the School is that every subject of the curriculum and every playtime activity be a means to the end of invok-

ing from each student the power of finer citizenship to serve India and the world.

"We are trying," says the Headmaster, Mr. K. Sankara Menon, "to produce for India the right type of Indian citizen. But what is the right type of Indian citizen? A citizen in whom is balanced the individual and social aspect of man. In any school where Right Education is given, there should be every attempt made for the full development of the individuality of a pupil and at the same time there should be education for co-operative endeavour and the right adjustment of mutual relationships."

PRINCIPLES AND APPLICATION

The eternal principles of education laid down by our leaders are threefold:

1. The development of a fine physical body as a foundational basis on which alone can the superstructure be built.

2. Education of the emotions through stressing the importance of right mutual relationship and right creative expression. This aspect of education is almost wholly neglected at the present time.

3. Education of the mind into a clear-thinking, keen, independent, well-informed, and sensitive instrument for the thinker.

And all of these qualities must be to the end of *Education for Service*, as our President emphasizes today—Service to oneself, to one's family, to the larger family of the nation, and to the World-Family.

These ideals are not a vague dream in the mind of the Founder and the Director of the School—the President and S'rīmati Rukmini Devi. They are living and vivid in the classroom and playground :

Strength and grace of body are developed through cleanliness and hygiene, right food, right exercise—Indian rhythmic drills and folk dances, dandals and baskis for muscular development, and both western and eastern games. The Besant Theosophical School teams have been district inter-school champions for hockey and runners-up for cricket.

The training and unfoldment of the emotions is in itself a triple one. For right emotional living three qualities are essential : Reverence or right relationship from younger to elder ; Comradeship or right relationship from equal to equal ; and Tenderness or right relationship from elder to younger. Any truly Theosophical School must be radiant with these qualities. In the Besant Theosophical School, through living together in complete understanding and friendship in the ideal family spirit, there has been developed a real spirit of comradeship. As there is an entire absence of punishment, fear is unknown and courage evoked. "Dis-

cipline," says the Headmaster, "is understood as a quality to be exercised by oneself—the outward sign of an inward grace and not something externally imposed."

In a fearless soil the flower of Reverence can unfold its beauty. Reverence is called forth by the emphasis laid upon greatness, upon respect for elders, and understanding of all. Reverence for the great Religions and Faiths is called forth by the observance of the Festivals of all Religions, through acts of common prayer and puja. So is understanding gained of the substantial unity of all religions and faiths, the temporary loss of which causes so much dissension and strife in India today.

The quality of Compassion or Tenderness is especially emphasized in the School. Rukmini Devi, the School's Director, is herself the President of the South Indian Humanitarian League and sets the key-note of a tenderness to all that is weaker than ourselves, to all that holds up a chalice to be filled. Older students help to look after younger ones, a special effort is made to help the villagers in the environs of Adyar, and a great stress is laid upon the helping of animals, life's younger citizens.

While the mind is considered last, it receives a fine and unbiassed stimulus, and the results are evident in many ways. For example, there has been produced for several years a fine little mimeographed journal called *Vasanta*, written in six languages (English, Tamil, Telugu, Malayalam, Hindi and Sanskrit), well-illustrated and really representative of the life of the School.

The School has participated in inter-school debates over the All-India Radio as well as in concerts.

WORK DONE

There is a spirit of independence, initiative and originality which argues well for the future. Many excursions have been taken to know more of India first-hand, the most notable of which during the last year was that in which a Scout Party toured the whole of India, visiting Puri, Calcutta, Gaya, Benares, Allahabad, Muttra, Hardwar, Delhi, Mount Abu, Ahmedabad, Bombay, Aurangabad and Hyderabad. The students themselves prepared and arranged a very good exhibition of arts and crafts, at the same time producing themselves an entertainment. They take an active part in the Scouting of the Province and have been commended as an A1 Scout Group. It would take several articles to incorporate the many encouraging and appreciative comments made by Government Inspectors upon this and other aspects of the School's training. A tour even now is being planned of South India in which there will be an exhibition, an entertainment, a dance recital, and illustrated talks on the School activities.

The Primary Department has the rare privilege of being the only school in India which is at present directly under the guidance of that great educationist—Madame Montessori. It has been her demonstration class in both of her Indian Training Courses for Montessori teachers.

The Middle School, which has been experimenting with both the Dalton Plan and the Project method, plans to extend next year the operation of the

Dalton Plan over the entire School. This method of education stresses the importance of individual work and deepens the sense of responsibility in the student who works on the basis of seven or eight contracts to be fulfilled. In each subject the student goes to the class he is best fitted to enter, thus finding fullest scope for the development of his latent capacities.

THE NEW INDIA

If education is to be real, there must be a blend of Power and Beauty. Not only must the young student be trained to become a builder of his nation, but from him through creative art should be invoked the release of the Self. As was the old India, so must the New India be a home of Beauty, of Culture, of an unparalleled expression of Spirituality.

Kalākṣetra, an international cultural centre, founded in 1935, by S'rīmati Rukmini Devi, has been the artistic inspiration of the Besant Theosophical School, since its inception. Not only does it give general training to all pupils along cultural lines, but any specially talented pupil in the school is given every opportunity by Kalākṣetra to unfold his genius.

The activities of both Kalākṣetra and the Besant Theosophical School are now united in the person of Rukmini Devi who is not only President of Kalākṣetra but Director of the School. Under this direct supervision and inspiration of such a great artist, who has always available to her the wise counsel of our President, the students of Kalākṣetra and the Besant Theosophical School have the rare opportunity of learning to live the Life Magnificent.

KALAKSHETRA : THE ARTS CENTRE AT ADYAR

BY M. SUBRAMANIAM

ON the 1st of October 1928, to celebrate the 81st birthday of our President-Mother, Dr. Besant, S'rīmati Rukmini Devi arranged "a little entertainment" in the Headquarters Hall of The Theosophical Society at Adyar. This was the first time she had undertaken such a responsibility, but Dr. Besant expressed her pleasure at the entertainment for which she had invited many of her distinguished friends, and she suggested to Rukmini Devi that an organization could be formed in order to promote artistic and creative life at Adyar and to endeavour to set a better standard of creative expression. Thus the present "Adyar Players" came into existence. This organization has been producing and arranging plays, entertainments and concerts ever since.

During the course of the Diamond Jubilee Convention of The Theosophical Society, in 1935, as a result of a first and very successful Bhārata Nāṭya¹ recital, Kalākṣetra,² then called the International Academy of the Arts, was founded by Rukmini Devi, in the presence of a number of international delegates with the following objects: (1) To emphasize the essential unity of all true Art; (2) To work for the recognition of the Arts as vital to indi-

¹ South Indian Classical Dance, the divine gift of S'rī Natarāja, the Lord of Dance.

² A Samskrit word meaning the Sacred Home of Art.

vidual, national, religious and international growth.

Kalākṣetra is situated in one of the beauty spots of India, namely Adyar, bounded on one side by the Adyar River, and on another by the Bay of Bengal, amidst surroundings of great natural charm. It is significant that this Arts Centre should have been inaugurated in India, the land of great traditions and the Home of Teachers, and especially at Adyar, the Fountain-Source of all the work of The Theosophical Society, having its vital influence and magnificent inspiration upon which to draw.

The ensouling life of Kalākṣetra is its Founder-President, Rukmini Devi, who is a "Messenger of the Future." As Dr. Arundale recently said: "She is giving to the world yet another aspect of Theosophy, an aspect which particularly belongs to the future for, as she herself so rightly insists, there can be no true freedom without culture, there can be no true education without culture. It is that culture for which she is a channel. It is in the very fitness of things that this culture should have the impress of this ancient land upon it. In Rukmini Devi we have one of those destined to carry on the great traditions of Theosophy and of The Society in those ways which have been decided for its future by the great

Masters of Wisdom." It is in this spirit that Rukmini Devi has conceived her Kalākṣetra. Its ideal is "to reawaken India's culture and usher in her freedom, which shall become ennobled and wise through permeation by the ancient spirit of Indian culture, as it applies both in the life of the individual and of the nation as a whole, thereby bringing to the world more highly cultured forms of living based on refined simplicity and on a reverent sense of the beauty of creative self-expression." In order that this renaissance may be brought about, Kalākṣetra in its earliest stage emphasizes, in practice, the upliftment of Indian Art and Culture. Ere long, it is hoped, it will spread its branches, like the great Banyan Tree, and establish roots all over the world.

The most vital activity of Kalākṣetra is education though its wider sphere of work is to influence the Arts as they are practised at present. It is appropriately significant that education should be its main activity, for education is at present one of the lop-sided departments of human life. It is the hope of Kalākṣetra that as the younger generations come within the sphere of its influence they will be rightly educated, thus making the future civilization more refined and harmonious. Kalākṣetra, for this purpose, works in association with the Besant Theosophical School, an institution founded by our President to honour the last wish of Dr. Besant and to implement the principles and ideals of education as enunciated by her. Kalākṣetra directs the art section of the School and also its religious and cultural activities. The heart of its work is the religious spirit which is emphasized in

the recitation of slokas in Samskrit and other languages as well as in the celebration of the great festivals of all the religions. Kalākṣetra is fortunate in having Pandit S. Subramania Sastry, a great scholar in Samskrit and music, to help in this work.

Apart from this general and cultural work, Kalākṣetra welcomes pupils who desire to devote their lives to art and to make it their life expression. Dance, Music, Dramatic Art, Sculpture, Painting, Crafts, Weaving, Costume and Embroidery, are the many subjects in which studies are arranged and directed. Naturally, the classical South Indian Dance and Music, in which Rukmini Devi has found her inspiration, are the main subjects of study, in the initial stages. But the work is growing so rapidly that each year studies in new expressions of art are added. These activities of Kalākṣetra have the personal and direct inspiration and the splendid example of Rukmini Devi herself, who is the finest living exponent of Bhārata Nāṭya, South Indian Classical Dance. The spirit of our work is happiness and the nurturing is the individual's unique expression, which is the result of the personal friendship and guidance of Rukmini Devi and her colleagues. She has drawn round herself a galaxy of remarkable artists of great fame and those whom she regards as geniuses, such as the great dance teacher Bhārata Nāṭya Vidwan S'rī Meenakshisundram Pillai of Pandanallur, Rukmini Devi's own teacher, and his chief pupil Bhārata Nāṭya Vidwan S'rī Chockalingam Pillai; the famous music composer Brahmasrī Papanasam Sivan and Sangeetha Vidwan

S'rī K. N. Nilakanta Aiyer—Music; S'rī Pattamangalam Iswara Iyer—Veena; S'rī Palghat Chellappa Aiyer—Mridangam; S'rī Malabar Krishnan Nair—Kathākali; Mr. Alex Elmore—Dramatic Art; Mr. K. Rajagopal—Sculpture and Painting; Mrs. Mary Elmore and Mme. P. Cazin—Costume and Embroidery; Mr. Conrad Woldringh—Crafts. Though Kalākṣetra has been working in this department only for the last three years, even in that short period, result is already beginning to appear before the public, for her first pupil S'rīmati S. Radha, daughter of Mr. N. Sri Ram, Recording Secretary of The Theosophical Society, is a brilliant artist, who is even now, in the opinion of Rukmini Devi, the best dancer in South India.

The education of the public in the proper appreciation of the Arts and the cultivation of the spirit of beauty and refinement is a great work that is being done by Kalākṣetra. Rukmini Devi herself, through her dance recitals and lectures during her highly successful tours, has made the main contribution to this part of the work. Recently she toured various important cities in North India and she hopes to visit other cities in the near future. Her dance recitals are expressions of the essence of Indian culture and create real and lasting ideal of beauty. At the same time it is said to bring down spiritual power and permeate the subtler vehicles of those who witness it with spiritual qualities. Sir C. V. Raman, the famous Indian scientist, said after witnessing a recital at Bangalore: "Some of you must have been thrilled by what I can only char-

acterize as the heights of Indra's Heaven brought down from the Himālayās and placed on the earth of this platform by her dance recital."

Kalākṣetra has developed an original style of dramatic production truly Indian both in spirit and form, and an important contribution to the cultural renaissance of India. Plays are produced in the beautiful Adyar open-air theatre and sometimes transmitted over the radio, as, for example, "The Light of Asia" which was broadcast from Madras last October. The educational part of this work has an all-round curriculum including such subjects as voice production, stagecraft, the art of make-up and costume-designing. The dramatic section has been a great success, thanks to Mr. Alex Elmore, a skilled artist and dramatist. Very recently he produced "The Flashing Comet," a short chronicle play on the life of Giordano Bruno, which was a landmark in our dramatic work. From time to time, art appreciation courses have been arranged, as, for example, that which was held in connection with the First Training Course of Dr. Maria Montessori in the winter of 1939-40. Periodical exhibitions of beautiful pictures such as the one held during the Theosophical Convention in 1939, an Ideal Indian Home exhibition in 1937, and talks and demonstration lectures are some of its other activities.

Besides this work in the sphere of education, Kalākṣetra maintains Weaving, Crafts and Publishing Departments. The Weaving Department is much concerned with the daily life of the individual. It is the belief of Kalākṣetra that such handicrafts and industries create

the right atmosphere of nationality having the essence of the nation's spirit. Articles of a high standard of artistry only are produced. The Crafts Department, which has expanded very considerably, has at the request of Dr. Maria Montessori undertaken the work of producing exclusively the Montessori educational materials in India. It also makes beautiful and well-designed furniture and other articles under the direction of the young artist-designer, Mr. Conrad Woldringh. The Publishing Department has produced the following books which have all been noted for their artistic format: *The Dark Well*, by Harindranath Chattopadhyaya; *Kirtana Mala*,¹ by Brahmasrī Papanasam Sivan, Parts I and III; *Collected Poems* of James H. Cousins; *A Fragment of Autobiography*, by George S. Arundale; *Rukmini Devi Souvenir*.

Kalākṣetra is now a registered organization with Rukmini Devi as President, Dr. James H. Cousins as Vice-President, and has such eminent persons as Dr. George S. Arundale, Mr. C. Jinarājadāsa, Dr. Maria Montessori, Sir S. Radhakrishnan² as Patrons, and Dr. Bhagavan Das³ among its Honorary Members. Membership is open to those who subscribe to its objects and help it with an annual donation of any amount. It is mainly supported by the membership donations, and other voluntary gifts. If it is to grow successfully,

more and immediate financial support should be forthcoming.

The work of Kalākṣetra is rapidly expanding and its influence growing. Rukmini Devi has very many plans for its future. Some day she hopes to have as the home of Kalākṣetra a true Indian village with all its purity and strength, where artists along many lines may live, which will one day become one of the great cultural and spiritual centres of India and where in such an atmosphere young artists will develop their art, and great scholars and poets will study and create new beauty. In this Centre there will be a beautiful Temple dedicated to Natarāja, the Divine Dancer, in which there will be shrines for the Great Teachers of all Religions, where artists will make their first offering, as has been the custom in India for so many centuries where the Temple has been the centre and inspiration of all culture. To this Temple will be attached a Theatre for which a design already exists. These plans will take many years to fulfil, but Rukmini Devi intends to give some effect to this dream of hers immediately even if she has to start with limited space and means. The Centre must soon erect its own buildings, studios, theatre, hostel—all extremely simple and yet beautiful and purely Indian in style and proportions. It is her hope to build up an adequate fund founded upon endowments and supported by contributions, so that the superstructure of Kalākṣetra may be safely raised on the strong foundations already laid with the blessings of the Elder Brethren.

¹ A book of Tamil poems, "A Garland of Song."

² Vice-Chancellor of the Benares Hindu University and Spalding Professor of Philosophy and Ethics in the Oxford University.

³ A co-worker of Dr. Besant and well-known for his many scholarly Theosophical books.

WILL YOU HELP

To Keep Alive the Memory of Dr. Besant ?

By striving to make Adyar a Flaming Centre ;

By bringing to the young her spirit of leadership and good citizenship through Right Education ;

By fulfilling her dream of a School at Adyar, the home of our great leaders ?

* * * *

This, in essence, was the wish of our beloved Mother whose question every single day for many months before her passing was : "Where is my School and where are my children at Adyar ?"

Can we forget those memorable words which she uttered, lying on her bed, to our present President ? They were :

"Keep alive the old traditions which have meant so much to both of us, and let happy memories of me remain with all. Specially work to keep away fear from the little ones everywhere, for the young must grow happily, even though we must not always allow them to do just what they want. I have worked long to help the young to be happy and unafraid. Let that work go on, and let the young learn to know of me and of my love for them . . . In our School here let there be a picture of me through which I may look upon my children and give them my love and blessing."

* * * *

Can we forget that radiant and magnificent co-worker of hers, Bishop Leadbeater, whose constant wish it was to see Adyar a great Flaming Centre, which, he felt, could come into existence only with a School at the heart of it ?

That School did come into existence, for those of us around her and him felt that even with little money we must start a School. Did she not say in her very last Convention Message that "To help to make Adyar a Flaming Centre, I should very much like to have a School near our Headquarters, and I earnestly hope the necessary funds may be forthcoming. I will do all I can to help, as I think a School is necessary for Adyar's future" ?

Could there be a greater living and enduring memorial to Dr. Besant than such a School ? Could Theosophists offer their service to any ideal greater than to bring new leaders to grow in the atmosphere of Adyar and under the blessing of our President-Mother, so that there may be trained a great citizenship for a New India ?

This School is already having its effect upon the young, and all of us are working hard to bring Theosophy and the Besant Spirit amongst them. I make as my special contribution the rebirth of Indian culture and spirituality. There can be no true education without culture, and the backbone of the Indian Nation is Spiritual Culture. When these are combined I feel sure that India is safe. I have given my life for the fulfilling of this mission which seems to me to reflect a prophecy made by Dr. Besant thirty-three years ago :

"Not until the great spiritual impulse now sweeping over the earth, that we call the Divine Wisdom, Theosophy, gives birth to a new ideal and conception of beauty, will the Art of the future be seen among us, the Art which shall be the expression of Beauty for our age.

"If you would preserve what is left of Indian Art, if you would create the Indian Art of the future, you must revive the religious spirit which is the mother of Art, you must welcome the latest—and the most ancient—expression of that spirit, Theosophy, the Supreme Science. Then, and then only, will Indian ideals of Beauty draw again the hearts of mankind and give through the most spiritual of religions, the highest expression of Art."

We are working under difficulties and our funds are diminishing. Could there be a greater tragedy than the closing down of that which is a memorial to her ? For this reason I have started "The Besant Educational and Cultural Endowment Fund" to make safe our School and Cultural Centre by a permanent endowment that will guarantee their continued existence and expansion. At present we are working in unsuitable buildings and rented cottages which, in itself, is an added financial burden. I myself give all that I earn through my art to this work. Since last March I have even taken the complete direction of the School, for I feel that, as her daughter, I must do my utmost to perpetuate her work.

My dream is not only that this School shall flourish but that it shall become a College in due time, and eventually a University, even that World University for which Dr. Besant worked so many years, and which she saw so clearly as an inevitable part of the work of our world-wide Movement.

Where are the Theosophists in India and throughout the world who will keep aflame this torch of Adyar's life ?

Will you not help, even with the smallest contribution ?

Pukmini Devi.

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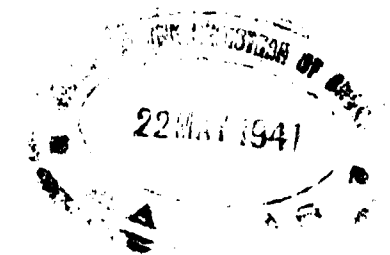
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Federation of European National Societies: General Secretary, Mr. J. E. van Dissel—c/o The Theosophical Society in England; also 33 Ovington Square, London, S.W. 3.

Federation of South American National Societies: President, Señora de La Gamma—Casilla de Correo 595, Montevideo, Uruguay.

World Federation of Young Theosophists: Joint General Secretaries, Mr. John Coats and Mr. Rohit Mehta—Adyar, Madras, India.



ON THE WATCH-TOWER

IMPORTANT: These Notes represent the personal views of the writers 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.

THE MARTYRED LANDS

AS is my privilege and my duty, I, President for the time being of The Theosophical Society, seek to hold in my loftiest consciousness those lands and their Sections of our Society which have temporarily succumbed to the forces of evil after resisting them to the uttermost, or as the result of internal weaknesses impossible to overcome.

I go down with them into their ordained crucifixions and I am with them there. I shall rise with them into their resurrections, and shall rejoice with them and be exceeding glad.

Never are these lands away from my thoughts, nor from my emo-

tions, nor from my hopes and yearnings and deepest possible understanding.

Every one of these lands with its Section dwells within the mystical body of our great Society, and so also dwells every one of the members. None are lost, not even those who desire to be lost.

As President I am with every member in every stricken land. It is this, perhaps, that in part makes so difficult, but so infinitely inspiring, the dharma of one who is President of The Theosophical Society in times of war and world-dyings and cataclysms.

I am with every member in very truth in all lands, and strive to serve each to the utmost of my understanding. But must I not be

specially near to those who have been called to bear a large measure of the burden of these catastrophic days, and whose individual crucifixions are the very means whereby our Society shall enter upon the new life foreshadowed for it?

