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CONTENTS, JULY 1942

	PAGE
ON THE WATCH-TOWER. The Editor	247
WORLD RECONSTRUCTION THROUGH THEOSOPHY. Rohit Mehta	254
THE PULSE OF THE WORLD. F. J. W. Halsey	261
MORE BROTHERHOOD. J. Kruisheer	274
SECCIÓN ESPAÑOLA. Alfonso Tavera	279
SYMBOLIC MURALS IN DUBLIN. J. L. Davidge	283
UPWARD (<i>Poem</i>). Ellen Mary Ramsey	288
REMINISCENCES OF AN ĀSĀLA FESTIVAL. George S. Arundale	289
KARMA IN THE LIGHT OF SOME BASIC FACTS. Ernest Kirk	295
DEATH—ITS RIGHTFUL PLACE. A. H. Peron	301
BY THE NORTH ROAD TO HIMĀVAT (<i>Poem</i>). Kate Smith	303
NOTES ON THE CHALDEAN TEMPLE	304
THE STORY OF THE SOUL: III. IN THE MYSTERIES OF JESUS.	
Jean Delaire	309
CORRESPONDENCE	315
BOOK REVIEWS	320
A RUINED CHINESE PALACE (<i>Poem</i>). C. W. R.	323
SONNET. Mary Corringham	323
INTERNATIONAL DIRECTORY	325

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THE FOURTH OF JULY

No one for a moment supposes that the signing of the Peace Treaty is all that is necessary to secure Peace. Peace is not suppressed war, but a voluntary co-operation between Nations for their mutual welfare. Needless to say such a Peace is not to be accomplished in a day, or even perhaps in a century. But it has to come some time, if the word *evolution* means anything more than merely a speculative theory. . . .

It is America's great opportunity to come forward as the reconciler in the coming international Reconstruction; her position enables her to act without fear or favour, and her will to achieve it is still centred, with undiminished confidence, in her President. May the celebration of this the Nation's birthday remind her of the great tradition of peace-loving freedom she is now called on to apply.

ANNIE BESANT, 1919



ON THE WATCH-TOWER

BY THE EDITOR

IMPORTANT: These Notes represent the personal views of the writer, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. "The Theosophist" is the personal organ of the President, and has no official status whatever, save in so far as it may from time to time be used as a medium for the publication of official notifications. Each article, therefore, is also personal to the writer.

PEACE OFFENSIVE

WHAT a tremendous opportunity will come to us all who are members of The Theosophical Society, to spread our eternal science far and wide, and no less the spirit of our wonderful membership of The Society, when the war is over.

TO BEGIN NOW

There will have to be intensive and intense activity throughout Europe as soon as practicable when the war is over, when hostilities have ceased once and for all. All wounds must be healed with the least possible delay, and the spirit of Universal Brotherhood restored

to its rightful place throughout the Continent. We Theosophists must be the vanguard of this Brotherhood, as we were when the last great war ceased, and we must prepare now for what we shall have to do. On no account must we wait until the war is over to begin our planning. It is at this very moment that the General Secretary of the Federation of all National Societies in Europe must begin to prepare for his great Peace Offensive, and representative members of the various Sections must gather round him as his General Staff, for advice and for the execution of the work agreed upon. The advent of Peace will be all the easier if its

machinery is lubricated by the healing oil of Theosophy and of the Brotherhood of The Theosophical Society.

Even now the whole world is starving for Theosophy and for the healing strength of The Theosophical Society, but it can only get them with difficulty or in many cases not at all, since evil stands implacably in the way. When the war is over the world will need Theosophy and The Theosophical Society far more. The fever of war will have disappeared and the world will be left in a condition of utter weakness. Theosophy and The Theosophical Society will give it the strength it needs after the terrible illness through which it will have passed, and we must be ready with that strength in prescriptions suited to the needs of the different parts of the world body.