A Section may be closed by the force of the evil-doer. Its properties and archives may be destroyed. It may be trampled underfoot—forever as its persecutors ignorantly and proudly believe. Its members may be forbidden to meet together. They may themselves be outraged by the darkness that would extinguish their Light. Study may become impossible to them.

All this may happen. But it is this very crucifixion which shall give rise to a splendid new life for The Society and for Theosophy. Every member who, as best he can, holds fast, even if secretly, to Theosophy and to his membership of The Theosophical Society despite all persecution becomes one of the saviours of The Society. He may no longer be able to function as a member. His books may be taken away from him. He may not be able to whisper a word of Theosophy, still less to meet his brethren. But if in his heart he remains true to his Theosophy and to his Theosophical Society, as indeed do these remain perfectly true to him, he is a hero, martyr though he may also be, and the stuff of heroes is the life's blood of The Society and of

Theosophy as these seek to minister to the world they have been sent to inspire.

Indeed Am I with . . .

Indeed am I with my beloved France. I do not think of the circumstances of her downfall into crucifixion. I am not concerned with these. I think of France, great France, noble France, of France as the world still needs her, of the France of a great people and of a great destiny to be purified in crucifixion fires for her resurrection into the Heaven of a new life and opportunity. And are not our French members of The Theosophical Society the very heart of France, be they whom they may, humble and inconspicuous?

Indeed am I with my beloved Holland and her gallant neighbour Belgium. Again, I am not concerned with the causes that have led to their crucifixions. I think of them in terms of their greatness, past, present—yes, particularly present—and future. They, too, are destined to a resurrection into a new life and opportunity.

Indeed am I with wonderful and no less beloved Poland, supremely the crucified nation, perhaps because her people know of old what crucifixion is and how to bear it. Into the depths has great Poland been plunged, and out of them she shall arise in a splendour she has not yet known. Frightful has been

her agony. Only when the war is over shall we know something of the black misery she has endured. But Poland is beloved of the Gods, and They have trusted her that she will be faithful to the end, and so she is!

Indeed am I with that no less dear land, Finland. She too has had, and is still having, her crucifixion. But what a splendid land she is, and how steadfast is her Section of The Theosophical Society, with which is only Poland's Section comparable in these more northern regions. Nowhere more than in Poland and in Finland have Theosophists from other countries been welcomed. We discover what Universal Brotherhood is when we visit these outposts of the Masters' spiritual Commonwealth in the outer world. So do we also discover elsewhere, but in Poland and in Finland there is a stalwart ruggedness about the Brotherhood they know and practise which gives an indescribable sense of safety and of what the Universality of our Brotherhood really means.

Then there is beautiful Norway, and there is peace-loving Denmark, lovely lands indeed—now alas! laid low, but to arise again.

And what shall I say of mighty China, whose crucifixion has endured for years, and still endures?

Indeed must her resurrection come, not only for her own sake but for the true resurrection of the

whole world. How terribly she has suffered at the hands of ruthless Japan, and how little the world has heeded! There are some who condemn the United States for not entering the present war, for not taking her stand side by side with Britain and Britain's Allies. But what did Britain herself do when China was sought to be destroyed? What did Britain do when she ought to have known that the attack on China was the beginning of a worldwide effort to make brute force the dominating influence in all human life? What did Britain do when she must have known that her Commonwealth in Asia was in the gravest of dangers?

And today the United States has risen mightily and nobly to strengthen Britain and Britain's Allies as these fight their own battle, India's battle, America's battle, and the battle of the world.

Crucified China must arise into her resurrection, and Japan will discover that the wrong she has done to her will recoil upon the Japanese people—their own led astray, as I feel sure, by their rulers—and earn for them the heavy karma of insignificance in the affairs of the world. The only hope for Japan is that her God-given Emperor will himself lead his people out of the ruin into which they are being plunged by those who are ridden by the lust for power, and will bestow upon them the happiness

and contentment which he alone can give them.

Indeed am I with my whole heart in China, all the more so since a recent visit which I have described in "The Night Bell"¹ in the course of which I renewed such contacts as I have with the Magnificence of China.

Indeed am I no less with stricken Czechoslovakia and Austria, and with Greece so wonderfully and now tragically remembering her greatness. And I think of Rumania and Bulgaria, overwhelmed against their will and trodden underfoot by the iron heel of German tyranny, and of Yugoslavia, whose people are also friends of the forces which are marching and fighting under the Banner of the Good, but which has suffered the same fate as her sister states. And Turkey, still neutral, but wrongly so, as other Balkan lands have found to their undoing. I fear for Turkey. But I am writing very early for this June issue, and who knows what may happen between now and then.

How insistently I know that I must be everywhere I can with all the power with which a President of The Theosophical Society is endowed in such times as these! I must be in France. I must be in Holland and in Belgium. I must be in Norway and Sweden and Denmark. I must be in Poland and

in Finland. I must be in the Balkans and in Czechoslovakia and in Austria. I must be in China.

And must I not be in Britain whose heroism is one of the wonders of the world, and who with her Allies is the surviving, but thank God impregnable, bulwark against the overwhelming of the world by the horrid slime of evil? Indeed must I be with her, giving her what little strength I can and blessing her for her inviolability.

U. S. A. Our Great Democracy

I must be with the United States as she arises in her strength to cry Halt! to Hitler as she alone with all her resources can cry Halt. I have often said that in my humble, and perhaps mistaken, judgment, the United States should have entered the war fully and without reserve. I still so feel. But next to such entry how stupendous is her present help! How lavish it is! How completely she shows to the world on which side her people declare themselves irrevocably to stand! I could have wished her navy to be beside the British and allied navies. I could have wished her army to be beside the British and allied armies. I could have wished her air force to be beside the British and allied air force. I could have wished her to have been in the field, on the sea and in the air with Britain and her Allies. But so far it has been ordained

otherwise, though American ships are with the allied fleets, American aeroplanes are with the air forces of the Allies, and American men and women are with their comrades of the West; so there is not much more that could be asked. Thus it may indeed be that all is for the best as it is. Far be it from me to judge. I have only ventured to echo Dr. Besant's dictum to the effect that neutrality is a crime. I feel sure it is. But who shall say that America is neutral? Is she not the most piercing thorn in the side of Hitler and his fellow-criminals? And if America is not in the war to her utmost it is, I think, only because Germany and Italy dare not declare war upon her. They would rather have her as she is than an enemy which they themselves have made.

In connection with all this I am very glad to publish, I am afraid without permission, a statement with regard to America and the world situation by a well-known member of the American Section of our Society. It certainly clarifies our understanding of America's approach to the war, though the help she has given and is giving clearly shows where her sympathies are and that she is prepared to do all that is possible to her to give her sympathies practical expression:

The American mind in the mass is a peculiar quantity. It cannot be

suddenly moved in any direction. There is too much of an inborn tradition of individual freedom for the people to respond to pressure. They must be led, and that means they must be prepared through a period of time for any move to be made so that through such preparation the decision, when made, becomes their own and not merely a response to a demand or push from someone else. I do not know whether all national psychologies are just like that but it is important to remember in dealing with the people of this country, and that therefore there is a right moment in connection with any proposition at which to present it for national consideration.

There is probably a general view that this country has been slow to respond to its responsibility as to the defence of democracy. That is true, but now that the response has come it is so much stronger and more wholehearted and really expresses the spirit of the people, rather than a submission to a viewpoint forced upon them. America has now unequivocally expressed herself as to the issues of the war and as to the side upon which she stands. America has never been willing to declare war—and in my opinion, fortunately so—for to have declared war would have curtailed help to Britain, whereas there is now tremendous response to the idea of aiding Britain in the defence of democratic principles and of America.

The country is still not in full production, but is making rapid progress. My own plant has been greatly extended and is working at high pressure. There are certain bottlenecks in

¹ THE THEOSOPHIST, November 1940; also chapter I in the book, *The Night Bell*.

to take my place. We could do with new blood in the Presidential office. But since for the moment no new blood seems to be available I must do the best I can, if I am re-elected, to renew my own blood in the best way I can.

In the case of the English Section there are a number of workers available for the office of General Secretary, even if not necessarily of the calibre of Mrs. Gardner herself. One of such workers is undoubtedly Mr. Jack Coats, who is a very keen Theosophist, and who will have the benefit of the wise help of his splendid wife, no less keen a Theosophist than himself. Knowing Mr. and Mrs. Coats very well, I do not hesitate to say that the Section will soon find it has reason to congratulate itself on the choice it has made, and that Mr. Coats will make very good use of the strength already available to him through the ability and devotion of his predecessors. The best of foundations are already there, and the youth of Mr. Coats will help in the building upon these of an English Section which will greatly harmonize with the spirit of the new Britain which shall emerge from her crucifixion in the world war. Our gratitude goes to those who have helped to make the English Section what it is, what it has proved itself to be during the horrors of the present war, and our best wishes are with our new young

leader chosen by his fellow-members to "carry on."

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RUKMINI DEVI

Shrimati Rukmini Devi, speaking before a gathering of Theosophists at the Easter Conference, contrasted two attitudes of viewing the present world crisis: the impersonal attitude sees a major disaster, a struggle between the Real and the unreal. The personal attitude says: "How can we be in favour of Britain? Look what Britain has done in this, that, or the other way in the past." "If we would forget ourselves and our own personal and national grievances, we would know exactly what we really feel. We feel first and foremost for the suffering of the world. We cannot bear to see so much cruelty, so much unhappiness, so much injustice. That does not mean we think that Britain is perfect. We have nothing to do with perfection. We have only to concern ourselves with our instinctive feeling which is: 'If only we could do something to stop the war.' But the war will never stop by ceasing to fight. We have to fight in order to stop the war. We have studied those beautiful words of *The Bhagavad Gita*. We have to practise what was preached ages and ages ago."

Prejudice and cruelty, Rukmini Devi held to be the primary causes

of war. Each individual must remove the cause of war within himself. Not that he can achieve perfection. "Small compasses may make a perfect circle, but I would rather be a comet describing an enormous arc in the sky and trailing flames of glory than be a small compass making a perfect but insignificant life that affects nobody."

"There is a real and an unreal India. Many of us, belong, I fear, to the unreal India, but there is a deep, a very wonderful India, and that India can be contacted by each one of us within our own hearts. In what ways can India contribute to the world? Is there any department in which India cannot contribute? Even though we may not yet produce aeroplanes and railway engines, the spirit of creative genius is ever in us. We may say that it is submerged, but are we helping more and more to uncover that perfection of Indian life which fundamentally is spirituality? Once we have the background, practical things will come naturally. We cannot do splendid, gripping things unless we feel them in our hearts."

Rukmini Devi stressed the point that every one is an artist, because all have in them the power to perceive beauty, though often humble people have the keenest perception of beauty, because "their degrees come from simplicity of mind, from the soul and not so much from the lower mind."

Rukmini Devi called attention to the unifying power of art and culture. "Culture is the only force that will bring civilizations together. One of the favourite themes of a Muhammadan musician is the story of Rādhā and Krishna. When one is thrilled by a beautiful picture, a wonderful song or dance, one does not ask whether the artist is Chinese, Hindu or Muslim. Culture is the one key-note that will give us understanding of different nationalities and make us see the beauties of every civilization. If I read Shakespeare or Shelly I am thrilled by the greatness of England. Let westerners read the lives of our great Indians and they too will be thrilled by the greatness of India. Sadly enough westerners in India are ignorant of the great inspiration they can derive from a sincere study of this land. These great people will bring our civilizations together, for culture is the very soil of union.

"India is a land where you can find inspiration in every subject. India is a land which gives you great ideas, and makes you see that without spirituality everything is negative. There will ever be war, cruelty, vulgarity and ugliness, without the only influence that purifies—the spiritual influence. Everything we say or do will become great and beautiful like the deeds of the great Teachers of old if there is this background of

spirituality. You and I and all of us must try to bring this background of Indian life into the foreground.

"Through art and beauty, earth will come near to heaven. When the Devas descend to earth they come with music, with colour, with light, with flowers, and with incense. We must bring to earth something of the spirit, the atmosphere of the Devas. Without the essential culture which is the background and spirit of this land there can never be happiness anywhere."

WATCH-TOWER GUESTS

[I am very happy to include from time to time in the Watch-Tower as part of my Reconstruction Scheme a number of paragraphs contributed by well-known workers. Here is the first from my revered and dear old friend Miss Esther Bright, most faithful comrade with her mother Mrs. Ursula Bright of Dr. Besant. I think it will be agreed that Miss Bright has given us a beautiful piece of writing for which I certainly am grateful.

—G.S.A.]

"I Saw the Morning Break"

You that have faith to look with fearless eyes
Beyond the tragedy of a world at strife
And trust that out of night and death shall rise
The dawn of ampler life :

Rejoice, whatever anguish rend your heart,
That God has given you, for a priceless dower,

To live in these great times and have your part

In Freedom's crowning hour ;

That you may tell your sons who see the light
High in the heaven, their heritage to take :

"I saw the powers of darkness put to flight !

"I saw the morning break !"

These beautiful lines were written by the late Sir Owen Seaman and were quoted by the late Marquess of Lothian after taking up duties as Ambassador in Washington last year. They were sung at the Memorial Service to Lord Lothian at Westminster Abbey. He certainly could look with "fearless eyes" beyond the deep tragedy of these days of bitter strife—and yet he was only allowed to occupy his great position for something over a year. Yet in that year he did much to unite our two countries. He looked into the future and realized how a purer and juster world might be created by co-operation and understanding. He had vision, and it is this we need for the building of a just, sane, honourable way of life. Many thousands in this country—nay hundreds of thousands—are proud and thankful to be alive in this extraordinary and tragic period in the history of the human race. It is our opportunity. We have to look on suffering and

bear suffering with fearless hearts and the strong determination to carry on at whatever cost. It is wonderful how poor, helpless people are bearing their burden without complaint. I feel that these dark days will never be forgotten and that in the far future we shall look back with thankful hearts that we were here and could take even a small share in the darkness. We shall see the "morning break."

ESTHER BRIGHT

NATION-BUILDING

There is a noble idea in an address by General Smuts at a United Party Congress in South Africa. Many people had charged General Botha and himself, he said, with being too lenient and indulgent where drastic punishment was called for after the rebellion of the last war. "But at that time," he went on to say :

But at that time as today our outlook on the future of South Africa was inspired not by motives of punishment and retribution, but by the ideal of nation-building. I felt then, as I feel today that this is our own household, our brothers and sisters with whom we have to deal, and that patience and mercy must be shown.

An evil must not be bruised into a national cancer. Many of my opponents of those days are now among my staunchest supporters. It lies along the right road of South Africa to deal with our nation as fellow-citizens and not as enemies. Much of the uncompromising bitterness and disloyalty of the old world arises from the feudal system and persecution and mercilessness.

We, here in South Africa, a young country with a small population, must strike out on a sounder course—a road of peace and of friendship. Let not the sun ever go down on our wrath.

There we hear in the present the voice of the statesman of the future, sharing with other lands of the larger hope his vision of world peace and world friendship. When the war is ended and the nations are sitting round the peace table, the same constructive spirit of commonwealth-building must inspire their decisions, lest the penal spirit of Versailles be repeated and lead to further disaster. The settlement must be tempered with the very qualities which General Smuts sees we are fighting for in this war : "the spiritual things such as mercy and justice and kindness and human sympathy and understanding—things which lie deepest in our religion and outlook on life."

J. L. DAVIDGE

THE AIMS OF THE THEOSOPHICAL WORKER

BY C. JINARAJADASA

(An address to the Theosophical Workers' Camp, Juhu, Bombay,
4-18 May 1941)

THE phrase "Theosophical worker" naturally makes a distinction between the mere student of Theosophy who is eager to gain knowledge for himself, and one who is not only the student but is also eager to share with others what he has found. The worker therefore undertakes duties and responsibilities which are not incumbent upon the student.

Obviously the aim of the worker is, first, to understand the nature of the work to which he is called, and, second, to do his best to equip himself for its accomplishment. Very briefly put, his work is dual, first, to instruct mankind in the knowledge of "God's Plan which is Evolution," and then, to co-operate with the Elder Brothers who are in charge of that Plan.

This Plan of the Logos embraces every possible type of manifestation. Therefore the worker, in order to understand the Plan, must develop a mind which little by little is aware of every type of activity of the Logos. He cannot of course

fully achieve this till he becomes the Adept. But what is important to realize is that, as the worker, he must not limit himself to the study of those aspects only of the Plan which concern the outpouring of the Logos in the field of religion. There is just as much of an outpouring of that Divine Energy in science, art and literature, as too in the economic and political organization of the world. In other words, there is not a single department of human activity which is outside the survey and interest of the worker.

It is true that by temperament he may be interested specially in religion, or science, or the arts, or the reconstruction of men's affairs through politics and economics. But whatever may be his special interest, he must protect himself from being lop-sided in his reactions through limiting his interest to his special department only. In other words, the worker must try his utmost to come to the "Centre," and from there survey the many

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departments of life through which the Energy of the Logos is pouring. The worker has to be broad-minded, that is to say, he must keep the doors of his mind open, and in addition create *new* doors through which new visions may come to him. He has at the same time to be both deep and wide in his sympathies. In other words, the problem of the knowledge of the Plan of God is not one merely for the mind; the astral nature and its true and pure reactions are equally necessary to understanding.

But the *knowledge* which the worker acquires must be correlated all the time to the *work* which he plans to do to help mankind. Every type of knowledge is certainly useful in the end, but there are certain kinds of knowledge which at the moment are not of very great need. Thus, for instance, the knowledge of higher mathematics is necessary for us all before we shall reach the level of Adeptship; but, at the moment, it would be a waste of time for us to specialize in mathematics (unless we happen to be born mathematicians), when what is needed is less mathematics and more science and mysticism.

Each of us as a worker needs to ask of himself or herself the question: "Of what use *now* is the knowledge I am gaining for the work that needs to be done?" And this leads to the next question: "What is that knowledge which it

is necessary to give at this moment in order to help men?" But both these questions are linked to a third question: "What is the knowledge which *can be assimilated* by those whom I propose to help?" For the worker must never forget that the topics which interest him are not necessarily the topics which interest those whom he aims at helping.

Here we are confronted with the most difficult of problems, for it is the experience of all of us older workers that, with the best of intentions, we are not able to interest every one in Theosophy. Yet there must be for each person in the world some revelation of Theosophy which will be attractive to him; the problem is how to find out what it is, and present it to him so that it is attractive. But each man is like an equation which needs to be solved by us, before we can approach him so as to be of greater use to him. Yet so great is the mystery of man's nature, that it will be only as the Adept that we shall find the solution to all the equations of all the individual men who compose mankind. Nevertheless, in spite of the difficulties inherent in the problem, each worker must ponder constantly over the problem: "How can I come nearer to those whom I desire to help?"

So far in the history of mankind men have been inspired to noble conduct by religion. This is still

the case with the masses and specially with those whose mentality is not very pronounced. Since religion is so important a factor in life, the Theosophical worker must necessarily incorporate into himself the truths not only of his own religion, but also those of others, in order to offer new presentations of religious appeal. It is however a fact that today large numbers of men and women no longer react to any appeal to an innate sense in them of religion. While they may have nothing to object to a religious presentation, yet it is apt to leave them cold.

A very noteworthy change in the world's evolution is the slow drift away from the problem of God towards the problem of Man. Where an audience cannot be "held" by a topic which deals with religion or philosophy, which aims at probing into the nature of God, they are far more likely to respond to any topic which describes economic and social problems, which deal with the interrelations among the classes and nations which have been created by the developments in science and by international commerce.

The "New Man" of today is drawn to economics, politics and art. Science in all the many branches of discovery is today offering a vast accumulation of material which deals vitally with these problems; those scientific

facts are as it were the groundwork of knowledge for an intelligent man today. Theosophy as the Divine Wisdom has of course vital truths to offer concerning all these problems. The Theosophical worker, if he proposes to be up-to-date, must be in touch with all these problems. There is an old definition that a man of culture is one who knows "something of everything and everything of some one thing." This is a true description of the ideal Theosophical worker. Following his bent he is scientific, mystic, artistic or practical, and so a specialist in his own department; yet at the same time he tries to keep in contact with the other departments in which too are embodied the outflowing energies of the Logos.

One element has entered into the life of the Theosophical worker of today which was absent in similar workers of past civilizations. Schools of philosophy existed both in India and in Greece; in India each school was grouped round a teacher, and those who desired to be accepted as his disciples travelled to his Āshrama. It was the same in Athens with the Academy of Plato and the Lyceum of Aristotle. These philosophers of course expounded the problem of Truth and Reality; but their message was to the individual, and it had very little relation to the reorganization of society. The Pythagoreans,

however, were unique, because their philosophy aimed at bringing about a reformation of everything in the State. Plato discussed the establishment of the perfect Republic, but he did not, as did Pythagoras, charge his disciples to take up the reconstruction of the City State.

It is different with the Theosophical worker today, because of the conception that there is behind the World-Process the Will of the Logos which unbuilds and builds everything towards an ideal structure. The Wisdom, to the Theosophist, is not just a body of ideas; it is a dynamo of *energy*. To the Theosophical worker the ancient Hebrew phrase about the Wisdom that "mightily and sweetly doth she order all things" has a significance of profound import.

This reconstruction, which is being carried out unceasingly by the Divine Wisdom, is at the moment trying to create a perfect channel for its action through The Theosophical Society. Therefore it is that, under the guidance of the Masters of the Wisdom, the conceptions of Universal Brotherhood, and of incessant work towards it, have been made the First Object of The Society. From this it follows that every Theosophical Lodge is expected to be a centre of all ideas and schemes dealing with reconstruction. The worker therefore has the responsibility of aiding Theosophical Lodges to

understand the principles of reconstruction and to put them into practice. He is not merely an exponent of a Wisdom; he is at the same time an organizer of the activities of his fellow-members.

Some workers are more successful as exponents than as organizers. Nevertheless the ideal worker is a combination of both. Since the Wisdom, which today we term Theosophy, is as it were an encyclopedia which narrates the operations of the Will of the Logos, and since this Will is revealing itself every moment in ever new creations, Theosophy is not a "cut-and-dried" philosophy, but an ever-active and ever-increasing revelation of the Divine Mind. And since the Wisdom is an *energy* working towards an ideal reconstruction, every event has behind it the "Plan" for it. The worker therefore needs to be keenly sensitive to the vast transformations which the Will operates in life every moment. He must extract out of these transformations the Wisdom which he is to expound in order to inspire all Theosophists towards *work*, if they desire to co-operate with that Will.

One special work which needs to be done is to bring the imagination of Youth to grasp the beauty and the inspiration which come into their lives the moment they see "the Plan of God which is Evolution." In these days when the

burden of reconstruction is definitely laid more and more on the shoulders of Youth than on that of elders, the Theosophical worker must seek to give the message of the Wisdom in such forms as will appeal to young men and women, and indeed to boys and girls also.

The ideal worker is less one who is clever and full of energy, and far more one who is so surcharged with enthusiasm that he infects others, specially the young, with his enthusiasm. A prophet of Palestine said that "young men dream dreams and old men see visions." There is scarcely a more useful work which the Theosophical worker can do for Youth than to make them "dream dreams." It little matters if Youth is disinclined towards a detailed study of the Great Plan, so long as through their emotions they sense the beauty of that Plan, and from those emotions there springs up in them a desire to be heroic in action and loyal to the Plan to the end.

In these days, where modern science with her vast body of facts is still negative on the matter of Idealism and Immortality, and indeed among the more backward scientists the old deadening materialism still persists, the greatest need in the world is an unshakeable confidence in Hope. The true student of Theosophy penetrates beyond the dark clouds of failure and depression, both in his own life and that of the world, and feels an unbounded Hope that all events are moving towards an indescribably beautiful consummation. The Theosophical worker must radiate this Hope which the world needs today. His love of the Wisdom, and his increasing enthusiasm for the Great Work, will transform his nature, till he becomes Hope embodied. To give Wisdom, and with it Hope, is the Theosophical worker's "work" which abides with him night and day, in life, and after, in the life to come.

The problem of true Theosophy and its great mission is the working out of clear, unequivocal conceptions of ethic ideas and duties which would satisfy most and best the altruistic and right feeling in us; and the modelling of these conceptions for their application into such forms of daily life where they may be applied with most equitableness. . . . Such is the common work in view for all who are willing to act on these principles. It is a laborious task and will require strenuous and persevering exertion, but it must lead you insensibly to progress and leave no room for any selfish aspirations outside the limits traced. Do not indulge in unbrotherly comparisons between the task accomplished by yourself and the work left undone by your neighbour or brother, in the field of Theosophy, *as none is held to weed out a larger plot of ground than his strength and capacity will permit him.*

—K.H., 1883

THE PEACE AND RECONSTRUCTION DEPARTMENT

SOME NOTES BY G. S. A.

A SCIENCE OF WELL-BEING?

WHAT, in the order of their relative importance, are the present Problems of the world, both independently of the world war and as intensified by the world war?

How may these Problems be stated more or less in detail—both as general world Problems and in their special relationship to national areas?

How far would it be true to say that the fundamental Problems may be stated as follows:

1. The Problem of the *physical* well-being of the individual and of associations of individuals in widening areas;
2. The Problem of the *emotional* well-being of the individual and of associations of individuals in widening areas;
3. The Problem of the *mental* well-being of the individual and of associations of individuals in widening areas.

What then do we mean by "well-being"?

Do we mean EASE as opposed to DIS-EASE, and Creative Vitality as opposed to Lifelessness?

Do we mean Harmony as opposed to Disorder, and Service as opposed to Selfishness?

Do we mean Purpose as opposed to Aimlessness, and Grace as opposed to Vulgarity?

If we answer these various questions in the affirmative, then how shall we express their affirmations in terms of the three well-beings?

What essentially is physical ease, physical creative vitality, physical harmony, physical service, physical purpose, physical grace, and what are all these in terms of the emotions and of the mind?

What are the forces which stand in the way of the expression of these various well-beings?

To what extent is the war removing them out of the way?

To what extent is the world as a whole aware of some of the obstacles in the way of the solution of its Problems?

To what extent is the world as a whole partially or entirely blind to some of the obstacles?

May Theosophy be defined as the Science of Well-being?

If so, how does Theosophy help to solve the Problems of Well-being as above stated?

VITAL QUESTIONS

What is happening to the child in the war areas and generally in the world as a result of the war?

Are there war diseases which are likely to take their toll even more in the future than in the present?

What is happening to education in the war areas? Is there a new outlook? In what ways is the existing system of education suffering because of the war?

Is the world losing a generation of youth, or more than one, as in the case of the last war? What can be done to minimize the loss?

Is the war a matter of the conflict of antagonistic ideologies? To what extent is this generally recognized, if true?

Is it beginning to be perceived that a definitely new spirit must animate the new world? If so, are we at all beginning to define this new spirit? Can we at all begin to define it in terms of education, economics, religion, politics, industry, art, etc.?

In the 18th century we had the slogan Liberty, Equality, Fraternity. Can there be the same slogan now, though with each word entirely otherwise defined, or is there a new slogan for the new world?

Is there to be a new internationalism, far different from that which emerged immediately after the last world war? Is there to be a new Fellowship of Faiths?

What has Theosophy to say by way of indicating the way of healing the wounds of War?

What is being said by forward-thinkers in the world in answer to these questions, and as to the way of healing?

What other vital questions can you conceive?

CHARTERS OF RIGHTEOUSNESS

We need statements of human dharma or world dharma which might go out as a vital contribution to the foundation of lasting peace when the war has ended. The statements should be simple, easily understood and adaptable not only to the individual but to all nations, religions and races. Such a statement is here reproduced. From the symposium of such statements or charters which the *New India Survey* has invited from correspondents in all parts of the world we hope to build up a Charter of Human Liberties which will fulfil the world's desire and the world's needs. An idealist writes:

What is needed is represented in the Plan of the Universe as the one word JUSTICE.

Justice for nations really overpopulated and cramped for living space (a cause of the present war).

Justice to the Jews and all races under oppression (minorities).

Justice for all nations by means of better distribution of lands and

raw materials, to prevent international conflicts.

Justice to India—she must have her Dominion Status and unity; to China—freedom from oppression of Japan; to Syria, etc.

Justice to all faiths, giving freedom of worship to each.

Justice to the labouring classes; adjustment of their demands by means of arbitration, to prevent strikes and walk-outs.

Justice to the poor in slums, to prevent the present spectacle of their horrible condition in all large cities of the world.

Justice to the unemployed. Governments to finance and provide land and employment on a co-operative basis, so that the unemployed may work for themselves and for the community.

Justice for children by: 1. Revising methods of education to equip them for life's problems. 2. Doing

away with over-crowding in schools; establishing schools in country or unrestricted beautiful areas.

Justice to criminals through: 1. Abolition of death penalty. 2. New methods of reform and regeneration.

Justice to wild animals by: 1. Enforcement of laws prohibiting hunting for sport or commercial purposes. 2. International regulations enforcing protection of all animals.

Justice to all creatures in the world.

We can fight for this beautiful ideal, for Justice is worth fighting for. When we succeed in establishing Justice, then Peace will be enthroned in the world, and the world will be a place of love, understanding and fraternity, for Justice is the basis of these. Let us be just in all things, in order to live in harmony with the Universe and with the Creator.

A FEW SUGGESTIONS BY D. J. W.

1. The maintenance by Britain and the British Commonwealth (if possible, in alliance with the United States) of a large preponderance of Naval, Military and Air Forces *vis-à-vis* other nations opposed to freedom and the "rule of law" in international affairs.

2. The inclusion of the smaller European States, if they so desire, in a "union" with British Commonwealth of Nations that will provide

advantages to them similar to those obtainable under the Statute of Westminster, but without actual incorporation as parts of the British Commonwealth.

3. The international control of raw materials and of their allocation and distribution, especially of those materials necessary for war purposes.

4. Essential industries and services, including "war industries," to

be owned and run entirely in the national interests, and subject to international regulation, particularly in the case of those that can be mobilized for war purposes.

5. Full independence for India within the widest interpretation of the terms of the Statute of Westminster.

6. The provision of an enlightened public education for all up to the age of 18, as a step towards full-time education up to the age of 21.

7. The firm inculcation of the "rights of animals"; the abolition of "blood sports" and vivisection, and the active encouragement of humane and non-flesh diets.

8. Re-planning of towns and villages, and clearance of all slum and near-slum areas to provide open spaces, parks and playing-fields.

9. Central planning of industrial and manufacturing locations outside towns and cities, which should be surrounded in all the cases by "green belts."

10. The rapid development and extension of the principles of Britain's "New Colonial Policy" in all

colonial dependencies, and progressive Charters to guarantee the protection and welfare of African and Native labour in all such territories.

11. Special and immediate measures to help in the solution of the grave problem of "peasant poverty" in the countries of Eastern Europe, and the establishment of adequate Nutrition Standards in all European countries.

12. The removal of the League of Nations and the International Labour Office to London, and the I.L.O. to be independent of the League of Nations as at present.

13. The gradual building up of International Air and Naval Police Forces by the League of Nations, and the establishment of an International Civil Air Service by a special department of the League of Nations.

14. An Economic Planning Authority to be set up by the League of Nations with wide powers to guarantee in an increasing degree that the welfare of each nation is the concern of all, and that the loyal service of each nation is secured for the good of all.

FROM "THE SCIENCE OF POWER"

[The following extracts have been received by the Peace and Reconstruction Department from Mrs. Adelaide Gardner, late General Secretary of the English Section, in response to the appeal for suggestions on Peace and Reconstruction. They are interesting as showing the trend of modern thought, outside The Theosophical Society.—I.M.P.]

It represents an enormous advance in knowledge to grasp firmly in all its far-reaching import the fact that the human faculty, in

which centres the integration that is taking place in civilization, is not the reasoning process of mind but *the emotion of the ideal*. . . . Whether we watch at our centres of learning writers like Mr. F.C.S. Schiller declaring the reasoned quest after absolute truth to be no longer an operative ideal,¹ or Bergson describing the characteristic force of the world as that driving man to extract from himself more than there is by actual creation,² or William James declaring that it is absolutely hopeless to attempt to demonstrate by purely intellectual processes the nature of the inner life in us which is nevertheless creating the world,³ the reach and significance of the process of change is apparent.

The immature imaginings of the past about the place of reason in the world will all in time be put aside. Reason, whether it weighs the planets or discusses the nature of the Absolute, is but the mechanism of mind evolved in the past in correspondence to those forces which produced the *individual integration*. The individual of the past has of necessity been the individual efficient in the struggle for his own interests. But in the *social integration* which is proceeding, the eternal law of efficiency cannot be stated in terms of reason.

¹ "Infallibility and Toleration," *Hibbert Journal*.

² *Hibbert Journal*, October 1911.

³ *Varieties of Religious Experience*.

For it can only be summarized in one word—Sacrifice.

In this stage the law of efficiency is always sacrifice—that sacrifice of the unit, the capacity for which in man proceeds from the emotion of the ideal alone. The power of sacrifice and renunciation is the first and last word in that kind of efficiency which is deepening in the social era of the race. Man can only reach his highest power in the social integration; and there is no cause in the universe which is able to render the individual, who is efficient in the struggle for his own interests, capable of the principle of sacrifice upon which the social integration rests, save only the Cause which expresses itself through the emotion of the ideal.

Civilization has its origin, its existence, and has the cause of its progress, in the emotion of the ideal. It is through this faculty that the human mind rises to the Universal. It is his capacity for the emotion of the ideal and not his reasoning mind which constitutes Man the God-like, and which separates him from the brutes. (Pp. 124-26*)

In that process in modern Germany by which the psychology of a whole people was changed in a generation the fundamental fact to be grasped is that the seat and centre of the vast experiment throughout the whole period of accomplishment was in the mind of the young. (P. 130*)

... In Prussia it was to the teachers of the elementary schools that the State looked first for support in its attempt to create the idealisms of German nationalism and to impose them on the young. After this it looked to the teachers of the higher schools and then to the university professoriate. It was only in the last phase that the adult mind of the nation was considered. (P. 131*)

It is the emotion of the ideal that we have in view through all this stupendous making of history in modern Germany as it has influenced the world. It was the conception of duty and the capacity for sacrifice evoked in the mind of the young at an early stage through the emotion of the ideal on which the whole fabric was based and in which the vitality of the whole conception lay. (Pp. 134, 135*)

Once we have grasped the elemental difference between the cause of efficiency in the individual integration resting on self-assertion and the cause of efficiency in the social integration resting on selflessness, the fundamental importance of the emotion of the ideal as a cause of human progress becomes steadily visible. (Pp. 136, 137*)

It is in this cause of the emotion of the ideal that we have undoubtedly the springs of all power in the modern conditions of the world. It is no exaggeration but a sober statement of fact to say that it is capable of sweeping out of civilization in a single generation any institution, or any order of society, or any inheritance of the past. (P. 149*)

Under this influence the human mind rises permanently above all reasoned theories of utilitarian conduct. It is thus that the higher religious beliefs of the world have permanently influenced successive generations of men to seek to reach those apparently unattainable inward [ideals] of perfection which it is characteristic of every living religion that it sets before its adherents. It is thus that Professor Gilbert Murray saw the Greek mind in the development of the Greek epic endeavouring to cast off in history the brute inheritance of the past of the race.¹ It is thus we behold the passion of the Absolute in the soul of the poet and the artist challenging the world for an ideal which has never yet been realized. (Pp. 150, 151*)

¹ *Rise of the Greek Epic.*

* Extracts from *The Science of Power*, by Benjamin Kidd, (Methuen).

THE HEAVENS DECLARE . . .

BY HELEN VEALE

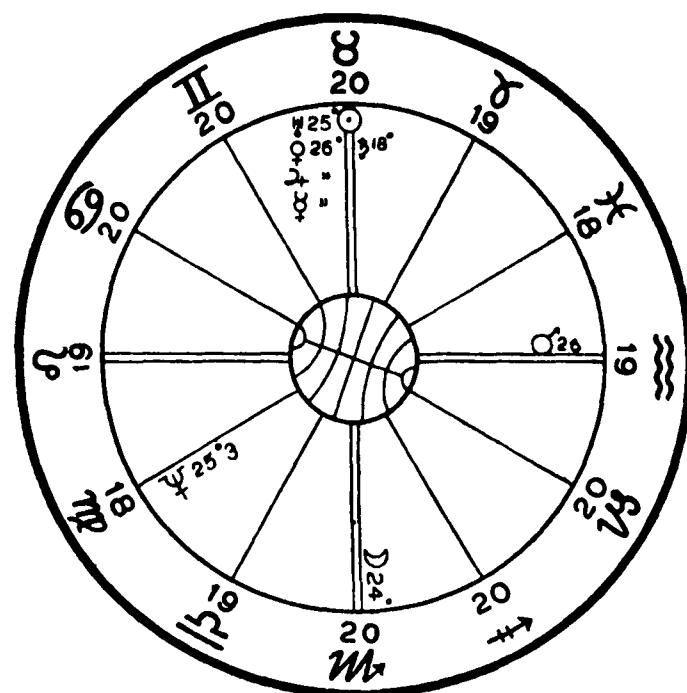
LAST August THE THEOSOPHIST printed a paper of mine entitled *Astrological Coincidences*, in which the horoscopes of the King of England, Hitler, and the beginning of War were published, the ascendant in each of the three being almost the same degree of Libra. Since then monthly maps made at the time of New Moon have been generally significant of the events of war, even to an amateur's powers of interpretation; but as the fateful year of 1941 unfolds, they have become much more striking, calling forth this article which will probably not reach the readers till the most critical dates are passed, for good or ill.

The first monthly map of more than usual interest is that of the New Moon on March 27, at 8.14 p.m. in London. It happened also to be the occasion of a Solar Eclipse, so of special astrological significance, and it is the beginning of the new sidereal year, being just after the equinox. In several ways this horoscope reproduces features of the War horoscope of 3 September 1939; again the old ascendant, Libra 27, makes its appearance, and again Mars is near its highest point of exaltation

in Capricorn. This shows the war entering on a new phase—perhaps its final one—and, as Sun, Moon and Venus are together in Aries, sign of the Sun's exaltation, and transiting Jupiter's position (trine to King George's Mars) in the War horoscope, the outlook seems definitely more favourable.

Already in this March chart there is a group of three planets in Taurus, where Jupiter and Saturn are catching up Uranus, and transiting vital points of Hitler's natal horoscope, square to his Saturn in mid-heaven. But the chart for the April New Moon on the 26th, at 1.23 p.m. by Greenwich Mean Time, shows the three to have been joined by Venus, Sun and Moon, all in Taurus while Mercury is hurrying to join them from Aries.

This grouping of planets in Taurus has long been looked forward to by astrologers the world over, though they are somewhat reticent over interpreting its meaning, for it is almost unparalleled and certainly catastrophic if not sinister. Looking on in the Ephemeris to see when the several aspects mature and the point of greatest intensity is reached, we find the fact to be almost



Adyar :
11 May
1941,
Noon

incredibly unique. On the day of Full Moon, May 11, six planets are in close conjunction in Taurus, opposed by the Moon in Scorpio, squared by Mars in Aquarius, and directly trine to Neptune in Virgo. All the heavenly bodies on that day are within the 18th to the 26th degrees of their respective signs, and six of them are actually within one degree. Making the map for London, Mars is significantly in mid-heaven, and the Taurus group in the 12th House, the house of undoing; truly it would seem as if a Day of Judgment for the nations is at hand, the complete breaking-up of what has passed for civilization, preparatory to the building of a fairer world order, for Taurus is the Builder and Regenerator,

the sign, we are told in *The Secret Doctrine*, with which the ancients associated every world cataclysm, and rebeginning of life.

On an occasion when such mighty forces are focussed on the earth, it seems fitting to attempt some world horoscope, not related to any one country in particular, and for this purpose I thought it reasonable to choose a degree of latitude on which the sun's rays would be about vertical on May 11, and the hour of noon at the place chosen on that degree. The result was that I found the 17th degree of latitude to be correct, and that Madras was near enough to that parallel to make little difference. So the horoscope is made for Adyar at noon on the 11th, and

to Theosophists there could be no fitter place, since Adyar is the heart of the world. Noon here is rather more than an hour after the moment of Full Moon, and the group of planets are all in the 10th House with the Sun, directly opposed by the Moon and squared by Mars, from the western angle.

What do these things mean, and will the effects be immediately evident to our senses, or confined at first to higher planes, from which they will gradually make themselves felt on earth? That at least we shall soon see for ourselves, but one interpretation must be clear to all who have made any study of occult science. It is that we are at the end of an epoch and the beginning of another, that one of the periodical "Days of Judgment" is upon us, when nations must shape themselves anew or perish. Such a trial Madame Blavatsky foretold to be near at hand for Europe and America, and perhaps the earth is due to change again the angle of inclination of her axis to the ecliptic, and earthquakes and tidal waves will do the work of altering her surface for the occupation of her children of a new age, racial types better approximating to human ideals. But we need not have earthquakes or floods to do the work of destruction this time, since it is being very effectively done by maddened brutes who have forsworn their human brotherhood, to serve

the spirit of evil. The portent may also mean just the climax of this orgy of destruction with which we are becoming familiar. Even so, it is no less a judgment of the high heavens, for when the time comes for destructive forces to be loosed on earth, they may find human agents to give them expression, and need no reinforcement by elemental Nature, though such may be invoked if necessary.

Yet another meaning may be read from the horoscope of May 11; it may show the birth of a great man, or more than one, destined to inspire the New Age that is beginning. Ordinary parents might perhaps shrink from the responsibility of rearing a child in whom such mighty forces are locked, but it is interesting to hear that His Holiness the Jagadguru of the Sringeri Math, one of the four religious foundations of the Lord Shankaracharya, has issued a notice to the effect that he wishes to be informed by parents of any births that occur during the bright half of the Vaisākh month, especially on the 28th and 29th of April and the 3rd and 4th of May, as great souls may be expected to take birth, in the constellations of Aries, Gemini and Cancer. These are the more propitious days of the lunar period, by Hindu reckoning, and the constellations mentioned do not agree with the Signs of the Zodiac, but are about a sign

behind them, so Taurus, Cancer and Leo are the signs to be born under on those days. The Jagad-guru very sensibly offers parents of such infants help and advice, that these great souls may be protected from evil influences.