A GREAT REVIVAL OF SECTIONS

I think it may be possible for a general formula to be prescribed for the world as a whole. I think that a number of leading members of The Society might establish such a formula in very simple terms, and leave the general formula to be modified in accordance with local conditions. I am half wondering if the General Council of The Society might not be asked to frame a formula on behalf of The Society, without of course committing The Society to its official adop-

tion, though some of us, myself included, are wondering if the time may not have come for the Society officially to go a step further in the enunciation of a Platform of Brotherhood, of which our First Object would be its *raison d'être*. The matter needs careful thought, but I am inclined to think that such a platform might be constructed so as to gain the approval of the vast majority of our membership. Perhaps some of our Sections might feel inclined to experiment with the building of a platform.

I am certainly clear that every Section should from now be at work on plans for its own revival and for participation in any larger revival round it. Why should not each Section agree upon its own conception as to the terms of World Reconstruction? Could not these various conceptions provide a Greatest Common Measure of world-wide terms for World Reconstruction?

Could not the Sections of the United States and Canada, together with the Canadian Federation, formulate a common Declaration or Charter, as well as any individual Declarations or Charters that might be thought necessary? Then there are the Sections to the south of the United States. Could these collectively present us a Declaration or Charter, as well as individual documents appropriate to their national needs?

A GREAT CHINESE SECTION

And apart from Sectional work of this kind, or rather in addition to it, there must be very positive planning for the establishment of Sections where these do not already exist. We must "invade" China. We must penetrate further into Japan where there is, or at least has been, but one Lodge. I say we must "invade" China, for I take for granted that the end of the war will see restored to her all territories so far stolen from her under one pretext or another. This is one of the least of the rights due to her for having stood alone against Japan when many countries were afraid to do so—their fear even going to the length of helping Japan against her! Our Singapore and Hongkong Lodges must be Chinese Lodges and part of a great Chinese Section.

FINANCIAL HELP TO STRICKEN SECTIONS

Our resources must be strained to the utmost for the re-establishment of Sections which have practically been destroyed as the result of the occupation of their territories by enemy action. The Netherlands, Belgium, Denmark, Norway, Sweden, Finland, Poland, France, Austria, Hungary, Rumania, Bulgaria, Czechoslovakia, Yugoslavia and Greece must receive new life and strength. Italy and Germany and Spain must be vitalized with the power of Theosophy and with

the strength of the establishment of a Section of members of The Theosophical Society. I think that Poland needs most help, for she has suffered most. But every submerged Section must count upon The Society's eager help, and every effort must be made to draw Italy and Germany within the healing fold of our great movement.

Even if The Society has to begin almost again as regards its finances, having spent freely of all its resources to make once more Theosophy and The Theosophical Society a very living force throughout the world, there will be few, I am sure, to grudge the expenditure, for The Society's work can only be done by sacrifice, never by the display of an ever-increasing balance in the bank. It is far less important that we be financially sound than that we be morally sound. We must have enough money to liquidate our just liabilities and to some extent to provide for the future. But this apart, there will be urgent demands upon our financial resources when the war is over, which we shall have to meet if we are to remain a spiritual Society dedicated to the promotion of Universal Brotherhood.

I am hoping very soon to make some arrangements whereby all available members of the General Council will be able to consider what preparations and what allocations are to be made for ensuring

the rapid rehabilitation of every stricken Section and of those members who have suffered under the horrors of the war. *Our Brotherhood must begin at home.*

FREE SECTIONS MUST HELP

I suggest straightway that every General Secretary who is able to peruse these Watch-Tower Notes will take counsel with any governing body or bodies that there may be, and also with other prominent members of his Section, so as to consider what his Section is likely to be able to do in what must be a common effort. What help will his Section be able to give when the war is over? What views has his Section as to what will be best to do in order to strengthen The Society to play its increasingly important part in post-war Reconstruction?

I am thinking not merely of the nature of the Peace for which we all must work, or of the Reconstruction in which we must have our part, but specially of the ways and means we must employ to revivify The Society itself in all its parts. Of course, in some parts of the world there may be little to do, as, for example, in the southern Americas, which so far have been far less affected by the war than many other parts. I am hoping that we may have special help for The Society, when the time comes, from our fine Sections in the south-

ern Americas, as well as wise views on the nature of the Peace and Reconstruction.

EUROPE MUST BE HELPED

But in Europe there is an enormous work looming before us, and I hope I may be able to be in Europe when we foregather there to plan the utmost help to the largest numbers of our stricken Sections and brethren. I feel much in favour of the holding by every Section of a Convention to consider and decide upon the measures which should be taken to re-establish our Society in strength as soon as the war is over. Why should not all 1943 Conventions held by our Sections throughout the world have the rehabilitation of The Society as the subject for discussion, and for such conclusions as may seem desirable regarding the help each Section can give to make the rehabilitation as complete as possible? Each Section must also, of course, carefully consider its own necessary revitalization, for I think that no Section may dare to be satisfied in the new world with its ways in the old.

I have no doubt that the General Secretary of the European Federation of National Sections could circulate among all available Sections a suitable agenda for such discussion covering the main needs which will have to be satisfied. And the General Secretary

of the Netherlands will also be available to give some preliminary indication as the probable needs of his own Section. If each Section can obtain all possible information as to the kind of requirements which will have to be met when the war is over, the discussion at a Convention would be much more valuable.

A WORLD CONGRESS AND AREA CONGRESSES

We have also to consider the possibility of holding all over the world a number of Congresses to cover various areas, and also a World Congress.

Señor Tavera, the head of the Spanish Department at Headquarters, is going into the question of a Latin-American Congress in 1944, and I have written the following comment:

I think that the proposals Señor Tavera sets forth below with regard to the holding in 1944 of a Latin-American Congress are distinctly valuable. I have specially asked him to use the columns of *THE THEOSOPHIST* for their publication and for inviting views on them.

The holding of such a Congress is of course within the competence of the various Sections concerned, and no reference need be made to the General Council. But it may be well for the view of the General Council to be ascertained with

regard to the holding of an International World Congress of The Society as soon as practicable after the war. There must of course be no clash between the two Congresses, for each has its own great importance. If Señor Tavera feels that the Sections concerned in the holding of a Latin-American Congress are likely to support his proposals, he might himself address the members of the General Council, through the Recording Secretary, as to whether the time proposed for this Congress is likely in any way to clash with the holding of the World Congress which it is important shall take place as soon as travelling facilities allow of members to attend from all parts of the world. It occurs to me that the World Congress might possibly synchronize with the Latin-American Congress both as to time and as to place, if there is any likelihood of a reasonable number of members from all parts of the world being able to attend. This may be doubtful and it may be more practicable to hold the World Congress somewhere in the West, and in any case it has been suggested to me that the West will hardly have recovered by 1944 from the terrible devastations of the war to be able to hold a World Congress.

It is quite clear to me that there will have to be a gathering of the Sections of The Society in Europe as soon as possible, so that bridges

may be built between all Sections heretofore isolated one from another, and also that The Society's First Object may find practical expression in the war-tossed continent of Europe.

I am hoping, too, that both in Japan and China, when the war is over, Theosophy and The Theosophical Society may become very live movements. It is such movements as ours and such Truth as ours which are needed to heal all wounds and once more enthrone Universal Brotherhood in its rightful place.

I expect we shall have to hold a number of Congresses subsidiary to any World Congress for the purpose of dealing with ways and means of spreading Theosophy and The Theosophical Society in various areas.

In the meantime, as I have already said, I welcome most heartily Señor Tavera's proposals and hope they will have very favourable consideration on the part of the Sections concerned.

SEÑOR TAVERA'S PROPOSALS

My suggestions for the celebration of the 25th year, the SILVER JUBILEE of the Argentina, Chile and Brazil Sections, founded in 1919, and to be celebrated in 1944, are as follows:

1. Adyar should recommend a Latin-American Congress, which shall take place at Rio de Janeiro in November 1944, Brazil being for various reasons the right place.

2. Adyar shall send a Delegate; if by that time the war is over perhaps Dr. Arundale or Mr. Jinarājadāsa can go there.

3. Adyar will award the Subba Row Gold Medal to the best Theosophical book presented there by any one of the members of The Theosophical Society. The book shall be published by the Congress.