Let us not, us who are so blessed in the knowledge of Theosophy, regret this judgment which has come on our generation, for it is a needed purification through which the world has to pass. Our civilization was an evil thing, a mechanized system, without heart or soul, giving power to the exploiter and the bully, suppressing the good and lovely. No nation has been innocent of the wrongs which have inevit-

ably drawn on us this retribution, though some are more guilt-stained than others, even to the extent of willingly accepting evil as their good. To the extent to which any nation has nurtured its more spiritual elements are its hands now strengthened for fighting and its will attuned to the divine purpose, but within each nation and community the same forces are in conflict, so no one is without the chance to help the right and win the victory that must come. Here and now is the place and time to see what is wrong with our own world, and work to put it right. The seeds of endeavour we sow now will have a great harvest.

You have heard of Asuras, and you know that in the long run even Asuras are compelled to co-operate with the Divine Will. All that they can do is to resist the speed of progress. Asuras cannot stop the chariot of God which rolls along the track of evolution, but they can delay it, retard it, and inflict greater pain and suffering upon men. . . .

Students of the Wisdom ought to realize that the Inner Government of the world is ruling and ultimately must have its way, in one of two ways—by destruction or by evolution.

ANNIE BESANT

THE NIGHT BELL

XVI. S.O.S.

BY GEORGE S. ARUNDALE

THE Government of the world is far more complicated, far more detailed, and far more perfect in its comprehensiveness and arrangement than any of us can possibly conceive; and there are automatic devices, if I may so call them, which take into effective consideration all the changing circumstances which may occur from time to time—if at all there are any changing circumstances other than those which are foreseen from very long ago in the case of the Elder Brethren and from the infinite past in the case of the Supreme Rulers of the Universe.

LAND, WATER AND AIR DISTRICTS

Apart from the actual constitution of the Inner Government of the world, which divides authority into a number of functioning departments, there is the division of the whole world, in its physical, sub-physical and super-physical elements into districts, just as India, for example, is divided into districts. In charge of these districts are subordinate officials of the Hierarchy who work under the various authorities who themselves are in charge

of the larger areas within which the districts are situate. We have been told of National Devas and Regents, and of other Representatives of the Inner Government. Under these, allocated to constituent districts are a host of minor officials, some of whom are whole-time workers, while others are as it were supernumerary to the official establishment.

In wartime, for which, of course, long preparation has been made beforehand, often over a period of thousands of years, extra staff is generally needed for most districts, and particularly for those districts which are most affected by the war. And when I use the word "districts" I am not merely referring to land areas, but also to water areas and air areas, and to the different types of consciousness layers belonging to each. It is as if emergency commissions are granted to suitable persons, especially to trained invisible helpers as they are sometimes called, who are allocated, usually, but not always, for sleep period duties, to districts in which there is a heavy pressure of work on account of the exceptional circumstances prevailing.

MAGNETIC GOSSAMER DIVISIONS

The division of the world area appears like a web of intricate design composed of squares and oblongs of varying sizes—the web or gossamer idea being derived from the fact that the separating walls, though they are not really walls at all but rather in the nature of wire-netting, are composed of magnetic variations on the general magnetic theme dominating the whole area of which the various districts are part. To each constituent element of the web are assigned various officials who work under the Heads of the whole area, and sometimes under a co-ordinating officer between them and the Heads Themselves. And to these, as I have said, are added supernumerary officers as may be required, as well as apprentices who are being trained for service under the Hierarchy—these being generally pupils of the Masters of one grade or another.

It is wonderful how automatically the Heads of an area are in effective, close and immediate contact with the whole of an area to which they may have been assigned. There is no need for verbal, still less for written, reports, though the former may be given on occasion, for the magnetic contacts between Headquarters and every district are perfect and immediate. One sees the flashes between the Head of the area and all the various officials under

Him, and one also perceives the very intimate contact He has with every single part of every district. This makes it possible for the Higher Authorities to effect immediate adjustments as these may be required, so that efficiency is maintained at the highest possible level, indeed at a perfect level. Furthermore, there is always available additional help of whatever kind may be necessary either from the general reserve or from workers in districts for the time being less pressed than those which are momentarily under special stress and strain. There is never any real dearth of helpers, although it is indeed true to say that in times of crisis there is tremendous strain on those who are already at work, a strain which might well be lessened were there more trained workers available.

THE PROTECTING WORLD-WEB

The forces working for what we call evil, for a true definition of which reference may be made to H. P. Blavatsky's article in the first volume of *Lucifer*, entitled "The Origin of Evil," or in Dr. Besant's "The Use of Evil," (Adyar Pamphlet No. 166), seek to break this web, so that the Inner Government of the world may be disorganized and chaos and anarchy may ensue. They are at work not only as we see them in the outer world, but also on what one might almost call the lines of communication

or the very fabric of government itself, and their vehicles function on every plane on which it is possible for them to work, which is to say from the lower mental plane downwards. In every part of the world on the physical plane there are representatives of the forces working against dynamic good and to perpetuate static evil; and such representatives are for the most part physical-plane human beings—men and women. We have to guard against these quislings and fifth columnists in the outer world itself, even though there are officers attached to the Forces for Good who are detailed to circumvent them as far as is lawful. In every part of the world, on non-physical planes of consciousness there are also representatives of these evil forces, working upon the feelings, the emotions and the minds of humanity, so that humanity's consciousness may point downwards instead of upwards, and thus retard the process of evolution. Insinuations and pressure and influences of all kinds emanate from these unholy forces, and they are so cunningly devised that wrong and evil often masquerade as right and good, and thus obtain a stranglehold over the weakness and ignorance, and even over the goodwill, of the average individual.

The Web of Government, as it may be called, is the great protection against either overwhelming

defeat or irretrievable disaster; and it has never failed yet, though there have been rare occasions on which it has had to be reconstituted, as was the case in Atlantis where there was an actual break in the web. And we may trust to it—all the more if we try to strengthen it by being available as helpers wherever required and specifically within the area in which our waking or other consciousness is functioning. If we live, for example, in India, we have the paramount duty of strengthening the protective web as it exists in this country. We must will, we must think, we must feel, we must speak, we must act, so as to strengthen it, so as to minimize evil and maximize good. And we must determine that while our physical-plane waking consciousness is in a state of repose and recreation, as in sleep, our other consciousness shall be as fully at the disposal of the Inner Government of the world as our physical waking consciousness should be. Awake in other consciousness and asleep in the consciousness of the physical plane, or vice versa, though this is hardly an accurate way of describing the facts, we must be at the service of the Elder Brethren as They are at work to help to save the world.

THE HELPER IN HIS AREA

There are all kinds of interesting details with regard to the actual working of this real Government of the world looked at from below.

Each area has its own note, its own melody, its own music, and there is nothing more wonderful than to visit one's parish, one's district, and to become adjusted to the note, to the melody, or music which is sounding in that particular part of the world. It reminds one of a worker entering a factory and putting on overalls. We do not put on physical overalls as we go on to do our various duties. We put on music-alls. We clothe ourselves in the note, the melody, the harmony, the music of our particular area. This gives us a unification with the particular area which makes us far more serviceable than otherwise we might be.

When one has a parish or district, the inevitable preoccupation does not prevent one from doing his work in the outer world, but rather gives more universality of consciousness. Instead of being concentrated in the particular duties of the waking consciousness and being wholly in its perspective, there are other consciousnesses impinging upon him. He is here, yes, but equally there. One might paraphrase a famous phrase and say: "Waiting the word of the district."

Each helper in each district is on the alert to render service whether his actual direct contact with his district be primarily physical or super-physical. An individual living in the outer world may well

have work in connection with some district which is either of a super-physical nature or physically far away. His waking consciousness in the outer world will at all times have its wireless or magnetic connection with the district in which he helps, and day and night he will be available for emergencies, while there will be the usual time for him to be at his district-post.

During the last war I was concerned with a little parish in the Atlantic Ocean, and I found it fascinating work, partly because it was on the direct route for Atlantic Ocean traffic, partly because it provided me with a "sea" outlook upon circumstances, and partly because it happened to be a district in which took place one of the major disasters of the war. This war finds me otherwise occupied. Perhaps I have been assigned to a European district or parish, in addition to my duties as a resident in India. I think that most of us invisible helpers have been assigned to districts according to our capacities and temperaments, howsoever we may be situated from the standpoint of the physical plane.

But what an amount of work it all involves, what with the duty of maintaining at the highest possible level the general morale of the district, keeping the spiritual pressure gauge high, giving all necessary assistance to the denizens of the district—human and sub-human

and non-human—providing for such refugees as may become resident in the area, carrying out (I should have put this first) the directions of our Superiors, being ready for emergencies of all kinds, helping with available force from the particular district to which we may be assigned other districts under special pressure, and generally maintaining our district in a state of the highest possible efficiency, ready for anything and thoroughly well able to take care of itself and of all its denizens.

RESERVOIRS OF POWER

It should be mentioned that no country is excluded from this web of organization. It is over Germany and Italy as over all other countries. It is over the sea as much as over the land. It is everywhere. But, of course, it needs special attention where it is in the midst of the sources of the influences for evil.

It is always possible everywhere to draw upon the great centres of occult or generally spiritual influence. There are occult oases in Germany and in Italy which serve to irrigate the surrounding deserts, and which will eventually prove to be the salvation of all that is best in the German and the Italian genius. And it must be remembered that such occult oases are not by any means necessarily physical in nature. The collective greatness

of a country, gathered together from the very beginning of the national life, is itself a splendid reservoir for the spiritual irrigation of the land and its people at all times, and both Germany and Italy have such reservoirs for their eventual fructification and restoration. Every district or parish in a country is able in some measure at least to draw upon these reservoirs, and every district belonging to a sea is similarly able to draw upon such spiritual reservoirs as may be within its area. And it should also be said that all these reservoirs together constitute a world-reservoir upon which every part of the world can draw according to its needs, as there is the Supreme Reservoir of the Spiritual Power of the Hierarchy which is the ultimate safety of the whole world.

ROVERS

I ought also to add that some helpers have general roving commissions, in addition to or in substitution for district work. Some helpers are, as it were, in the nature of consultants, having very specialized powers which fit them for work over a wide area, perhaps over the area of the whole world. They may be more useful doing such work than helping within a restricted area. Any one of us who has some special power generally serviceable is likely to be a Rover even though he may have connection with a special district.

THE VALUE OF THEOSOPHY

How extraordinary for all this work is the value of Theosophy! To take but just one example, I have been mentioning the forces of evil. But how can I help to circumvent them unless I have some definite and true idea of what evil is. I can obtain this from Theosophy and from Theosophy alone. Again, so-called dead people are round about me all the time. How can I help them to understand what has happened, or to awaken them if they need awakening, unless I *know* what has happened. I can obtain this knowledge from Theosophy and from Theosophy alone. A sense of fear, a sense of anxiety, of terror, of despair, surges about me in the atmosphere. How can I change all this into courage and peace and even into happiness unless I know why there is the fear, why there is the anxiety, why there is the terror, why there is the despair, unless I know the kind of ignorance which is producing them all, unless I can actually *see* what is going on? I can obtain this knowledge and this perception from Theosophy and from Theosophy alone. Then again I find myself surrounded by all kinds of forces and entities, by all kinds of magnetisms. I must know what they all are, and how I can use them, or deflect them, or frustrate them. For this I need a knowledge of the Science of Theosophy.

Just think of the Case-Book we workers have to keep—in which hundreds of cases of innumerable kinds have to be recorded. How could we be either the general practitioners we must indeed be, or the specialists which we must also be on occasion, without a general grounding in the universal Science of Theosophy, or without some special knowledge of one of its branches. I have listed a number of cases in my book *The Night Bell*, but I could add to these many, many others, such as the case of the executed priests, the case of the starving children, the case of the outraged wife, the case of the traitorous soldier, the case of the unhappy birds, the case of the hidden factory of evil, the case of the underground communications, and so on. It is impossible to deal with these unless and until one has a working knowledge of Theosophy.

All too clearly does one perceive the floundering of those who are prisoners within certain conceptions of Truth instead of being free, or at least of becoming free, within all Truth. There are very many well-intentioned people wandering vaguely here and there, generally not far from their physical-plane bases, who, when a case comes within their purview, are all out to convert the individual concerned to their own narrownesses of belief, because their own beliefs are so dramatized into pictures that they

can see naught else but the self-painted picture. It is their all, and they have the quaint idea that there is nothing else. Such an attitude inevitably causes them to be of very little if any use. In fact, more often than not they do more harm than good, for they cannot help the individual where he is to what he needs.

WAR WORK

Then there is the whole matter of the war itself. How is it possible to help the world as it is, at least to help it in these more real ways, unless we know what is war, why is war, and what we have to do about war. There is very little co-operation possible from those who do not understand the nature of war and war's place in the evolutionary process. Those who believe that the war is wrong, and who, for example, shout anti-war slogans as some are doing in India, may be very well-meaning people but their power to help is limited by reason of their actual ignorance. War work they cannot do, for war work can only be done effectively by those who know why the war was sanctioned by the Ruling Authority in the inner worlds, as indeed it was. They can do other kinds of work, the ordinary kind of work suitable for the average invisible helper, but that is all they can do. And I am afraid that many of them tend to enwrap themselves in cocoons of futility. In such days

as these what is wanted is a deep understanding of the work of the great Hierarchy and of all the high purposes in which the Hierarchy engages to fulfil the ends apportioned to it for consummation. War is part of such work. War is one of the means for the fulfilment of the great ends of the evolutionary process. I think that Theosophy alone, not so much in the statements made in our classic literature but far more in the individual experiences to which it directly leads the venturesome, helps us to gain an insight into the nature of the Real as interpreted by war, by evil, by wrong, by ignorance, by cruelty, by all those manifestations of the One as it unfolds from being the One without a Second into the great Duality of the manifest. I would not quote a single book, nor a single utterance of a Great One, either for or against this or that, either approving this or condemning that. Rather would I try to know and to experience for myself, and come to my own conclusions as I tread with my own feet the Road of Truth. I must stand on feet which are treading the Road of Experience, and I must declare the Truth so far as I know it, distorted, caricatured, dim, though my Truth may be. To echo is doubtless good, if the original sound be beautiful and pure. But it is only a stage on the way to identification with the Real.

But *revenons à nos moutons*. In any case, war work of the nature I have been describing requires Will and Wisdom, Activity and Understanding. It requires science. It requires the touch of the artist, as when an impersonation is needed in the course of a ministration. It requires above all the capacity to be all things to all needs, and this is the most difficult requirement of all, but the requirement which Theosophy with its all-embracing universality and expression of the Unity of Truth amidst innumerable diversities is alone able to satisfy. And it requires, too, a knowledge of some of Those who are the Elder Brethren and the keenest of delight in serving Them without fear and without question.

There is so much to do and so little time in which to do it. There is such tremendous need for anyone who is at all useful to the Elder Brethren. Yet it is so difficult to extract the average individual from his time-enslavement to a freedom in the comparatively Eternal. There is no more difficult a task than to get the average person free not only in his waking consciousness but still more in his other consciousness. So many carry with them through the valley of sleep their physical-plane preoccupations, and even in such times as these, all they can do is to lead

comparatively useful lives on the physical plane.

The more we study Theosophy and the more the truths of Theosophy are ours by experience and not merely by belief, the more can we be of service to the Elder Brethren who, while so perfectly adjusted are not overworked, are certainly very fully occupied.

THE THREE GREAT TRUTHS

Let me conclude by reiterating the three great Truths enunciated by the Master Hilarion :

1. The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

2. The principle which gives life dwells in us, is undying and eternally beneficent, is not heard, or seen, or smelt, but is perceived by the man who desires perception.

3. Each man is his own absolute law-giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These three truths, says the Master, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.

It is with the aid of these that we learn to co-operate with the Rulers of the world, for through our understanding of them we learn to enter with blessing and light into the hearts of all.

WE RISE ON THE WINGS OF ADVERSITY

BY THE RT. REV. LAWRENCE W. BURT

HUMAN existence teems with problems that ever perplex the inquiring mind of man. In the ancient Greek legends we read of the Sphinx, "the Strangling One." The Sphinx appeared in the neighbourhood of Thebes and asked a riddle of the Thebans, and murdered all who failed to guess it. Today, in the light of current events, it would appear that the Sphinx has overtaken us and is about to dispose of mankind because the riddle of Life remains unsolved. Lacking the answer to the riddle of Life, modern civilization is built upon human fancy instead of being based upon Nature's evolutionary laws of growth and development. Hence the world-wide chaos and conflict.

To put an end to pain, or the attainment of bliss, is said to be the goal of human endeavour. Human adversities cause thoughtful students to ask: But why all this human misery and struggle for existence? Why such hardships and suffering in a divinely controlled universe?

Theosophy, in agreement with modern science, sees perfection of form as the purpose of organic evolution, but Theosophy adds that

it is the unfoldment of the indwelling life or consciousness that creates the need for better forms. Theosophy teaches that herein lies the cause of pain—it is an effect of the struggle between the pairs of opposites, the struggle between life and form, the conflict between soul and body, between Spirit and matter. Here also arises the involved problem of origin of evil (so-called) attributed to the gunas of matter—inertia, mobility and rhythm—in opposition to the qualities of Spirit—*tamas*, *rajas* and *sattva*.

Religions and philosophies acclaim man to be divine in essence and origin, and that union with the Divine to be the goal of human existence. *The Gospel according to S. John* states:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life; and the life was the light of men.

The Bhagavad-Gita confirms this teaching in the words: "Having pervaded this whole universe with one portion of Myself I remain."

If, then, all is God and God is all, what need is there for the struggle, the suffering, the misery and adversity of human life? If from God we came and to God we must return why manifest at all?

RESISTANCE—LAW OF DEVELOPMENT

Much speculation has centred around this problem. For the purpose of this study suffice it to state briefly that the object of manifestation is to make dynamic that which is latent, to reveal the splendour of the unmanifest. Children of God we came forth as feeble sparks from the Divine Fire; as radiant suns of will, wisdom and power we are destined to return to our Father's House. Between those two poles—embryonic emergence from the Creator, and the full realization of union with the Divine—the prodigal son wanders through the wilderness of matter in search of the *Self*, in search of *Self*-realization.

As the ether of space is essential for the Sun's rays to manifest as light, without which all would be enveloped in total darkness, so is matter indispensable for the manifestation of Spirit, and form for the existence of Life. They are the objective and subjective duality of the One Reality. Furthermore, because perfection—conscious union with the Divine—is the goal of life, and evolutionary progress is the

only means to reach that exalted end, another important factor has an indispensable role to play. It is that life or consciousness cannot unfold without resistance, without effort.

A seed contains within it all the potentialities of the parent tree. But the acorn will never become the oak tree while suspended in mid-air or floating in water. The latent germ within must have the resistance of the soil in order to develop and unfold. Surrounded by the pressure of the soil it gradually forces its rootlets into the earth, and its tender stem into the air. Resistance to wind and storm strengthens the sapling until in due time a magnificent tree of great strength and beauty, often many tons in weight, has been raised above the earth which provided the necessary resistance. Some plants need the still greater resistance of solid rock to aid their growth.

Similarly resistance is essential both to growth and movement in every phase of life. In the realm of mechanics the indispensability of resistance is easily demonstrated. A man may possess a Rolls-Royce, a mechanically perfect motor car, capable of developing 1,500 horsepower with a possible speed of more than 100 miles per hour. But, if you "jack up" the back axle and raise the wheels from the ground so that there is no resistance, the engine may race at full speed

but the car will not move. So is it with all mechanics. The aeroplane propeller must have the resistance of the atmosphere to develop the necessary speed, and the wings the necessary pressure to raise the 'plane from the ground to fly bird-like in the sky. When an aeroplane encounters an "air-pocket"—a vacuum where resistance is lessened—the machine loses height, or "bumps," to use the aeronautical expression.

LAW OF RESISTANCE UNIVERSAL

The same law of resistance obtains in human life. On it depends our physical, moral and mental growth. The growing child must have exercise to develop strength and movement. The modern gymnasium is equipped with all manner of contrivances to supply the necessary resistance for physical development. The athlete cheerfully does his "daily dozen" having in mind the object of this self-imposed labour, increase of strength, better health, and perhaps the hope of winning some physical contest.

Not so cheerfully do we accept the operation of this law of resistance in our moral, mental and spiritual development, for, functioning in this sphere, it is called *adversity*. Most people resent adversity. They regard it as inherently evil, a nemesis or visitation of the anger of the Gods. Theosophical students refer to it as *bad*

karma. But adversities are the dumb-bells of the soul. As exercise is necessary to develop the muscles of the physical body, so resistance is essential for the growth and evolution of soul powers and faculties. The adversities of life provide this resistance without which the soul cannot progress, without which the soul stagnates and weakens, as so often happens to those surfeited with abundance and luxury.

Dr. Besant, speaking of the Laws of the Higher Life, stated :

You cannot have the light without the darkness, nor progress without resistance, there is no evolution without the force that works against it. It is the force that works against evolution that gives stability to progress, and makes possible the higher progress of man.

Like the athlete the disciple must daily practice self-imposed exercises, but of a higher order, for the development of his subtler bodies. Control of the emotions, and of the mind, concentration and meditation, are exercises by which the Ego, opposing the resistance of his bodies, develops self-control and will-power. Imperfect as yet in discrimination and knowledge even advanced occultists and mystics need the outer stimulus of adversity to aid them to cast off the fetters of mortal existence, to develop increased faculty and scale the mount of Liberation. Hence all are subject to adversity until perfection

is reached and human limitations are transcended. Indeed, often the greater the Saint the greater is the adversity, for spiritual evolution progresses with increasing rapidity. The hosts of Māra must be conquered, "but," said H.P.B., "Māra is also the unconscious quickener of the birth of the Spiritual."