4. Adyar shall subscribe a sum as a nucleus for a fund which will be raised among the Theosophists of those countries for the expenses of the Congress.

5. The Congress shall give a medal for the best Leaflet as propaganda presented there, and shall have it printed, 100,000 copies, to be distributed free.

6. The Congress shall give also a special prize or medals,

(a) For the best work on Education in the light of Theosophy.

(b) On World Reconstruction.

(c) On Vegetarianism.

(d) On Prevention of the Blood spectacles, as Boxing, Bull-fighting and Cock-fighting.

(e) On Advantages of Cremation.

(f) On the best way for a better understanding and intercourse among the Latin-American Theosophists.

(g) On Prevention of cruelty to animals.

(h) On Mystic Star, Liberal Catholic Church and Co-Masonry.

7. The best of these shall be printed by the Congress, on the recommendation of the Committee. Also that from the date 1944 on, those countries should have a Congress every five years and each time in a different country.

I sincerely hope that, if these ideas are found right, they will be promptly

studied by the countries concerned, as it is desirable to have enough time to prepare the work of all the Sections which must be represented on said Congress.

A. T. G.

A ROUND TABLE

But, of course, all plans must depend upon the time fixed for the cessation of hostilities. Travelling will be extremely difficult, not to say costly, for a long period after the war is officially over, and it will only be possible to travel comparatively short distances. But I envisage a coming together of representatives of our Sections in Europe for a Theosophical Round Table Conference on the planning of Theosophical work under the changed conditions: this to be the first step towards the reconditioning of our Society and towards its adjustment to the needs of the new world. I think such a Round Table should be held in Switzerland if the Swiss Section permits, for the atmosphere there will be more suitable than anywhere else. And the sooner such a Conference can take place after the cessation of hostilities the better will it be for the undertaking of the new work which will open before us.

THE NEXT INDIAN CONVENTION

The next Convention of the Indian Section is due to take place

in Benares in December of this year, and I hope it may be possible for this Convention to spend some time in considering what our Indian members have to do both to vivify their own Section and to help the stricken members and Sections in the war-ridden areas of the world. If the General Secretary is already intending to make this the key-note of the ensuing Indian Section Convention he will probably circularize his membership as to the agenda for a profitable discussion. In the meantime the Executive Committee of The Society will meet in due course to consider the same problem and to submit proposals to the General Council.

We must be ready both with plans to help all Sections and members in need, to strengthen our own individual Sections for the great drive in our respective countries which must be made when the war is over and we have the opportunity to draw very close to our fellow-citizens the practical inspiration of Theosophy and the unifying power of The Theosophical Society, and to be ready, too, with a well-considered outline of activity for Peace and Reconstruction in the light of Theosophy.

Georges Arundale

WORLD-RECONSTRUCTION THROUGH THEOSOPHY

BY ROHIT MEHTA

Recording Secretary, The Theosophical Society, Adyar

A LIVING ISSUE

THE Second World War of the twentieth century has made the question of World Reconstruction a living issue. Thinking men and women throughout the world are today convinced that after the war the world cannot relapse into the same conditions of existence as prevailed before the present conflagration. Human civilization will have to undergo fundamental changes in all departments of life, if peace and happiness, individually and socially, are to reign supreme. The World War which has spread to practically all the countries of the world is bound to generate forces that can be, and ought to be, utilized for the building up of a new civilization. We always think of wars in terms of destruction; we hardly realize that a human cry for Reconstruction is always at the root of all great wars. The present World War is only a precursor of a great human civilization that is awaiting its emergence on the world-stage. The night is always darkest before the dawn, and the dark night of the world today is but the herald of a New Dawn.

Unfortunately in the storm and stress of the war we forget the fundamental issues involved in the present crisis. Winning the war, no doubt, is of prime importance—more than anything else at the present time. But in spite of this urgent preoccupation, we cannot afford to lose sight of the work that lies ahead of us after the war. Victory in this war is but a means and not an end in itself—it is a means to the creation of a New World Order. The dangers in the present world-situation are: either, being sick of the war, people will clamour for a speedy end of the conflict and the conclusion of a hasty peace, or the cause of winning the war will dominate our minds so much that we shall not keep ourselves in readiness for the ushering in of a new civilization after the war. As Theosophists we must guard humanity against these two pitfalls so that the greatest advantage may be taken of the present crisis, the first of its kind in human history.

A CLEAR CONCEPTION NEEDED

In order to evolve a really sound plan of the New World Order, one

must have a clear conception of the present crisis, the deeper causes that have contributed to the utter breakdown of our present civilization. A mere superficial study of the present crisis will not take us very far. The ordinary student of world-history believes that the present struggle is due to inherent weakness in our political structures, or to the existence of mutually opposing economic classes, or to the failure of the League of Nations. And so the remedy he suggests is based on certain political and economic theories. He feels that a proper political or economic adjustment of social forces would usher in an era of peace and happiness. It is true that political and economic factors have very largely contributed to the creation of the present world-situation, and that political and economic adjustments are needed for the building up of a new civilization, but these will only mean surface adjustments and will leave the fundamental issues untouched. It is here that the contribution of Theosophy to World Reconstruction comes in.

The growth and development of human civilization as understood by the world today leaves certain important factors out of its consideration. Human civilization is looked upon as an offshoot of economic or social forces. It is studied entirely from the standpoint of external institutions. The

story of human civilization, as written even by the best of our modern writers and thinkers, describes only the growth of political, economic or social organizations. No effort is made to go behind these institutional developments. What is the driving power behind organizational changes? Without understanding such deeper questions, the story of human civilization must remain an enigma, a purposeless activity on the part of human beings. It is this lack of a deeper understanding that makes a man run after detailed schemes and institutional changes as a cure for human ills. No doubt, schemes of reconstruction and readjustment in all our institutions are necessary, but by themselves they will not inaugurate a new era of human happiness. All schemes, however perfect, are but forms and outer shells, and without the indwelling urge or power, they are lifeless. And so behind the growth of political, economic, social and educational institutions one must see the unfoldment of this human life, for then only the story of human civilization becomes intelligent.

THEOSOPHY CLARIFIES

The contribution of Theosophy towards the understanding of human civilization is unique. It says that the unfoldment of the powers of human consciousness is the driving factor in the process of the rise

and fall of human civilizations. According to this, human consciousness is the foundation, while political, economic, social, religious and educational institutions are only superstructures of human civilization. The change in these institutions is due to a change in the level of human consciousness. Human beings are engaged, consciously or unconsciously, in the task of unfolding the latent powers of their consciousness. The story of human evolution is the story of externalizing that which is latent in man. This spiritual process is reflected in human institutions, in religion, politics, economics, industry, art, etc. The level of human consciousness is the spiritual relationship of the human being with the outer, objective world. This relationship is changing constantly because human beings in the process of evolution rise to higher and higher levels of consciousness. Human reaction to life changes with a change in the level of consciousness. Political, economic, religious, social, educational institutions of an age are but particular reactions of human beings to the outer world, their especial ways of looking at life. And so outer institutions of life have their emanation in the levels of human consciousness. It should not, however, be forgotten that outer institutions in their turn also affect the unfolding process of human consciousness—the constant

interaction between the subject and the object is a fact in nature. But however much these institutions may affect the unfolding process of human consciousness, still the deciding factor is consciousness, for unless there is a change in the level of consciousness, *i.e.*, a change in the reaction to life, no fundamental changes in human institutions will be possible. This also means that a mere institutional change, unpreceded by the unfoldment of a new level of consciousness, will not last and will have to be artificially maintained. According to this the technique of ushering in a new civilization is to strengthen the unfolding faculties of human consciousness and at the same time to establish new human institutions to suit this new faculty of consciousness. It really means that unless human beings are given new ways of looking at the world, unless their attitudes are changed, unless their reactions to life emanate from a new focus, lasting changes in human civilization cannot be brought about.