PRACTICAL GUIDANCE

The most prized gems of our Theosophical literature are those small books that outline practical guidance for our spiritual endeavours. They instruct the disciple how to *resist* and overcome "the lions on the path," the adversities of his outer and inner life. *Light on the Path* commences with the statement: "These rules are written for all disciples: Attend you to them" and six rules commence with the words: "Kill out"—"Kill out ambition"; "Kill out desire of life"; and so on. This means that those who *mean business* in the spiritual life commence by effecting a change within themselves. When the inner life of the disciple is rightly adjusted he lives the spiritual life anywhere and under any circumstance. Environment is of minor importance. Individual *re-action* to environment is all-important. When firmly established in the centre of his being the disciple remains unperturbed by the adversities that assail him at the

circumference, his personal life, for they are realized at their relative value. Hence the importance of placing inner development before outer observances.

The simplest and therefore the most practical manual for discipleship, *At the Feet of the Master*, gives Discrimination as the first qualification for the Path, discrimination between the real and the unreal. In the most helpful manner there follow analyses of the physical body, the astral body and the mental body, setting out in bold relief the desires of these vehicles of the Ego which oppose his will and obstruct his spiritual progress. They must be resisted and controlled. These desires of the bodies are not evil, as theologians would have us believe. They oppose the spiritual growth of man because the matter of his vehicles is evolving (or involving) in the opposite direction in accordance with the Divine Plan. When this is realized, the doctrine of Original Sin is seen as a figment of human fancy and the tempting devil a bogey. Without opposition there could be no progress, and the desires of the bodies enable the Ego to exert himself and unfold his latent powers. Character, conscience, virtue and faculty are fruits of successful conquests of the Ego over the adversities that assail him. With the realization of this truth dawns a new light on the problem

of Divine Justice which converts adversity into opportunity, and eliminates resentment from life's so-called misfortunes.

Perhaps the most interesting study of this law of resistance in human affairs lies in observing its operation through the wisely directed Law of Karma, furthering the moral and spiritual development of man individually and collectively. The following case will serve as an illustration. Similar examples are published almost daily in the newspapers.

OUTER TRAGEDY

I once knew two men in comfortable circumstances holding responsible positions of trust, both of whom were highly respected and esteemed by their fellow-citizens. They were salaried men with nice homes and happy families, they were in fact envied by people less fortunately placed. Desiring to improve their social position they needed additional money and so resorted to gambling. They speculated cautiously at first but fortune did not favour them, and, being employed in the same Bank, ere long they were hopelessly enmeshed in the quicksands of embezzlement. Their delinquency was discovered and both were imprisoned for some years.

Now they were men of education and culture, but they were deficient in moral development.

Adversity in the form of the lack of sufficient money, thwarted their ambition and they were unable to resist the temptation that circumstances placed in their way. It was a terrible blow for men of their position to lose their families, homes, friends and freedom and be degraded to prison life and wear prison clothes. Here we see the meaning of the Master's statement:

Whosoever hath not, from him shall be taken away even that which he hath.

They had not honesty, and the law took from them that which they had, their reputation, their liberty, their homes and friends. Outwardly their lives were wrecked, but, from the standpoint of the Ego, their imprisonment afforded them the opportunity to reflect upon their folly and to realize that "honesty is the best policy." This adversity provided them with the opportunity of making good the defect in their character and rise nearer to perfection. Provided they had learnt that lesson, further adversity, in some future life, will teach them another lesson, also resulting from their dishonesty. They will in that future life be honest, industrious, business men who will be the victims of the cheating and dishonesty of others. They will meet with loss and failure in their business ventures through no apparent fault of their

own. Such adversity will afford them the opportunity to repay what they wrongfully took from others, to see the loser's point of view, and to realize that true happiness is not to be found in acquisitiveness and worldly possessions.

Adversity operates in the lives of each and every one, providing the opportunities to build character, develop faculty, adjust debts, restore divine harmony in our being and thus attain liberation from the woes of mortal existence. Thus we rise on the wings of adversity.

Human laws and institution become the instruments of reconciliation and are used by the Powers that be to adjust man's material, moral and mental possessions.

LESSONS OF HISTORY

History provides classic examples of how adversity builds nations and races, releasing within them latent powers and strength. The building of a nation is always attended by numerous trials and hardships. American independence encountered the terrible struggle of civil war. Eight fearful years of conflict and suffering with the loss of nearly a million men went to the making of a strong and prosperous United States.

The revival of Turkey took place after the powers had imposed upon her crushing terms of peace. Resisting overwhelming difficulties Mustapha Kemal Pasha led his

people to the recovery of lost territory and national liberation. Ten additional years of intense work were needed to reconstruct the country and effect the great enterprise of rehabilitation.

The Chinese people by resisting the Japanese have been aroused and united as never before. By sheer resistance they are turning adversity upon their aggressors. Italy under the leadership of Dictator Mussolini inflicted terrible cruelties on the Abyssinians and other invaded peoples. But the sword of justice is descending upon Italy and Japan, that by self-created adversity they may learn that the way of true progress is not by ruthless slaughter and domination but by co-operation and well-being for all.

During the past twelve months, because of their life-and-death resistance of perilous adversities, the people of England have developed more spirituality in applied brotherhood and unity of purpose than they have evolved in perhaps a century before. The invaded countries of Europe will emerge purified, ennobled and quickened from their crucifixion by resisting the evil that has overwhelmed them. Their sufferings, inflicted by a common adversary, will erase national barriers and unite them as never before.

Once we realize that resistance is the law of progress our whole

attitude to life changes. Once we realize that our adversities are stepping-stones to greater things we cease to resent those unfortunate people who are instruments of evil—adversity. When troubles and difficulties descend upon us, as indeed they must if we are to progress, let us try to understand them and convert opposition into opportunity. When persecutors assail us we must strive to realize that they are our benefactors—unconscious agents of the law of progress.

For it must needs be that offences come, but woe to the man by whom the offence cometh.

They need our sympathy, not our condemnation, hence the Master said:

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you.

"Vengeance is Mine; I will repay, saith the Lord," and we may wisely leave compensation to the good Law of Eternal Justice.

TASK OF THE INITIATE

Because the initiate must cast off the fetters of his personality adversities of a very personal nature descend upon him. Persecution, slander, calumny—with their treachery and deception—help to release the initiate from the bonds of the personal-self and drive him into the stronghold of his true

Egoic-self where no storm can shake him. Absence of resentment, endurance, sublime patience must be developed, and what better examples could we have of this stage of the Path, and of the virtues developed by its adversity, than the lives of H. P. B., Dr. Besant and Bishop Leadbeater? Absolutely one-pointed in their devotion to the Masters' cause, bitter adversity was powerless to disturb their calm or daunt their courage. Unwittingly their persecutors provided stepping-stones by which they ascended the mount of Initiation.

Events in the Gospel story of the life of the Christ form a mystery-drama of the life of discipleship, depicting the path of resistance along which the initiate must pass, suffering the death of the personality to reach his resurrection and ascension into the life of the Higher Self, and thus win union with the Divine through adversity.

Ātma is Will. To unfold that Will progressively by resisting adversity at every stage of revealing, is the purpose of our existence until union with the Divine is reached. So,

Align thy will with the Divine Will
And thou shalt become God,
For, if thy will is the Divine Will
Thou art God.

This is the great secret,
It is the mystery of redemption.

(Anon)

THE MUSIC OF THE SPHERES

Sorrow has often filled my cup of life
And I have sipped it to the bitter dregs
In patience, saying: "This way lies the crown
And all God sends us comes to us for good."

Once when there came a grief too deep for tears
I ventured forth into the wilderness
Where soft and cool the desert night wind blew,
And moonbeams flooded all the barren waste.
My life seemed barren and my heart bereft.
"O God!" I cried, "is there no rest for me?"

There, sitting in the shadow of a rock
My weary soul became attuned to peace
And healing balm was poured on all my wounds.
And softly through that strange and silent night
At first I heard the singing of the stars.

My soul caught up no longer sensed the earth;
Ever more clearly came their tones to me,
First one and then another, and I thought:
This is the trumpet of the great God Mars,
His notes speak triumph even over Death.
And that low, rolling sound is Saturn's note;
His drum-beats held me in an arc of sound
And I seemed ever bound and yet more free.

Great Venus seemed to play upon a harp,
And Mercury upon a flageolet,
And one God played upon a silver flute.
Then close I listened for the note of Earth,
And it was as the wind through bamboo reeds
That sobbed and sang upon a lonely isle
And yet was part of that great orchestra.

And I who late despaired felt naught but joy;
I was a part of all this majesty—
One note within the eternal song of Life.

ANNA D. MASON

LIVING ONE OF THE "MYSTERIES"

BY MARGARET E. COUSINS, B. MUS.

NOWHERE in India does occultism come into daily life more than on the Malabar Coast. Every season of the year there has its occult rituals; every prominent incident of life or death has its old-time customs, its superstitions so-called, its bridges of intercommunication between other worlds and this visible earth.

In Travancore State especially, whose people have never known a conqueror, whose ancient culture has been preserved almost intact, one walks between two worlds, and even the very time-table of State ceremonials is framed in consonance with the experience of psychological principles and cosmic laws.

I never spend a holiday in Travancore without learning something new. For instance, there was first the experience of the amazing and peculiar dance of the Kathākali system; at another time there was the art form of the Bhadrakali—a pictorial evocation on the floor for health, which swept itself into a dance form, transforming itself from static colour and material which created a geometrically designed deific figure on a two-dimensional plane, into the dynamic rhythmic motion of a dance which sent

magnetized, etheric waves of galvanized thought into space to destroy for the coming year existent forces of disease menacing humanity. There was still another occasion when unexpectedly in the crowds of men, women and children in the streets around the large tank (bathing pool), beside the famous Padmanabhaswami temple in Trivandrum, I suddenly found myself gazed down upon by gigantesque figures (from 7 to 12 feet high) which represented certain of the Hindu Pandava heroes who are annually set up to represent the struggle at the mythical Kurukshetra, and believed to be visiting and spending some days and nights amongst the Travancoreans. It was during one and the same visit that I first saw the copy on copper of the dedication of the State to the God Padmanabhaswami by the Maharaja Martanda Varma in a spirit of religious devotion in A.D. 1750, and then that I had the historic privilege of being one of the first persons after the Dewan to handle and read the first printed proof of the famous Proclamation by which His Highness the present young Maharaja threw open all the State

temples to the Harijans (former out-castes) and brought spiritual leadership and spiritual history to Travancore State.

Last year Her Highness the Maharani Sethu Parvati Bai kindly invited my husband and myself to view the noted Vettai and Arat State processions from her private balconies, and she herself explained all the symbolic significances of the details of these two bi-annual ceremonials, and I may call them Hierarchical, State processions.

It is part of the occult magnetization of circumstances that the birth of the present young and popular Maharaja took place close to the dates when these two processions have been held during the past two hundred years. He has the major part to act in the processions, and now they are interwoven as part of the programme of functions of his Birthday Week celebrations.

The processions are held on two consecutive days. They are of the order of the ancient Greek "mysteries," or occult rites, depicting subjective eternal verities connected with the manifestation of Spirit in matter, and they are performed as such symbolical dramatizations by the Royal Family, Court and Government officials, and Temple authorities and servers.

At about 7 p.m. the units of the Vettai procession form up in the immense and ancient temple of Shri

Padmanabhaswami in Trivandrum. Three gold-and-silver, richly dressed figures are taken out from the holiest of the temple shrines, and are carried at the end of the procession. They are the "images" (often wrongly called "idols") of three aspects of Vishnu, the God of Protection. Their names are the Lords Shri Padmanabhaswami, Shri Narasimha and Shri Krishna. They are placed high on gaily decorated trestles of bamboo carried on the shoulders of many men worshippers. On this night they are carried out of and away from the temple to hunt (Vettai means "hunt") and destroy a demon who had long been oppressing the people of the world. The route of the procession is along residential streets within the Fort area from the great dimly seen temple in the dark to a point where three streets meet near one of the smaller palaces within the Fort. A bower of jungle trees and plantain trees has been massed artistically there to simulate the forest where the demon dwells. He is represented by a coconut hidden therein. The procession is a tableau, a pageant, enacting the forces which came to seek out the demon, and the incident of its destruction. Thousands of the city population gather at the temple to see the procession. People also gather in the houses along the route to watch it from over their garden walls, and their crowded heads lit up by

the flickering torchlights add to the picturesque panorama. Fine white sand from the dunes near the beach has been spread earlier in the day along the middle of the route. This gives a distinctive character to the two days' processions as it looks like a white ceremonial carpet or ribbon.

Her Highness's balcony, or grand stand, was by the roadway near the "forest," and it was thrilling to watch from it the groupings of the procession appear out of the darkness to our right and come forward into the light of the flaring torches which stood in primitive bamboo frames at the three-streeted junction. First came about 100 men dressed entirely in white turbans, kurtas, and Mahratti-tied dhoties. These are the apprentices in training for the State army and they carry small canes. In strong contrast to their white simplicity was the tall richly caparisoned elephant who next moved into the light. Behind him were a number of the State Infantry in green turban, white coat and navy bloomers. These men have marched each side of the road, but now down the sanded centre come the State elephants and horses, a section of the Bodyguard, then a motley crowd of Palace servants bearing odd-shaped symbolic banners, with amongst them people representing abnormal elements in the race, such as a dwarf, a light-bearer, the carrier of Ganges water, a man

with a leopard-skin small trunk on his head, etc. These are brought up by the large State band—but silent—and behind it is the simply dressed group of temple dancing girls and flower girls. All these, in mysterious and uncanny quietness pass by the hiding-place of the demon and come to a stop in the road beyond it which leads back to the temple. Every member of the pageant is bare-footed and falls into the dramatization of not making a sound, so that the demon may not get an alarm or a hint that he is being hunted.

The next section of the picture is more colourful. It consists of the "Nair gentlemen" each wearing a quaint striped headdress and plastron, and carrying a shield and sword of old workmanship. Behind them walk the Brahmin officials of Government and State, and the chief temple authorities and priests, all bare-bodied, bare-headed, bare-footed, wearing the simplest of white upper cloths and dhoties, in which only an occasional line of gold lace gleams. Then as these two groups fill in the sides of the junction a single figure walking with dignity down the centre of the road and carrying a sword drew all eyes to him. It was the young Maharaja who acts on this occasion as the "Dāsi" (servant) of God Padmanabhaswami, spiritual ruler of Travancore State. He wears the simple green velvet cap that shows

this relationship, but against his bare body the State jewels, a couple of magnificent necklaces, also show up clearly, one of lumpy, large emeralds, and the other of brilliant, scintillating diamonds. In this living, moving tableau he is the executive, the vicarious substitute for the temple Gods who are carrying on this hunt in the jungle of evil. As he comes near the demon's home the general tension becomes increased. The section of the road behind him fills up with the figures of the three Gods abreast, high up, impressive, reinforced by an atmosphere of real Presences. Everything that had been moving suddenly stops. The silence is almost tangible, so vivid is the illusion of reality created by the effect of bare feet, absence of music, conversation or click of armour. The demon must not get a hint that his end is near. In those moments when the breath is almost held a priest steps forward, His Highness gives his sword to a retainer, and takes from the priest a proffered bow and arrows. With the Gods looking down from their half-dim height, with the forces of Law and Order in protection around him, with the executants of the arts silent and motionless, with the great elephants also immobile, the slight, bare-bodied boyish figure of the Maharaja with all simplicity puts his bow into position and fires his arrow into the foliage. He hits his target,

the coconut mask of the oppressor. The demon dies.

Immediately joyous music strikes up. Everything moves forward instinctively and rapidly towards the temple escorting the protective Gods back to their shrine. The sense of liberation from tyranny, of freedom, of happiness, is palpable. The earth is renewed, humanity is saved. The Gods and their servant be praised! Hallelujah! Ki Jai! Victory!

The Maharaja resumes his sword of State and proceeds after his now vocal, quick-stepping procession, and the whole is brought up by the venerated images of the powers of protective Good.

As all vanish into the darkness along the road to the temple the general public swarmed up the sanded route to the bower and pulled down its branches to take home twigs and leaves as souvenirs of the event, to bring them good luck till the next celebration. I also was able to secure a bit of the foliage. My whole being had moved forward in unity with what I felt was a dramatized cosmic impulse of joyous release from a burden of tyrannous evil. It was as if we were all performing a Mystery Act of the Soul. Spectators and actors were identical or interchangeable. It seemed as if the present world events of Right fighting might were being symbolically lived through—and

as if the demon Hitler and all he stands for had been given his quietus. Right had prevailed and would prevail.

But here Her Highness further enlightened us. "The Gods are returning to the temple," she said, "but they have suffered defilement and deterioration by breaking the Law of the Sanctity of Life. Until they do penance and go through purification they will not be allowed back into their shrines." So when the procession disperses at the temple the three images of the Protective God are left for the night outside the holy sanctuary.

This morality play raises its curtain again at 4 p.m. the following day when the procession in the same order re-forms again at the temple to escort the temporarily rusticated Gods by a different route to the sea beach, three miles away, for their proscribed ceremonial seabath of cleansing from the contamination of violence and murder. But in this procession of "Arat" (submersion) there is no atmosphere of mystery or fear. There is plenty of rhythmic music, gaily dressed crowds line the route, and fill the beach, and all kinds of toys are sold to amuse children. The procession reaches the Arabian Sea as the sun sets. The replicas of the temple figures are carried into the sea in company with the Maharaja and many priests and members of the procession. All enjoy its re-

freshment and purification. The dramatic spectacle ends as the curtain of darkness comes down. The units of the procession break up and quietly and privately find their separate ways home, while with the utmost simplicity a reduced company escort the purified Gods back to their empty places in the temple shrine.

The philosophical concept of the Duality of Good and Evil as forces in manifested creation have been re-enacted, re-enunciated, re-presented as a parable, and allegorical purification has washed out the evil which Good has unavoidably contracted by its struggle with evil.

Here in this Capital of an Indian State of six million people it is one of the duties of the hierarchical order, upon whose model the Government and social polity function, to demonstrate in living picture the truth that "the world is a symbol in the whole and in every part." Through tradition, through natural intuition, through the seventh sense of the Indian people (their "God-sense") these Travancoreans play their parts with such understanding of its depth of spiritual truth that it is raised above being superstition or childish play. They are aware that they are carrying on the "Mysteries" of old.

I recall the dream, the aspiration of the most advanced and prophetic composer of music in western civilization, the Russian, Alexander

Scriabine, to produce in India a music-drama, "The Mystery." In it he intended to portray "the mystical act of the union of Spirit and matter and to do so all the finest creative powers of the race hitherto dismembered in the different branches of the arts will be united." There were to be 2,000 performers in it and no listeners or spectators. Each was to feel himself and herself as a co-celebrant in a reflection of a cosmic ritual. I feel that Scriabine's stage is already set in Trivandrum for whatever time he reappears in a new birth (he died in 1915). I seemed to have been during the above processions at a rehearsal of study sections for such a vast project as his genius had envisaged, namely, the expression by all the combined arts of the whole process of Involution, Manifestation and Evolution, through the linking of spiritual concepts to music, dance, colour, poetry, all the Arts and Muses.

Now I know by these Travancore experiences that India has already, down its millennia, performed its Mystery plays naively, simply, fully, with its "God-sense" aware of its ritualistic responsibility, and its evocatory powers of spiritual symbolism.

Life is so sacred in India that no specialized building is needed for the performance of such a "Mystery." The streets, the general environment, is the stage, the available people of all ranks, and the artists of all kinds, can be the performers. Only a new Seer, a new Music Conductor, a modern synthetist of all modes of expression through Beauty, is needed. Will that Genius come to cleanse the world by the ritual of the Mystery Unified Art Form after the descent of the world into the mire of this World War, and will Theosophy be to him or her or them the inspiration it admittedly was to Scriabine?

The real Theosophist is an asset to India because he or she inherently acquires the wide outlook and understands the great truth—the Universal Brotherhood of man and the Fatherhood of God.

—*The Journalist* (Bombay), October 1940



II



I

THE TWO PORTRAITS OF H.P.B.

THERE are two portraits in oil of H.P.B., painted by the German artist Hermann Schmiechen. Mr. and Mrs. Schmiechen were members of The Society and friends of H.P.B. Evidently she liked them both, as on a New Year's card of greeting sent to them she terms them her dear "babes." It is on that card, which has a picture of two daisies and four buds, that she wrote: "Happy New Year. Be as united and as loving as these two flowers—only try to have less buds than there are on the above. Yours truly, H.P.B."

The two oil-paintings are at present, the first in my London home at 33 Ovington Square (still safe from bombs, at the time of writing), and the second in the beautiful hall of the Headquarters of the Indian Section of The Theosophical Society at Benares. The picture in London was presented to the Esoteric School by the late Mrs. Morton. She was Mrs. Toni Schmiechen, and after divorcing her husband married an Englishman. Some photographs must have been made of the portrait when in her possession, as it is reproduced in Miss M. K. Neff's book, *Personal Memoirs of H. P. Blavatsky*.