Now, when we look at the present crisis from this fundamentally new standpoint, we are forced to the conclusion that the cause of the present situation has to be sought not in outer institutions so much as in the changed relationship between human consciousness and the objective world—in the new reaction to life which human

beings have discovered. Our problem today is to understand the hiatus that has been caused in this relationship. We see a material breakdown everywhere, but more fundamental than that is the philosophical breakdown that has overtaken human life today. The old ways of looking at life are no longer applicable to humanity, new approaches have not yet been discovered. The result is, the old order is crumbling because it has ceased to be the expression of the human consciousness at its present level. The new level of consciousness is pressing upon humanity, seeking unfoldment, but is yet powerless to create its own forms. This is truly a transition stage in the history of the world. A new spiritual impetus is needed in order that the new faculty of human consciousness may spring forth ready to forge new vehicles of expression.

The giving of this new spiritual impetus to humanity is the task of Theosophy. Schemes of World Reconstruction are already too many in the world. They can be improved upon considerably. But the fundamental task of a Theosophist is not so much to give detailed schemes of Reconstruction to the world. There are "experts" in the world who can do it much better than most of us. But these "experts" have not the understanding of the unfoldment of a new faculty

of human consciousness. They can draw up fine plans—which is useful and essential—but they cannot give a new attitude of life to the people, a new way of looking at the world to humanity, a new valuation of life to individuals and nations. This is our work as Theosophists, to give a new attitude to the people, to provide a new channel for the unfolding of a higher faculty of human consciousness.

A CHANGE IN CONSCIOUSNESS

The present stage of humanity, in terms of consciousness, is at the level of the mind. This is indeed a mind-civilization. The powers of the higher mind, expressed through the synthetic faculty, are in the process of unfoldment. Human reaction to life is today from the standpoint of the mind. But as we study the signs of the time, as we look at certain trends and behaviours in human beings, we find that a new outlook is beginning to influence the synthetic faculty of the mind. Something is entering into human consciousness which has brought about a different human reaction to the objective world. The rigid institutions of the mind are crumbling down. The systems of life evolved by the mind are gradually being discarded. The power of Intuition, which is trickling down into the domain of the mind, has widened the horizon of human beings. It is true that

humanity cannot today completely discard the mental reaction to life. Mind will continue for a long time to rule human consciousness. But a new factor—the factor known as Intuition—has begun to influence the mind. Humanity is still very far from experiencing Pure Intuition, but a reflection of Intuition in the mental life of human beings is becoming more and more perceptible. The problems of human civilization have become acute very largely because of the influence of this new aspect of human consciousness. The influence of Intuition on the human mind has opened out new avenues of life to human beings. It has made them look at life from a new angle. But this influence is still powerless to forge new vehicles of expression. It has made people discontented about present-day institutions and organizations, but has not created new modes of expression. New institutions will have to be created to suit the requirements of the new outlook dawning upon human consciousness. And so our task today is twofold, firstly, to lead the human mind to an ever-increasing contact with Intuition and, secondly, to direct human energies to the building up of a new civilization through which the new human faculty can function.

Now the whole philosophy, known as Theosophy, teaches one to look at life from the standpoint of Intuition. It is essentially an intuit-

tive philosophy, for it emphasizes the unity of life far more than anything else. And so the new world after the war will be in great need of the message of Theosophy. Without a philosophical impetus of this nature the new civilization cannot be properly built up. Once a clear philosophical conception is given, the task of creating new institutions will be easy. Fundamentally, our work is to give a new philosophy of life to the people, so that on the basis of this philosophy a new civilization may be constructed. This philosophical impetus must be towards the end of enlarging the horizon of human mind so that it can reflect more and more the light of Intuition.

NEW PRINCIPLES FOR THE NEW ORDER

There are three great truths in Theosophical teachings which need to be applied for the emergence of the new civilization. It is on the understanding of these three truths about Man, Nature and Reality that the foundations of the New Order will be well and truly laid. It will be the work of Theosophists to draw the attention of the people to these three truths, which can serve as guiding principles for the Reconstruction of the world.