The second is a larger portrait. It used to be in the hall of 19 Avenue Road, Regent's Park, London, H.P.B.'s home when she left us. I remember the picture well as I lived several years at Avenue Road. The house was leased by Dr. Besant but in 1899 she gave up the lease.¹ The picture was then transferred to her home in India at Benares, and later placed in the Indian Section Hall, where special arrangements were evidently made in the construction of the hall so as to make an appropriate place for the picture.

But why, after the artist completed the first portrait now in London, did he think necessary to paint another one? The question is answered by comparing the two portraits, illustrations of which appear facing this page. A rapid glance shows the vast improvement in every way in the second portrait. H.P.B.'s face has a greater dignity, and is less thin and sad, and the penetrating quality of her eyes is made more striking. H.P.B. had beautiful hands, and in comparing the hands in the two portraits we see at once the improvement in the second picture. I can therefore only presume that after the first picture was painted, H.P.B. and her friends were dissatisfied with the result, and so Mr. Schmiechen began the second portrait.

At this time, which was soon after the Coulomb attack on H.P.B., Mr. A. P. Sinnett set to work to produce a sketch of her life in his book, *Some Incidents in the Life of Madame Blavatsky*. The second portrait first appeared as a frontispiece to that work. H.P.B. holds in her hand a roll as if it were a roll of music. In reality it is a copy of

¹ The Point Loma Theosophical Society had the house for some years, but it has been pulled down and a new house built on its site.

THE THEOSOPHIST, which in its first six volumes was 12½ inches long and 9 inches broad. A close examination of the roll will show something of the original design of the cover, which was of grey paper with the design printed in heavy black ink.

There are many photographs of H.P.B., of which the best known is that in which her head is wrapped in a shawl and she looks straight at the observer with folded arms. But after this picture of H.P.B., undoubtedly Schmiecchen's picture now at Benares is the next best, not only as a work of art but also because it reveals another aspect of H.P.B.

The reproduction now offered for sale by the Theosophical Publishing House was made under my supervision in 1925. I arranged for the portrait to be brought from Benares to Adyar for the Golden Jubilee Convention, and before it was returned to Benares, Messrs. Klein and Peyerl, our photographers and block-makers for over thirty years, photographed the portrait, selecting finally the best negative for reproduction.

C. JINARĀJADĀSA

IN THE DAYS OF H.P.B.

The following note appeared in a recent Sunday issue of *The Hindu* (Madras):

"Sir Jung Bahadur was the powerful minister and real ruler of independent Nepal who, during the Sepoy Mutiny, declared openly for the British and sent troops to aid them in restoring order, while he himself captured Gorakhpur. Born in 1817, he entered the army which he deserted and went to Lahore wherefrom he soon returned disappointed and became by degrees the Prime Minister of Nepal. In 1851 he visited England and became an admirer of British power. He excelled as a keen sportsman and passed away in 1877 while on a shooting trip in Terai."

This is the man, and the embassy, with whom the Master M. came to England in 1851, and was seen by H.P.B. in Hyde Park, on her 20th birthday.

A. A.

"THE OLD ORDER CHANGETH YIELDING PLACE TO NEW"

BY ADELTHA H. PETERSON

(A Review of Dr. Arundale's first term of office as President, 1934-41)

ON 21 June 1934 Dr. George S. Arundale, the beloved son in spirit and in truth of our President-Mother, at a simple ceremony of inauguration, became the third President of The Theosophical Society. Messenger, H. P. Blavatsky, and those who succeeded her."

I PLEDGE MYSELF . . .

In his Inaugural Address, he marked as the duties to which "I pledge myself" the following:

(1) "To keep wide open the doors of The Theosophical Society to all who accept the principle of Brotherhood in the terms of the First Object, and who are prepared to do their best to live it," citing *The Golden Stairs* of H. P. Blavatsky as "a perfect description of that solidarity amidst difference which members of The Society should ever seek to maintain."

(2) To "faithfully guard The Society against its dominance by, or subordination to, any dogma, doctrine or belief held by any individual member or group of members. . . ."

(3) To "stress the paramount importance . . . of spreading far and wide the great science of life given to the world in the beginning of the final quarter of the last century by the Masters of the Wisdom through Their

(4) To "actively encourage through the Theosophical Order of Service and in other suitable ways the practical application, by members and groups of members, of this science of life to the needs of the world in all its various departments."

(5) To "encourage in all possible ways the youth of the world to perceive in Theosophy a high road to Truth, to Freedom and to Happiness."

(6) To "constantly remind members of The Society of two great principles in their relation to Theosophy: first, that Theosophy is a body of truth for study, investigation and experiment, and that every member has the right, and indeed the duty, to pursue such study, investigation and experiment in the utmost freedom, no matter whither these may lead him, just as he has the duty to accord the same right to his fellow-members in a spirit of sincere goodwill and understanding; second, that there is no effective search for truth save as truth becomes the actual possession of its seeker through his own personal experience. . . ."

(7) "To try to live and to work, so to conduct the business of The Society,

that our movement steadily increases in honour and dignity and earns respectful consideration from the outer world."

The newly-elected President closes his Inaugural Address with the words: "May our motto be: *Together, though differently.*" This motto may very well be considered as the key-note applying to the whole septenary cycle.

1934: FORWARD ALL!

The key-note for the year 1934 was set in the first Watch-Tower written by Dr. Arundale as President:

"Forward with Theosophy and The Theosophical Society, and forward with all who work in the name of Truth, of Brotherhood, of Freedom, of Happiness."

Under the pseudonym *Artifex* the President also surveys the situation existing in the world of 1934, noting specifically in country after country dark portents for the future.

In that same issue of THE THEOSOPHIST, the principle is enunciated that "No person must be debarred from membership of The Theosophical Society by reason of his financial circumstances."

The glorification of the Arts through Theosophy, and the needs and potentialities of India were given as two of the vital Calls of the New Cycle to Theosophists of the day.

Not only did the President address his brother-members but to the general public he gave also a splendid statement of the Three Principles for which The Theosophical Society stands:

"First, for the recognition of the truth that the Brotherhood of Life is universal and all-inclusive, be the differ-

ences in form or in growth what they may, and for the putting of such recognition into increasingly effective practice.

"Second, for the free search for Truth irrespective of all inhibitions imposed by conventional dogmas, doctrines and orthodoxies, and specifically to seek Truth in the great religions of the world, so as to help to restore to these their essential function of unifying and not of disintegrating, into which error the ignorance of man has led them.

"Third, for adventuring forth into the unknown to seek and find Truth in hitherto unexplored regions of consciousness."

"Thus, The Theosophical Society stands for a positive goodwill irrespective of all outer differences, be these of faith, or race, or nationality, or custom, or opinion; for an ardour for Truth breaking asunder its many imprisonments and distortions born of man's ignorance; for a spirit of venturesomeness into the unknown so that Truth may grow from more to more."

1934 CONVENTION

"I hope that my term of office as President will synchronize with the exaltation in every Lodge throughout The Society of Theosophy as such. . . . A fine scheme of reconstruction without Theosophy may well give temporary relief. But only with Theosophy will it bring about lasting peace and enduring prosperity. At each Theosophist's disposal is the wherewithal to make the best plans, the best schemes, the best structures, *better*. . . .

"For these reasons two great planks constituted, and do now constitute, my

Presidential platform: One is Theosophy, Theosophy as straight, as impersonal, as all-embracing, as beautiful, as inspiring, as we can draw it from the eternal Well of Life. The other, Solidarity, collective solidarity amidst the wealth of individual differences which make the splendid separate pieces of a glorious picture."

At the same Convention, the President called attention to two small booklets in which he had set forth a clarification of his ideal for his term of office, "My Work as President of The Theosophical Society," and wherein he had visioned certain practical steps which might be achieved, or at least begun, within his seven-year period. Briefly he summed up his emphases as:

1. Constantly to declare that our Society traces its foundations to certain Masters of the Wisdom, under whose directions H. P. Blavatsky and Colonel Olcott, the outer founders of The Society, have unceasingly declared themselves to work.

2. Constantly to draw attention to the great body of Truth which has been gathered together in our classic literature under the name "Theosophy," and to insist that much—some will say the whole—of the work of The Society is to spread this Theosophy far and wide.

3. Ceaselessly to uphold within The Society the spirit of Brotherhood as set forth in the First Object of The Society, so that there may ever be a perfect solidarity of comradeship amidst a wealth of diversity of individual endeavour.

4. Ceaselessly to uphold within The Society its perfect neutrality against

any danger of such neutrality being injured by special interpretations of Theosophy with their resulting activities on the part of individual members or groups of members.

5. Carefully to guard the freedom of each individual member to express his membership in his own way . . . but exhorting him to express his acceptance of The Society's Objects in those ways which to him are most true.

6. Strongly to urge that the search for Truth must ever be perfectly free and unceasingly dynamic. . . .

A *Semi-Official Platform* as President of The Theosophical Society:

(1) "It is my duty to take my stand against war, and to declare that war is repugnant to Brotherhood . . . But this does not mean that some of us may not feel we must take part in war should it again arise."

A similar stand was taken by the President against

(2) All exploitation of Right by Might;

(3) Unemployment;

(4) Wrong Employment;

(5) Ugliness;

(6) Intemperance of body, emotions and mind;

(7) Irreverence to Life, and specially towards women who are the mothers of the world;

(8) Hatred and Contempt;

(9) All forms of Cruelty.

Again the key-note of the year was sounded: "Away from the Less! Forward to the More! Onwards! Ever onwards! But it is not really away from the Less, for the Less is part of the More. So we do not really move away, rather do we unfold. Nothing is lost.

Nothing is rejected. Nothing is cast aside. Everything we have been, have believed, have known, have experienced, is in fact ever precious, for it has helped us on our way, has indeed been part of our way."

THE SPIRIT OF ADVENTURE

This, the Spirit of Adventure, has characterized the entire first term of office of our third President. Every year has been a thrilling adventure, forward to a new and more vivid presentation of Theosophy; backward to the magnificent traditions and Source of Theosophy and its channel in the world—The Theosophical Society; outward to the helping of nations and peoples sore distressed; and inwards, ever inwards, to the Eternal Realities, the essential Verities which are the heart of a movement which in itself is the Heart of the spiritual world.

First, the Adventure of *the Seven-Year Plan*, which has been partially accomplished, and would have been completely consummated had not the greatest adventure of our era—the World War—claimed the utter preoccupation of the President from September 1939 onwards. The new building of the Adyar Library, a Short-Wave Theosophical Broadcasting Station for the International Headquarters, a fund to enable the Sections to send Ambassadors to Adyar, a Temple of Brotherhood—Shrine of Greatness—will have to be fulfilled in the second Cycle; but some of the most essential features of the Seven-Year Plan have come into active being, notably the improvement of our Theosophical propaganda, in the development of the material for the great

publicity campaigns, and such books as *You* written by the President himself; the contacting of the press and the general public with the Ideals of Theosophy as the President conceived them through a New India League press service, and *Conscience*; the dedication of the "Garden of Remembrance" where it was once proposed to erect a Temple of the Sun, making it veritably a "holy place where . . . the reverent may have the opportunity to rest awhile . . . and fill themselves with the fire of its purity." The immortalizing of our Theosophical great workers in the past in the first two issues of *The International Theosophical Year Book* is perhaps a step towards the greater Memorial envisioned by the President.

The most complete fulfilment, however, of the Seven-Year Plan has been in that which relates to the strengthening of Adyar, the encouragement of Youth, and the release of Beauty. Adyar must be made a Flaming Centre, and to that end there must be a Theosophical School at Adyar, said the President-Mother before her passing. Courageously, heroically, the President, with the help and support of his colleagues, entered upon this very great adventure. With a minimum of financial assistance, there has been achieved a notable success in this Crusade to vivify Adyar with the life of youth and to give to youth the inestimable privilege of sharing in the life of Adyar.

The President-Mother also visioned the coming to the Motherland of a great and purifying stream of Beauty that would restore to the world its pristine Spirituality. In the Seven-Year Plan the President says: "We have

recognized the importance of the Will. We have stressed the indispensability of Wisdom, we must now, in the seven years which lie before us, give due place to Beauty. And the Beauty of the future lies incarnate largely among the young." And in July 1935, he reiterated: "There ought to issue forth from The Theosophical Society a great quest for the Beautiful, and a great discovery of the Beautiful, members of The Society sounding in all possible purity the note of the Beautiful, the note of life as life is, amidst that apparent discord of life as life seems to be." Shrimati Rukmini Devi has magnificently incarnated this Spirit of Beauty, key-note of the Third Epoch, both in herself, her art—the Classical Dance of India, Bhārata Nāṭya—and in the international centre of artistic life—Kalākshetra which she founded at Adyar in January 1936 during the Diamond Jubilee Convention. So has the Adventure of the Seven-Year Plan been a worthwhile Crusade.

THE DIAMOND JUBILEE YEAR

The year 1935 marked a very definite gathering up of the harvest of sixty years, a binding of the sheaves. Though later years of world unrest and crisis might mark the flailing process that separates grain from chaff, the Diamond Jubilee Year was Harvest Festival.

Our *Assets and Liabilities* were listed by the President in the March 1935 issue of THE THEOSOPHIST:

Assets

1. The Elder Brethren Themselves;
2. The great leaders;
3. Our splendid and unique literature;

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4. The organization of The Society itself;

5. Our justification for supreme confidence in the future;

("Although at any particular time the going may be hard and the darkness thick about us, sooner or later the darkness *must* pass and the going become smooth. The Elder Brethren *are*! . . . This confidence gives us practically unlimited power to work.")

6. Our Freedom;

7. Our Reverence.

"Freedom, Victory, Reverence. And the greatest of these is Reverence!"

Liabilities

1. We must *be*—the debt we owe to the Masters;

2. We must *give*—our liability to The Society;

3. We must *share*—our liability to the world;

4. We must *know*—our liability to ourselves.

So does the President envisage "Theosophy and membership of The Theosophical Society" as "doorways to a Way Magnificent."

This year of great releases, of fine intensity, of vivid happiness, both strengthened the individual member and awakened every Section and Lodge of The Theosophical Society throughout the world. The Diamond Jubilee Convention spirit quickened in the heart of every member. The President in this year turned completely from all external work in the world, devoting himself to the strengthening of The Theosophical Society and to a renewed emphasis on the Eternal Wisdom of

Theosophy. "The Theosophical Society," he said, "needs all that is best in me and The Society shall have it." So was there builded a channel to receive the Pure Fire of our Elders released through this epoch-marking Convention, and this pure Fire was directed "to a partial burning away of the ignorance which is the cause of every single problem with which the world is faced."

The Diamond Jubilee Convention culminated in the release of a flood of Beauty through the first dance recital of Shrimati Rukmini Devi, and the opening of a New Cycle of The Society's life in the founding of the International Academy of the Arts, now Kalākshetra.

FROM TRANSFIGURATION TO CRUCIFIXION

But, as always, from every great Transfiguration, life must descend to its Crucifixions.

As has been before noted, the President from his Watch-Tower had long been observing in country after country dark portents for the future. In October 1935, Italy invaded Abyssinia and the world entered into that period of storm and strife from which it can only emerge when the Light of the Sunrise of a New Day shall dissipate the darkness of an old and outworn age. As always those on the look-out towers see the storm approaching long before it is visible to those in the plains. Knowing a fateful decision must inevitably be made in the future, even in the spring of 1935 the President was pondering on what position the Chief Executive of The Society should take

in times of crisis. Urging Theosophists to be spineful rather than spineless, he said:

"Am I supposed to be just a President, a kind of executive office, a kind of machine? Am I supposed just to keep the fire of Theosophy burning underneath the pot so that the contents simmer? Is that what a President of The Theosophical Society is for? No! I must take my plunge, *but* I must take the plunge which I know is the plunge the Elder Brethren would wish."

In the September THEOSOPHIST, written in July, the President warned Theosophists: "I fear we are once again on the threshold of war. In the West there is the imminence as I write of a conflict between Italy and Abyssinia, while in the East there is the constant problem of China and Japan. . . . Once war begins it is impossible to know where it will end. More than likely it will engulf the whole world, as in the case of the world war of 1914 to 1918." But the President sees that a world conflagration would be unnecessary were there "even half-a-dozen one-pointed unselfish nations" to "ensure world peace. . . . Unfortunately, nations are afraid, afraid of war, afraid of showing forth righteousness, afraid of what the future may bring forth if such and such a policy be pursued. . . . War is not merely the business of an individual country. War is of international concern. The whole world is responsible for a war undertaken by an individual nation or group of nations. . . . I am clear that the nation which enters upon war without a moral justification, which could by no other means be satisfied, is a nation

uncivilized and doomed to perish by war as it seeks to live by war.

"Were a war on a large scale to break out just now our work would be substantially retarded. There would be more work for The Society and its members to do, but it would again be what I might call kindergarten work."

Realizing that a world war was not inevitable, the President bent every energy to awakening the world to the impending danger, and to arousing men's hearts to that Brotherhood for all life which would make war and its horrible concomitant of devastation an utter impossibility.

Asserting The Society's neutrality, the President said: "Ever ringing in the ears of every member of The Theosophical Society is The Society's Call: 'Live your Brotherhood! Make Brotherhood more real throughout the world!'"

1936: GENEVA WORLD CONGRESS

Theosophy Demands Justice was the key-note of the Geneva World Congress: "Everywhere life is crying out for Justice, for injustice stalks abroad triumphant, reigning to the world's unrest and danger of falling back once more into an age of darkness. I feel most strongly that Theosophy must speak the Word of Justice, and that through the World Congress at Geneva this Word must be heard."

And in this demand for Justice all were given opportunity to speak—the just and the unjust alike. The points of view of both Italy and Germany were courteously and generously heard.

A stirring *Call to Citizenship* is made to the individual:

"We call each to be a good citizen of himself first of all. . . .

"We call him to be a good friend to those around him. . . .

"We call him to be a good citizen of his faith . . . of his country . . . of the world. . . .

"We call for Comradeship in ever-widening circles. . . .

"We make this Call in the name of Justice. . . . Theosophy is the Eternal Source whence the pure waters of Justice ceaselessly flow. . . .

"Justice knows neither storm nor peace, neither light nor shade, neither death nor life, neither happiness nor sorrow. Justice knows but perfect adjustment between cause and effect. . . . If we desire poverty, war, death, misery to cease, we must cease to breed them. . . . In ourselves lies their cause. . . .

"Theosophist-physicians, heal yourselves! The kingdom of Peace and Happiness is within you, and the Light of Theosophy shines upon the straight path to its conquest. . . .

In a *Declaration of Freedom*, (September 1936 THEOSOPHIST) the President asserts that "No nation is great that is feared. Fear is the negation of freedom and the antithesis of greatness—the herald of dissolution and futility. . . .

"Violence to individual freedom is national suicide. Violence to national freedom is international suicide.

"Who are the great? The Free.

"Who alone can make nations great? The Free."

And he further asserts that "a President of The Theosophical Society must stand for Freedom, for the

Freedom of the Individual no less than for the Freedom of Nations.

"Where Freedom is not, there growth is hindered, there Truth must needs be sought with difficulty, there darkness is and slavery.

"Throughout the ages, Saviours, Teachers and all Servants of Light and Truth have fought for Freedom, for Freedom of thought, for Freedom of aspiration, for Freedom of belief, for Freedom to be. . . ."

THE PALL OVER EUROPE

On his return from his European tour in 1936, the President tells of the "blight, the pall, the cloud" that hovers over Central Europe. "While I feel convinced [The wish was father to the conviction.—G.S.A.] that there will not be war, I perceive with anxiety that we are not very far from war; and I can well imagine that one more spark might set the whole world once more ablaze." He sees "a wave of deterioration" throughout Europe and almost everywhere "the evil miasma of depraved sexuality." He adjures India: "If India falls, the whole world falls. If India can but keep her purity, her dignity, her lofty idealism in every department of life, amidst all-encircling weaknesses and degradations, then she may yet save the world by the example of a strength and a wisdom dedicated to the establishment of brotherhood among races, nations, faiths and individuals."

A COUNCIL OF GOODWILL

Trusting the wisdom of the man and woman in the street far, far more than he trusts the intellectual brilliance of the politician, the President declares:

"There is urgent need for men and women of vision, of sobriety, and of clear and unprejudiced minds, to gather together irrespective of nationalities, religions and party politics, to plan what the men and women in the street want—Peace and Contentment. . . ."

"The League of Nations [is] a step in the right direction. . . . But the League of Nations voices governments and statesmen, parties and politicians, far more than it voices the peoples of the world. It is a debating society, a chess-board, and shrewd and watchful players make calculated moves, their minds being torn between the exigencies of the situation, as it presents itself kaleidoscopically moment after moment and the uncertain humours and tempers of public opinion moulded by an interested press. . . ."

"Why cannot men and women of goodwill from all nations gather together in happy council to plan Justice for the individual, Justice for the nation, Justice for belief and opinion, Justice for true international relations, Justice for the weak, Justice for law and order—in a word Ordered Freedom, individual, national, religious and international?"