First, the Theosophical conception of man should be understood if mankind is to be properly organized. That man is not a political

or economic or social animal, but that he is fundamentally a spiritual being, has to be grasped. During the last twenty-five years and more, psychology and psycho-analysis have made many researches in human mind. The complexity of human personality is baffling modern understanding. That the outer man is only a small fragment of the real man is being increasingly recognized. Our educational systems have undergone great changes because of a new conception of the child, which educationists all the world over are beginning to accept. But still this understanding of man is incomplete, and far from the great scientific conception about the constitution of man given by Theosophy. In order that proper education may be given to the citizens of tomorrow, the truth propounded by Theosophy about the Constitution of Man should be understood by the people. In all the fields of life this truth will have to be applied so that human institutions stand for the "whole man" in the coming civilization, instead of for "a fragment of man" as is the case today. True understanding of the nature and constitution of man should be the first cornerstone of the new civilization.

But man does not live alone, he lives in the world. And so the second truth of Theosophy to be understood is the process of world-evolution. Is the evolution of hu-

manity guided by chance? Is the whole world a fortuitous concourse of atoms, or is there a purpose, a plan, behind the outer phenomena of life? Advanced scientific thinkers of the world recognize the existence of Design in Nature—but they have not been able to unravel the purpose behind this Design. Furthermore their conceptions of Design do not include human evolution. While the scientist of today sees in stars and in the heavens, in bird and beast, a pattern woven by Nature, he does not perceive a plan in the rise and fall of human civilizations. The existence of a plan and a purpose in all realms of Nature is a thought which only Theosophy gives to the modern world. The working out of Nature's purpose through the evolution of human race and through the destinies of Nations is an idea which has yet to be understood by the leaders of humanity. But on the understanding of this and on its application depend the soundness of our coming civilization. Our political, economic, social and educational institutions should be so modified that they answer the requirements of the Plan, as we know it, however imperfectly. We must have a human civilization which is much more planned and purposeful, for then only will it lead to happiness and peace. The next step in human evolution, in various departments of life, is the thought which

Theosophy must give to the world which is now in the throes of a fundamental Reconstruction.

But man, although he lives, moves and has his being in the world, all the time clamours for a greater Reality which he does not perceive, but towards which he is constantly attracted. It is this search for Reality which drives humanity to higher and higher stages of evolution. Religion is supposed to guide humanity's path towards this Reality. But organized religion as it exists today has failed to give this direction. It is not interested in man's independent search for Reality. It flourishes on the spiritual slavery which human beings can offer to it. The new civilization without a new religious drive will be a body without a soul. Man must be inspired to take to new spiritual adventures, for only then will humanity have a real motive power for progress. Theosophy can give a wonderful contribution in this direction by its teaching of the Laws of Spiritual Evolution or the perfecting of man. The civilization of Intuition should be essentially a spiritual civiliza-

tion. Mind always thinks in terms of Laws. It has discovered in modern times laws of physical life. Now its scope has to be expanded by a scientific teaching regarding the Reign of Law prevailing in non-physical worlds. The teaching about the Laws of Spiritual Evolution will give a new religious impetus to the world and will strengthen the foundations of the New Civilization.

Thus the knowledge about man as an individual, man as evolving in the world, and man as engaged in the great process of perfecting himself, will supply the necessary philosophical background for the coming civilization. It will give a new direction to the remodelling of our political, economic, religious, educational and social institutions. It will help in the unfoldment of latent faculties in man and will reorganize the world on a more spiritual basis. Dr. Besant has said: "To understand man is to understand God"; by giving this new understanding about man and his evolution, we shall bring the world nearer to God's Plan, and closer to His Purpose.

True and continued contentment is his who sees penetrating through the "Is" some gleams of the "Is-to-be." He may appear as the most miserable of mortals as the world looks at him; nevertheless he holds in his hand the Pearl of Great Price.

—C. JINARĀJADĀSA

Reconstruction

THE PULSE OF THE WORLD

BY F. J. W. HALSEY

NOTHING is more striking than the universal interest taken in Reconstruction. Men and women of every race, caste, creed and colour are coming to a unanimous conclusion that the world of the future must somehow be a different world, a better world—that a New World Order must take the place of the old.