MY DUTY

Challenged by several Theosophists as to why he did not come out in downright denunciation of this, that and the other specific world-wrong, the President said:

"As at present advised. . . . I am clear that it is not my duty to give a lead one way or another," but rather "to perceive the good amidst the wrong, the light amidst the darkness, the truth

amidst what may seem to be overwhelming falsehood. . . . It is my duty to try to see The Society safely through a world upheaval which threatens to destroy so much that is civilized, and I am advised that I can best do this by sounding as strongly as I can the note of Universal Brotherhood in all its inclusiveness, remaining aloof from the clash of ignorances and hatreds, declaring, even at the risk of being misunderstood . . . that just as life is everywhere, so also is Truth. . . . Such seems to me to be my duty, even though I sometimes wish I could enter the fray and fight for causes, just as I have to stand firmly for certain eternal principles."

1937: THE CAMPAIGN FOR UNDERSTANDING

Urging here and now that "every Section of our Society, every Lodge and Branch, should be working hard to drive back the slime of war into its cesspool and to refresh the world in the life-giving waters of peace and understanding," the President inaugurates a Campaign for Understanding. "Mutual understanding and mutual appreciation are healing balm for the ills of the world, and I think I can for the moment render no better service in the name of Theosophy and of The Theosophical Society than to try to give occasion for these wherever possible."

The year 1937 was one of brooding and of that adjustment which always comes to the President when his body vitality is at a low ebb. Out of the brooding there emerged the ten leaflets that became the basis for the Campaign. The synopses published in the June 1937 THEOSOPHIST show:

1. *Plan of the Campaign*: "Our Campaign for Understanding brings to its fulfilment the powerful aid of the strength of Friendship, the splendour of Freedom, and the science of noble living—Theosophy."

2. *Towards a Golden Age*: "Our world is the Rainbow—the Good in many forms, the Beautiful in many forms, the True in many forms, the White Eternal Light in a myriad glorious colours."

3. *The Laws of Understanding*: "The first Law of Understanding is that in general the same hopes, sorrows, joys, troubles, fears encompass us all. The same Destiny beckons us. The same Love enfolds us. The same Justice educates us."

4. *Understanding—the Healer*: "When we misunderstand ourselves, then come the dangers of disease and destitution and loneliness, with all the bitterness and rebellious sense of futility which follow in the wake of these."

5. *Understanding—the Light-Bringer*: "He who would have understanding must seek where others do not seek, or perchance disdain to seek. He must find where others have failed to find. He must explore where others have explored in vain."

6. *Understanding Oneself*: "We understand what splendid powers we have, what fine opportunities are ours, what glorious certainties impel us irresistibly forward—through deaths, through darkness, through defeats, through dumb despair."

7. *Understanding—the Bridge between Races, Nations, Faiths*: "Each race, nation, faith is but an individual writ large, intensified a millionfold and

more. Each is a note in a simultaneous sounding of notes—sometimes discordant, but ever moving towards concord."

8. *Understanding—the Conqueror of Unhappiness*: "There is nothing more beautiful or more true than to have the power to make ourselves one with another—one with his limitations, with his weaknesses, with his fears, with his anxieties, with his foolishnesses, even with his defeats."

9. *Understanding as Balance*: "Understanding is balance. Misunderstanding is lack of balance. And the lack of balance so noticeable everywhere soon develops into physical, emotional or mental excess."

10. *Creative Understanding*: "Understanding must not be merely sympathetic and appreciative. It must also be creative. It must help actively to contribute towards the solution of Life's Problems and the clarification of Life's Purpose."

One of the vehicles for the Understanding Campaign which has been published continuously since the year 1937 is *The International Theosophical Year Book*, which through its National Surveys presents the highest motives animating the conduct of each nation and exists as "a refuge of appreciative understanding . . . a small oasis of appreciation in a desert of blame, of suspicion, distrust, hatred, righteous indignation, and the like."

STUDIES IN SYMBOLIC YOGA

Another fruit of the year of brooding and adjustment was the beginning in the autumn of 1937 of those studies in Symbolic Yoga which were later to be released as *The Lotus Fire*. Many

students both in the East and the West regard this book as one of the great revelations of truth for our century.

The Event of the Coronation of the King-Emperor and Queen-Empress of Britain was the occasion for a signal release of force which spread out in blessing over the whole world. In Adyar "it was as if the very air had become charged with blessings and vocal with the chantings of the Devas."

THE INDIAN SITUATION

With the advent of the inauguration of the new Constitution for India, the political situation in the Motherland became immensely preoccupying. "India is of moment to us all. India potently affects every country throughout the world"; and the President wonders whether the Congress, which for the last half-century and more had been entirely in the opposition, would now, given the opportunity, be able to turn itself to the work of building. He appeals to Indians and to the statesmen of all nations to adopt a Code of Honour in Politics in which Chivalry shall be the ruling note.

The years 1937 to 1941 have marked an ever-increasing preoccupation in the critical condition of Indian politics. In 1939, as President of the New India League, and as Editor of *Conscience*, the President in his individual capacity, not, of course, officially, went actively into the field to fight for the ideal of an Indo-British Commonwealth of the East and the West, which through the myopia of both British and Indian politicians was in danger of being lost to a world so sorely in need of this bulwark of world security and peace.

A WORLD AT WAR

In 1937 the exigencies of the growing world conflict demanded that the President, at least as an individual, abandon his personal neutrality, even as did his great predecessor—Annie Besant, Warrior. In the July and August Watch-Towers, he called to the Free States "to unite in support of great principles, to defend the oppressed, forbid war, and to join forces for peaceful prosperity within their territories. . . . A Confederation of Free States is essential to the guarding of the world against the advent of those Dark Ages which inevitably succeed weakness, luxury, licence, tyranny, injustice. . . . The world has not yet passed the stage of protection through force and even war. . . . I should therefore regard the first activities of the Confederation to be:

1. "To stop the Spanish fratricide. . . .
2. "To maintain a mobilization of Confederation forces against all aggressive action everywhere.
3. "To explore ways and means to bring about mutual material prosperity within the Federation, so as to give it strength and stability.
4. "To explore ways and means of redressing such injustices as may exist on account of maladjustments as the result of the Great War of 1914-18."

Then followed a strong statement that "the reign of the dictator is almost certain in the long run to prove disintegrative, however much it may do good while he is alive."

Clear-eyed the President sees that "the days of cataclysms are not yet

over . . . for . . . the world has to be purged of dangerous accumulations of wrong."

In the December 1937 THEOSOPHIST, the urge having grown stronger and stronger day by day, "and when it seems to me that I have the sanction of my elders," the President calls for Theosophists everywhere to arouse world opinion against the spirit of militarism wheresoever it manifests, and definitely names Italy, Germany and Japan as focuses "for the lawless tyranny of the few, and for spreading throughout the world the domination of might. . . . Even if for a time The Society may be shaken by the declaration I am now making, ever does The Society grow stronger the more its members seek to speak their honest and courteous word for the sake of Brotherhood. To this does the history of our Society bear abundant witness. On honesty, on courage, on one-pointedness for Brotherhood, The Society thrives."

From that memorable declaration onwards the President has called Theosophists to arms for the battle of righteousness against evil, even though two years elapsed before two great nations of the world—Britain and France—fought an outward fight. In this same December THEOSOPHIST of 1937 the President wrote:

"A world war exists. Here and there on the physical plane itself. Elsewhere in camouflage. But everywhere there is war, and doctors and surgeons are urgently needed. This is not a time to remain in mufti, but to put on the uniform of practical Theosophy and to go out into the field. The President

must do this no less than any other member. He has the right to do his bit in this world war. He has the duty.

"For these reasons have I dared to speak my truth, the best truth I know. I speak to heal and not to wound. I speak in reverence and not in contempt. I speak in the cause of Universal Brotherhood and not to promote discord. As I speak now to Italy and to Japan, I speak when the spirit moves me to my own country. . . ."

As was to be expected, this bold stand taken by the President caused the Italian Section to withdraw, though a band of faithful adherents—the majority of the Section—endeavoured to carry on until the effort was crushed by the Fascist authorities. The rest of the Theosophical world, with here and there an exception, expressed unequivocally the opinion that to the President, as to every other member, was, in his individual capacity, the privilege, even the duty, of giving a lead to the members in times of such world crisis.

In a short chronicle of events (page 242) are listed the highlights of each individual year. But, even as in 1937, we are still on the battlefield of a World Kurukshetra, in a din of conflict which threatens to, but will not, engulf civilization.

A CYCLE OF TRIUMPH

Our leader carries an Oriflamme of Victory:

"The New Cycle is a cycle of triumph, not of defeat. . . . It is only the pessimist who will see no dawning in the darkness. If there be death round about us, it is because that which has become dross is dying, and that

which is to be gold is clamouring for release into birth. Men and women of goodwill are more in numbers than at any other time in the history of the world. The youth of the world are seeking the good more than youth have ever sought before. The conscience of the world is more alert to right and to wrong than ever it has been before. And if the world be in distress it is because ignorance is at war with wisdom, selfishness is at war with sacrifice, might is at war with right, prejudice is at war with understanding. The ills of the old world are at war with the health of the new world. Death-throes mingle with Life-thrills.

"The pessimist looks at the death-throes. The optimist gazes upon the birth-throes of the new life, and knows that in but a short while, out of their present Crucifixion, the Resurrection of Peace and Goodwill will usher in the Ascension of a Golden Age . . .

"For times of conflict such as these are Theosophists born, and members of The Theosophical Society. We do not belong to ease but to effort. We belong to light and not to darkness. We belong to strength and not to weakness, to faith and not to fear. It is the very darkness that calls us, for we are messengers of the light . . .

"Throughout the evolution of each one of us there is running the steel thread of the soldier spirit. The nature of each one of us is to stand erect and steadfast on the rock of Right, let storms surge round us as they will. We are given the opportunity so to do in this life—an incarnation bedded in the midst of surging waves of darkness and of stress and strain. Theosophy is the

rock of our Right, the larger hope for the world . . . Soldiers as we are, we remain loyal both to our Right, and to its fructifying channel—faithful to the very end.

"We are thankful to be born in these times, for so are we able to carry on the traditions of our elders—themselves soldiers of the dawn, fire-pillars in the darkness shining forth on to the Way to Light. . .

"Thanks to them, and to H. P. Blavatsky, our charioteer, the fire of Theosophy sends forth flames and conflagrating sparks throughout the world, while The Theosophical Society, through its organization and individual membership, helps to make the world combustible. Today the fire leaps into flames and sparks as in days gone by, but otherwise. Today the life of The Theosophical Society is strong, though there might be a strength even greater were each one of us still more one-pointedly ardent for Theosophy and The Theosophical Society . . .

"Our traditions are of steadfast burning loyalty. May we hand on to those who shall come after us traditions no less pure and strong and fiery for the reason that we too have been faithful to the end . . .

"There are the Lords of the Fire, mighty Flames in its glowing immensity, Sons of the Fire of Glory with which our Elder Brother Venus blessed the world many millions of years ago.

"They are the Guardians of the Light which the Fire gives forth.

"They have released for the modern world the Light of Theosophy.

"Theirs is the gift of The Theosophical Society. In Them we live and grow. To Them we bow in grateful homage."

* * *

The true leader ever looks forward to the next Cycle while vigorously living in the present one. Even so does our President look forward to the building of a new world. Brooding over the world situation in Nandi Hills, Mysore, last year, when the flames of the world conflagration leaped high in western Europe, the President visioned the need for planning for a righteous Peace and lasting Reconstruction. Today as he fights in the field, he bends at the same time his every energy, harnessing the dynamic power of Theosophy and The Theosophical Society to the end of reconstructing, when the debris of the old is cleared away, a new, happier and more beautiful world.

THE PRESIDENT'S EMPHASIS AS SEEN BY THE MEMBERS

One of the tests of the accomplishment of a purpose in life is the effect that is produced on those with whom one comes into contact. Various members who have been intimately associated with the President's first term of activity were asked to name the word

or phrase that would epitomize his emphasis. The following are the spontaneous impressions given in the random order in which they were received:

Encouragement.

Activity—Work.

"Work Matters More."

Spreading Theosophy, as, for example, through leaflets, presidential letters, extensive publicity campaigns.

How to come nearer to the Elder Brethren.

Home Rule for India—bringing India and Britain together.

The Besant tradition: Youth, Art, Fire.

Understanding, to solve difficulties.

His outstanding impress has been vivid and dynamic. Always his emphasis on the main principles of Theosophy, and their application through Theosophical work.

The Importance of Theosophy.

"Together Differently."

He revolutionizes. His storms produce change which is life.

Revivification of Straight Theosophy as the Supreme Science of Happy Living.

Cheerfulness. The turning over of a new leaf.

Whole-heartedness—he puts the whole of himself into what he is doing.

Unity—he finds himself in everybody and everybody in himself.

Reconstruction for Adyar, India, The Theosophical Society as a whole: Power, Dynamism.

From clouds he draws fructifying rain. Kingship, Freedom, Truth, Universality, the Beautiful.

He is a flame of enthusiasm from which the flames of others are kindled.

He has given a spurt of great energy and enthusiasm. The Theosophical Society was asleep and he awakened it.

Principles rather than details, the ocean-source rather than the rivers.

Active defence of Right. He, as was his great predecessor, is "Warrior."

Understanding Brotherhood—Freedom and Friendship—Together Differently—Brotherhood matters more; all his slogans.

Insistence on Experience of One's own Truth.

Preoccupation with world affairs and the affairs of the World-Heart—India.

His power through brooding to become a channel for the life of our Elders.

He is a crusader from the land of the Present to the Glory of the Future.

HIGHLIGHTS OF THE PRESIDENT'S FIRST TERM OF OFFICE¹

(The whole Cycle: Keynote: Together Differently!)

1934

Key-note: Forward All!

21 June 1934, Dr. George S. Arundale was elected President of The Theosophical Society.

A hundred-day tour by the President and Rukmini Devi of Europe and America.

¹ The celebration of the great Theosophical Festivals and the Easter Conference at Adyar though omitted here are also highlights.

A visit of Dr. Rabindranath Tagore to Adyar.

The founding of the Theosophical Research Centre in London.

The inauguration of the Besant Scout Camping Centre at Adyar.

The opening of the Besant Theosophical School.

The introduction of the Seven-Year Plan by the President at Convention.

Books of the Year¹

Life! More Life!

Did Madame Blavatsky Forge the Mahatma Letters?

Abul Fazl and Akbar,

by C. Jinarājadāsa;

My Work as President of The Theosophical Society,

A Seven-Year Plan,

The Spirit of Youth,

by G. S. Arundale;

Ancient vs. Modern Scientific Socialism, by Bhagavan Das;

The Men beyond Mankind, by Fritz Kunz.

1935

Key-note: Freedom and Friendship.

A tour by Mr. Jinarājadāsa of Australia, Java, America, England and Europe, arriving back in Adyar in November.

A tour by the President and Rukmini Devi of Northern India.

The Silver Jubilee of the King-Emperor celebrated in Adyar.

The opening of the Adyar Post Office.

The dedication of the Garden of Remembrance, Adyar, on September 20.

The inauguration of the *Straight Theosophy* Campaign by Mrs. Barbara Sellon, Publicity Officer.

The formation of the European Federation of Young Theosophists.

The Diamond Jubilee Convention, 1,500 attending.

Subba Row Medal awarded to Dr. George S. Arundale.

Books of the Year¹

The trilogy: *You, Freedom and Friendship*, and *Gods in the Becoming*, by G. S. Arundale;

The Occult Teachings of the Christ, by Mrs. Josephine Ransom;

Old Diary Leaves, Vol. 6;

A Guide to Adyar, by Mary K. Neff;

Theosophy, by Annie Besant;

The Purpose of Theosophy, by Mrs. Sinnett;

New editions of *Dreams; Clairvoyance*, etc.

1936

Key-note: Beauty and Art, a new expression of Theosophy.

International Academy of the Arts [now Kalākshetra] inaugurated by Rukmini Devi during Diamond Jubilee Convention.

Adyar Library Association formed.

Rukmini Devi lays foundation-stone of International Headquarters of Young Theosophists at Adyar.

First number of *The International Theosophical Year Book*.

The President and Rukmini Devi tour Europe, presiding at

Fourth World Congress held at Geneva in Council Hall of League of Nations. A Summer School dedicated to Art and Beauty immediately followed the Congress.

Golden Jubilee of Adyar Library.

There is a Plan Campaign.

First Convention, Benares, since 1930.

Subba Row Medal awarded to Prof. J. Emile Marcault.

Books of the Year¹

The Web of the Universe, by E. L. Gardner;

Old Memories and Letters of Annie Besant, by Esther Bright;

The Philosophy of the Yoga Vasishta, by Dr. Atreya ;
Self-Realization through Yoga and Mysticism, by J. Ransom ;
Theosophy as Beauty, by Rukmini Devi and others.

1937

Key-note : Understanding.

Beautification of Adyar—concrete roads are laid throughout the Estate, the Headquarters Hall is renovated, the Muhammadan Mosque is built, the Liberal Catholic Chapel is rebuilt, the Youth International Headquarters is completed and dedicated.

Rukmini Devi lays the foundation-stone of the Weaving Factory of the International Arts Centre, which was opened by the Hon. V. V. Giri.

The South African Sections unite.

Theosophy is represented at the Paris International Exhibition.

Adyar celebrates the Coronation of King George VI and Queen Elizabeth.

The Ministers of the first Congress Government, Madras, were entertained at Adyar.

Mr. Jinarājadāsa returns to Adyar, 19th September, and on 31st December leaves as Presidential Travelling Agent for an extended tour in South America. The Colombian Section is chartered.

The *Understanding* Campaign.

In Autumn of 1937 the President commences his studies in Symbolic Yoga.

Books of the Year

Education for Happiness,

Booklets on Understanding, and a poem, *Understanding Godlike*, by G. S. Arundale ;

New edition of *The Masters and the Path* ;

The Evolution of Man, by J. Emile Marcault and Iwan A. Hawliczek ;

Meditations on the Occult Life, and *Destiny*, by G. Hodson ;

Saundarya Lahari, edited by Pandit Subrahmanya Sastry ;

Theosophical Socialism, by Rohit Mehta ;

Personal Memoirs of H. P. Blavatsky, by Mary K. Neff.

1938

Key-note : Venturesome Enterprise, or the Adventure of the Will.

The President, with Rukmini Devi, tours Europe and America, presiding at the Zagreb Conference. On tour the President gives a full outline of his new studies in Symbolic Yoga.

A portion of the Ashes of Dr. Besant was on May 17 ceremonially deposited in a Garden of Remembrance prepared at Huizen Centre.

A Better Citizenship Association was formed in America.

Through the Scottish Section, Theosophy was represented at the Empire Exhibition in Glasgow.

Mr. Jinarājadāsa spent the whole of 1938 in Europe and South and Central America.

A Workers' gathering at Huizen during the international crisis.

Convention at Benares. Adumbration of Besant Theosophical School, Benares.

Subba Row Medal awarded to Mrs. J. Ransom.

Books of the Year

Golden Jubilee celebration of the publication of *The Secret Doctrine* by the issuance of an Adyar Edition ;

Kundalini,

The Warrior Theosophist,

by G. S. Arundale ;

Where Theosophy and Science Meet, edited by D. D. Kanga, Vols. I, II ;

The New Humanity of Intuition, *Occult Investigations*,

A new and revised edition of *First Principles of Theosophy*,

by C. Jinarājadāsa ;

Theosophical Gleanings, by Hirendra Nath Datta ;

Vol. I of *The Besant Spirit* (a new compilation of the stirring writings of Annie Besant) ;

India's Living Traditions, compilation from Dr. Besant's writings ;

The Eternal Wisdom : A Theosophical Treasury of 1,000 quotations.

New editions of *A Study in Consciousness* (first Adyar edition), *The Chakras*, *What Theosophists Believe*, etc.

1939

Key-note : *Jai, Manave Jai*, Victory to the Manu ! A year of Tapas in a world of conflict.

An emphasis is made on the Besant Spirit with the production of a series of small volumes in which her writings reveal the Besant tradition. On Dr. Besant's birthday was published a revised and enlarged edition of her *Autobiography* with an extensive introduction by the President.

Adyar Groups were formed to strengthen Adyar.

Conscience, a fortnightly [now weekly] journal was inaugurated to stir the consciences of the world to unite as a World Conscience to oppose evil on every front.

A series of *Open Letters to Lodges*, the first ever written by a President

of The Theosophical Society to his brethren.

Theosophy Is the Next Step Campaign.

The opening of the Besant Theosophical School, Benares.

The founding by Mr. Jinarājadāsa of a new Theosophical Centre in London for work in the British Isles. Mr. Jinarājadāsa also visits America.

An Appeal to Temples, Mosques and Churches of India to help in the world crisis.

The formation of a New India League to work for a completely free India within an Indo-British Commonwealth of Free Nations.

Restoration of H.P.B.'s rooms at Adyar.

As Madras Provincial Chief Commissioner, work in Indian Scouting.

The publication on Vaisākh Day of *The Lotus Fire*.

Rukmini Devi dedicates her work for *Indian Cultural Renaissance* at the Temple of Natarāja in Chidambaram. Tours follow over South India from July to November.

The inauguration of a world-wide nightly meditation on various countries in danger, entitled "The Comradeship of the Peoples."

The Call to Theosophists everywhere to help a world at war.

The New India League actively enters the political field in October, contacting through a series of lectures and weekly meetings the Madras public.

The East Tamil Federation starts a No-Dues Plan.

Mme. Montessori holds her first Indian Teachers' Training Course in

Adyar, and Kalākshetra holds concurrently an Arts Course.

A Scout village held in Adyar in December.

Convention at Adyar: A Kurukshetra Convention, with an emphasis on appreciation and gladness. The Objects are challenged as to the possibility of their wider interpretation and expansion.

Subba Row Medal awarded to Prof. D. D. Kanga.

Books of the Year¹

The Lotus Fire,

A Guardian Wall of Will,

by G. S. Arundale;

The Besant Spirit, Vols. II, III, IV;

An Autobiography of Annie Besant, with a new introduction by G. S. Arundale, and biographical notes;

The Play of Consciousness, by E. L. Gardner;

Some Unrecognized Factors in Medicine, by some members of the Theosophical Research Centre, London;

Gem-Stones of the Seven Rays, by C. Nelson Stewart;

Theosophy Is the Next Step (22 booklets);

The Besant Spirit, Vol. V.

New editions of *The Ancient Wisdom* (first Adyar edition), *The Bhagavad-Gītā*, *Sanatana Dharma*, etc.

1940

Key-note: Bridge-Building.

Our Marching Orders: Adyar, Benares together; Straight Theosophy, Hindu-Muslim Unity.

Reception in Adyar to delegates of the Science Congress.

The presentation of *Bhishma* by Kalākshetra.

As a Political Creed for India the President sees:

1. Individual Dedication,
 2. Communal Solidarity,
 3. An Indian Constitution,
 4. Dominion Status,
 5. Preparedness for Dominion Status.
- Diamond Jubilee of the Blavatsky Lodge, Bombay.

Work in Scouting as Provincial Chief Commissioner of Madras.

Nandi Hills, Mysore State, a place of adjustment, and of planning for future work both in The Society and the Besant Theosophical School. A Peace and Reconstruction Department was decided upon by the President and later inaugurated when he returned to Adyar.

Meanwhile a Workers' Conference and Camp in Adyar.

The President and Rukmini Devi attended the Birthday Celebrations of His Highness the Maharaja of Mysore, and the President gave a war lecture and Rukmini Devi a dance recital in Bangalore.

A Victory Drive was inaugurated to make the Indian people Victory-conscious and the War committees conscious of the value of enlisting India's Soul-Force in the war effort.

The Clarion Call Series: The Noblest of America, of India, and among Theosophists speak their message to their fellows and to the world.

Celebration of the birthdays of the Queen of Holland and Mme. Montessori.

The Young Theosophist becomes **The Young Citizen**.

The Light of Asia given as a Radio production by Kalākshetra.

A Week of Remembrance at Adyar, 23rd to 30th October 1941.

A protest against Satyagraha on the one hand, and the severity of Jawaharlal Nehru's sentence on the other.

Tour of Northern India from 5 November 1940 to 28 January 1941—Bombay, Ahmedabad, Bikaner, Delhi, Benares, Allahabad, Calcutta, Kalimpong, Shantiniketan. Rukmini Devi's dance recitals acclaimed throughout the tour. In Bombay a New India League tea to prominent political leaders. War lectures in Bombay, Ahmedabad, Bikaner, Delhi, and a full programme of Theosophical lectures and talks to members in all centres visited.

Mr. Jinarājadāsa returns for the 1940 Convention in Benares.

Convention Key-note: *To Arms for Brotherhood!* but to arms with the spiritual weapons fashioned in the flaming force of the Love and the Justice of God!

Subba Row Medal awarded to Mr. E. L. Gardner.

Books of the Year (1940-41)¹

The Night Bell,

A Fragment of Autobiography,
Several Booklets,

by G. S. Arundale;

Collected Poems, by J. H. Cousins;

Annie Besant as Woman and as Leader, by Sri Prakasa;

Is and Is-to-Be,

The War and After,

by C. Jinarājadāsa;

Adyar, by leading Theosophists;

Human Nature, by Arthur Robson;

A Royal Romance, by James Arther;

¹ The Lists are not complete.

The Clarion Call Series—3 booklets;
The Besant Spirit, Vol. VI.

New editions of *The Voice of the Silence*, *The Bhagavad Gītā*, *Elementary Textbook* and *Advanced Textbook of Hindu Religion and Ethics*, *The Masters and the Path*, *Thought-Forms*, *The Smaller Buddhist Catechism*, *Gods in Exile*, etc.

1941

Key-note: Building a New World.

The President in the first part of the year was deeply preoccupied with the subject of *real* education and the framing of "An Eternal Time-Table of Education."

Rukmini Devi took over the active responsibility of the Besant Theosophical School.

Youth Day, 16th February—Madras young people visit Adyar.

The Madanapalle Theosophical College Silver Jubilee.

Completion of the Rishi Valley settlement.

Building the New World—Theme of the Easter Conference. The President asks that the whole of the Indian Section work to this end.

* * *
"The third period of The Society's Life—a period of recognition of the universality of Truth . . . May every colour of the rainbow clearly be expressed, with the result that a White Light becomes beautifully manifested in all its exquisite whiteness by very reason of its constituent colours."

—G.S.A.

CORRESPONDENCE

THE WILL TO MORE-NESS

A COPY of the November 1940 THEOSOPHIST (because of my article in it) has reached me only today—a long interval indeed! And I have read Miss Pinchin's article finding in it at long last a twin-melody to what I have for ten years been trying in many books to sing: "the will to more-ness."

In such modernized terms is Miss Pinchin now teaching what was at the heart of the message of Gautama Sakyamuni. Albeit no Buddhist has recognized this. Depreciated by long monastic teaching, the Buddhists have been taught rather the virtue of an ever-growing "less-ness"—the "putting off" far more than the making to become.

In Gautama's day the teaching of youth was the realizing: man *is* That. Gautama began by saying: Man as body and mind is *not* That since as they (with their limitations) he cannot say: I will to be God. He has to become That. The deva-message inspiring him to teach said: "Men are perishing, teach them and they will become."

Bad translating and monk-editing have hindered the very marrow here from being apprehended. But a striking illustration, quite overlooked, is that of Cavesin the Seeker who at every stage of progress won, said to his followers: "We're now all in a same; well, I'm for the More"; and taught a further—*anuttarim*. "Ask yourselves what further it is you have to do," is another refrain. "Make become the More," is another.

And in man as willing to become and not as static "being" we have the guarantee to ultimate consummation.

Alas! that we have dropped our strong Middle English term for "become"—the German *werden*.

I am probably very much older than Miss Pinchin, but if she feels moved to suggest anything we could "sing a duet about" in this matter, my hands are stretched out to her.

C. A. F. RHYS DAVIDS

THE KING OF BELGIUM

The letter from Mlle. Serge Brisy which you quoted in the October THEOSOPHIST touched me greatly, and I ask for the courtesy of a little space in the hope that in this way a reply may reach her.

I have given much thought and study to the case of King Leopold and am able to assure Mlle. Brisy, who may not yet have been able to learn it, that the first ill-informed reports of his behaviour have turned out to be complete misrepresentations. The new Belgian newspaper *Vers l'Avenir*, states this clearly:

"During hostilities the enemy stopped at nothing. After the capitulation false news sprang up in all quarters, so intrinsically mixed with truth that for some little time even those best informed could not see clearly. The enemy's game was to deceive the Belgians about the will of their King. The 'news' which the occupying power

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allowed to be disseminated was the belief that the King was working with the adversary to form a new State. This with the intention of persuading the Belgians that the fight was over.

"As a matter of fact, the Sovereign had signed no treaty, not even a military one. He is a voluntary Prisoner of War and desires to be treated as one, and, to avoid any misunderstanding, he receives no one. Only the Ambassador of the United States and the Archbishop of Malines have been able to approach him, the latter of whom immediately caused a Letter to be read in the Belgian Churches which answered the calumnies and accusations brought against the King. But if from loyalty the King-Prisoner refuses to speak, he shows by his attitude that the War continues."

So far he is holding up German plans for the future in Belgium and the Netherlands by consistent refusal to co-operate in any way with the enemy.

The Belgian Cabinet, at first condemnatory, have now affirmed their complete loyalty and fidelity. In a recent able defence, the Foreign Minister, M. Gutt, says: "It is today widely recognized that the total collapse of the French Armies in the South brought about the encirclement of the Belgian Army and made the surrender unavoidable. Documents showing that situation in an indisputable light have already been circulated."

I have had the privilege of examining these documents, one of which is the King's own memorandum, and another the report of the finding of three eminent legal advisers. They reveal, beside the inevitability of the surrender:

(1) That the King made no less than six attempts to acquaint the allied generals with his intentions besides sending daily communications to London; (2) That, torn between two conflicting loyalties, he took the harder way and voluntarily shared the fate of his army.

The real cause of tragedy can be put in a nutshell:

His government's fatal and obstinate policy of independence since 1937; and their unwise requirement that the Sovereign should also be the Army's Commander-in-Chief.

CHARLOTTE E. WOODS

DR. ARUNDALE AND PEACE PLANS

DEAR PRESIDENT,

It may appear strange that a detached member of the Blavatsky Lodge, T.S., should have the temerity to write to you and express disapproval of your policy—the policy which I take it is embodied in the seven points under the heading "Looking Forward" (*Theosophy in Australia*, page 2, Jan.-Feb. 1941). On the same page is the information that the Blavatsky Lodge [Sydney] approves of your general policy.

For approval by that Lodge to be mentioned it must surely have been a majority approval, whereas, though I have not spoken to or communicated with any other Theosophist on the subject, I am confidently certain that a very substantial minority are of the same mind as myself and will have nothing to do with sponsoring any form or semblance of external compulsion—economic, political, religious or other—preferring to remain true to God's own

good and wise scheme of things, in which the internal initiative of the individual is the only true guide to the attainment of any desired end.

To seek to impose a PLAN on any set of individuals, let alone the WHOLE WORLD, is to seek to establish yet another dictatorship, and in the case of the world a super-dictatorship—the very thing which the powers of evil have planned, having most successfully established minor dictatorship in Russia, Italy, Germany and other countries prior to the present war; and with the introduction of almost complete bureaucracy have achieved, to the extent of possibly 90 per cent, a practically similar state of affairs in England, Australia and other countries since the war commenced.

Were the super-dictatorship to come about it would mean the end of The Theosophical Society and all other institutions which are attempting to serve the world and help humanity towards that general enlightenment which will enable the peoples of the world, as free individuals, to so associate as to produce the conditions of security in freedom which all desire.

It is impossible to impose (IMPOSE) *freedom* on any individual—only the opposite can be imposed; freedom is an attribute of the Ego and only manifests when a number of Egos possess like attributes.

Much of what I would say is far better put by John Mitchell in a book entitled *Tax Bonds or Bondage and the Answer to Federal Union*.

I beg of you for the sake of The Society and the world to read the book with all the understanding at your com-

mand—not from the financial or economic point of view—but for the sake of the manner in which it throws such searching light on the danger of that ensnaring ideal, “Federal Union,” “A United States of Europe”—call it what one may—and the general fallacy of centralization of power to give freedom to the individual! The domination of the individual by the institution.

I pray that the Masters may work through you so that you will expose the danger and fallacy of centralization instead of sponsoring it.

N. S. KELLIE MCCALLUM

THE NEEDS OF THE SOCIETY

In the October THEOSOPHIST which I have just read you urge us to renewed efforts for the strengthening of Theosophy. This is a matter that lies very close to my own heart and the manner of that strengthening is a problem over which I have pondered long. You are emphatic in urging us to drop neutrality and along the same lines you want us to range ourselves on the side of Right and to oppose wrong everywhere. Inspired by your leadership some of us want to follow through and want to do it within our Theosophical groups or rather through them.

Here we are hindered by the fact that these groups or Lodges are not organized for purposes other than propaganda or study. The will to be active for causes on behalf of Right cannot express itself within the Lodge organization. We are left to flounder by ourselves or to go into the T. O. S. and leave our Lodge brethren for an

entirely different group. Meanwhile the Lodges continue to pursue their sleepy course, educating us in passivity as audiences for those who can lecture. Some of us who can lecture have come to the point where we no longer enjoy that position and feel that the Lodge programme of study, listen and talk has become stodgy and crystallized. We want to DO something—we want to become active on behalf of Right in any of the many causes that cry for assistance from such enlightened people as Theosophists should be.

Our Teachers have from the beginning urged us to be active on behalf of the helpless, the exploited and the oppressed. By such activity we become fulfilled as Theosophists. Study and teaching and lecturing are indispensable. But the circle is not complete without action. How valuable it would be to learn the lessons of action in our Lodge groups and to carry out the wisdom we acquire in co-operative activity on behalf of some worthy cause with our Lodge brethren.

What sort of action do we now have in some Lodges? Not joint efforts to support the side of Good against evil. Our work is in and for ourselves and we bend our efforts to build our Lodges, beautify our Lodges, attract attention to the lectures, bazaars and exhibitions of our Lodges. For action to be healthful it should be turned outwards toward some retarded area in the evolving universe. In the Sections the emphasis is sometimes on the side of self-development, also. As I see it the Sections should be concerned with helping the Lodges achieve the greatest effectiveness in their Lodge programmes

on behalf of Right. And also in that part of the programme that has to do with teaching, study and the propaganda of ideas. The cause of humanity should be the Section's concern and the Lodges are the means whereby the National Society achieves its purpose. Unhappily, we know that National Societies lose perspective and become concentrated on their own growth and importance.

It is so easy to reason that if we are to do our work we must be strong, and thus to rationalize undue expenditures for impressive buildings and all the other things that are obstacles rather than aids to our work for suffering humanity.

The matter of neutrality is one on which our thinking is not clear. Being somewhat intellectual people and somewhat peaceable, we hide behind a mistaken neutrality to keep from the rough contacts and healthy shocks that beset the man who is not afraid to be active in causes for Right against wrong. Yes, our foes will malign us, will jeopardize our jobs and our position in the society in which we live and may even injure us physically. So we find it expedient to be neutral.

Of course The Theosophical Society in its world-wide aspect must be neutral as a Society. But the members need not be, and even the leaders need not be, even though they mislead the unthinking masses to believe that the Causes for which they fight are the platform of The Society. And it is my contention that the Lodges need not be neutral. The action of a Lodge need not commit The Society and it is conceivable that Lodges might take opposite

sides of a public question. What is wrong in that? Nothing is wrong if we are developed to the point where we are not afraid of differences of opinion.

This would seem to be an elementary point in a group that is pledged to a belief in Universal Brotherhood. Surely by this time we realize that Brotherhood implies a sense of unity amidst the most divergent opinions. Most surprising is it to discover that in The Theosophical Society quite another conception of Brotherhood is current. Some of our oldest and most prominent members believe Brotherhood a state to be reached in some distant future and picture it as the point where we will all see the same thing in the same way! With that fundamental misconception what wonder is it that we shun differences of opinion and look upon their expression as "destructive to the harmony of the Lodge." The expression of differences is destructive to harmony only as long as there is not within the individual that sense of unity. And the suppression of differences, which passes itself off as "harmony" or "peacefulness" is negativity. The peace is that of a vacuum.

So long as our members feel that Brotherhood is in the future they will allow nothing to happen now to disturb them. We will be static as we are now for the most part. But Life abhors the vacuum that we create and a crisis occurs with all its attendant suffering. The crisis is only a symptom of our own need to be stirred into some semblance of life. There is one way to prevent recurrent crises. That is to create such a lively, active, benevolent Society that the forces which attack

inertia and passivity are not evoked. The individual member must be made to realize that Brotherhood rests with him alone. The illusion of the eventual disappearance of differences must be dispelled.

We say we must discourage controversial issues because they spoil "the harmony of our meetings." What they spoil is the illusion of similitude which passes for harmony. Controversial issues arouse thoughts and feelings that make us aware we are not yet brotherly and we struggle to achieve a group harmony by suppression.

It seems to follow that before we can take a definite stand for Right as you would have us we must be people who dare express ourselves and dare allow others the same privilege. This is full of danger unless we know what Brotherhood is and can feel it ourselves.

These are the needs of The Society as I see them:

1. An understanding of what Brotherhood really is and the removal of those false conceptions which prevent its fulfilment.

2. The ceasing of emphasis upon our own growth as Lodges, (or as individual Theosophists) and as National Societies; with renewed emphasis on work for the betterment of the communities in which we are.

3. A determination to work for the world about us in the areas where darkness lies most heavily.

4. Creation of the machinery for such work within Lodges so that members may participate for the uplift of their own communities in co-operative activity with their fellow-members in a definite programme.

—B.H.

BOOK REVIEWS

The Foundation of Motherhood is a very valuable contribution to the world by a specialist with over 20 years' experience in his subject, Cyril V. Pink, M.R.C.S., L.R.C.P., of the Stonefield Maternity Home, Blackheath, London.

He succeeds in taking the reader hand in hand, showing him what are the very foundations of Motherhood; the right mental attitude, side by side with the natural enjoyment of the wonderful thing that it is.

It unfortunately happens that most cases, either through faulty upbringing or faulty living, are hindered by some kind of fear, some moral or even economical inhibition. But from "The Outset," the title of the first chapter, Dr. Pink puts before us the positive right attitude towards Motherhood. He assures us that "fundamentally, pregnancy is a time of regeneration and refreshment." And with the aid of some examples to prove the point he goes on to say: "The natural power of improvement works with added power at this time." We begin to understand that the peculiar condition of woman when she is blessed with an added life, a life greater than what she was before when she stood alone, places her in a receptive state of mind above the usual, and makes her able to do and achieve greater things.

In the second chapter entitled "The Need for Reform," he writes: "Experience shows that any woman whose productive power is high enough to allow of conception can produce a healthy baby, provided she manages

her pregnancy in the right way." Our physician, philosopher and friend has by this time gained our confidence that he will show us the right way.

In the next three chapters he imparts to us a knowledge of right Diet, Exercise, and Rest and Sleep. The enthusiasm he arouses for reform in habits of living, and the inspiration he awakens in the possibilities of Motherhood if we will only work in harmony with Nature, would make any woman feel a secret wish to know Motherhood in its fullness, and would make any man feel in his heart a deep respect for Womanhood. But his invitation to reform in our habits of living, in matters of diet, exercise, clothing and sleep, is available to all, and the enlightenment he gives us with respect to details will prove of priceless value.

But as far as the treatment of the subject goes we are as yet only midway; from this point our interest is drawn to a biological view of the subject in the chapter on "The Stages of Development." After having given the layman or the mother-to-be a general grasp of the natural workings of nature, he then dispels the usual unfounded fears in the minds of most people by analysing, in the chapter, "Fables," the common superstitions and foolish beliefs. Next he treats of "The Prevention of the Common Ailments of Pregnancy"; and with a full knowledge of his patients and thinking abreast of the times, he realizes that his book would not be complete without a few words upon the

harmful effects of illegal operations, and even attempted abortions and frequently their irremediable effects upon the psychology of women.

In the chapter, "The Birth," he again deals with the essential fact that it is our attitude towards child-birth which must first be normal, before we can hope to attain normality in the actual birth itself. Fear gives pain, and pain gives fear; here we are confronted with a vicious circle. Dr. Pink helps us, parent, man or woman, to make an effort to root out fear. He says: "If all the stages of reproduction, courtship, marriage, intercourse, pregnancy, child-birth, lactation, and the care of the child, are introduced as normal stages in human life and integral parts of one great process, then the child will be equipped to make a success of each one of them. . . This divorce of the act of procreation from its normal setting in family life and the association of guilt which is bound to follow seems to be an important cause of abnormality in child-birth."

He next describes the process of the birth itself, explaining in every detail the natural reason for each ensuing phenomena; and gives valuable information upon the subject "If Baby Arrives before the Doctor and Nurse." The last chapter and by no means the least interesting, entitled "Anæsthetics," he devotes to the possibility of overcoming pain by right feeling and right attitude, although he by no means rejects the use of anæsthetics. In the Appendix some delectable Food Reform dishes are given and much information regarding preparations for the baby's layette and nursery requirements.

One realizes that throughout the book one is in touch with the mind of a man of deep understanding and rich experience, and this inevitably inspires one with confidence. —P. B.-C.

Bhagavad-Gītā: The Lord's Song.
Text in Devanagari and translation by Annie Besant.

The Theosophical Publishing House, Adyar, has brought out a new edition of this classic, this great translation of the most precious gem of Hinduism.

Hundreds of thousands of copies have been sent out into the world since Annie Besant dedicated the book to "all aspirants in East and West." Dr. Besant's wish, "in adding this translation to those already before the public, was to preserve the spirit of the original, especially in its deeply devotional tone, while at the same time giving an accurate translation, reflecting the strength and the terseness of the Sanskrit." And how many thousands of East and West, Theosophist and non-Theosophist, have appreciated this, and found the book even more.

The burden of the book is beautifully outlined by Dr. Besant herself in the Preface. (Dr. Besant's Forewords and Prefaces are among the best of her gifted writings).

The publisher explains in a note how the present new edition has been improved in details of form—the improvements being intended to make the book more readable and so more popular than ever before. The very low price of 4 annas (wrappers) just covers the cost. The book is also available in bindings of boards (8 as.), cloth (12 as.), silk (Re. 1). The size is 2½" × 4¼". —D.

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