In the Peace and Reconstruction Department at Adyar, where we have been receiving contributions from all over the world from famous men and women and, through a cuttings service arranged by the English Section, from "Everyman,"—the ordinary man in his home—we have found nothing more remarkable or more promising than to note the amount of room which is being given to the subject in the papers, magazines and journals. Not only in the big important papers which statesmen and well-informed people read, but also in the innumerable little local papers, of interest mainly to the district, village or suburb they serve, column upon column is devoted to a record of the almost countless ideals and plans which people put forward in

an attempt to find the key which will open the door into that New Order which a new urge is driving them to find.

THE PSYCHOLOGICAL NECESSITY

When one comes to consider the circumstances under which this reconstructive urge is coming to insistent birth, it will be seen that the mind of man is here but following an urgent psychological and spiritual necessity. Our foundation in Divine Reality implies the necessity for the constant return of the spirit of man to what is the only true and abiding Reality, namely, eternal Divine Bliss and Happiness. The normal, healthy mind of man does not, and cannot, dwell in unhappiness, tragedy, disaster. Those that do so become the morbid, unhealthy, unbalanced ones that only too often finally come to our asylums and institutions. When a friend meets death we do not dwell on the circumstances of his accident or illness. Confronted with the tragedy, the mind immediately draws back, goes into reverse, and calls up a picture of him at his living best, his cheery

laugh, his affectionate smile, his quick sure movements boating or playing tennis, the performance of some little happy labour in the home. The mind does not dwell on the lacerated limbs, the suffering body, the burning ghat or the cemetery, unless it be, with some types, the short bridge to the enhanced life of a more vivid heaven world. So it is with civilization today.

Being unable however to look back with any great amount of satisfaction on the immediate past of civilization, being unable for the sake of its own sanity to dwell in the tragedy and horror of the present, humanity finds relief and escape, and a reasonable goal, in a future which will embody all its dreams and ideals of happiness and bliss, which unconsciously but intuitively it knows to be its only true reality.

INDIVIDUALIZATION

Amongst all the trends that reveal themselves to the finger tentatively laid on the pulse of "Mr. Everyman," who makes up the world, none is more intensely hopeful or exciting to witness than the change that has come over the conception which describes the bulk of the people belonging to a nation, or realized to be our fellow-human inhabitants of this our globe. Referred to since ancient Greek and Roman times as "the masses," an

undefined, rather amorphous entity to whom the more favoured and intellectual classes contemptuously threw a sop of "bread and circusses" from time to time to keep them quiet and manageable—these same "masses" have now during the last few decades quite definitely taken a new place in the national consciousness as *the people*. From occupying a place in the national, and in the world consciousness, little higher than that of an animal group-soul, "the masses" have now, almost suddenly, "individualized" and become "the people," an entity for whose welfare *the nation is responsible, towards* whom it recognizes definite duties, *to* whom it accords its own special place in the nation-family, *from* whom it accepts with gratitude contributions towards the general national welfare. The nation-child has at last individualized.

The Truth which Christianity came 2,000 years ago to proclaim, the value of the individual, is at last dawning as a reality on the consciousness of mankind. The "group-soul" has taken birth as the individual.

THE NEW BROTHERHOOD: SHALL WE FORGET?

So wonderful is the discovery of this new miracle, so widespread the implications which follow in its wake, so happy the equality which it confers, so astonishing the companionship which it has awakened,

that the world cannot immediately grasp all it implies, nor that it has come to stay. I notice an urgency in many utterances as if the speakers and writers fear that so rare and precious a phenomenon, discovered in the darkest reaches of the night of turmoil and tragedy, may fade away in the more revealing light of morning, in the glare of noonday Victory. "Extend the principles of comradeship and brotherliness, which are being forced upon us by the war, *now*, not after the war," they cry. "For *now* we are all of us, miner and millionaire, willing to have revolutionary changes; but *then*, when maybe we are tired, it will perhaps be too late."

"Now, while our hearts are stirred to act like one," "together we must face the evil forces in society that are waiting and planning" to draw mankind back to its former level of selfishness and separativeness.

Now! is the constant cry with agonized urgency behind it from those who are sensitive to the adumbrated Beauty and Bliss that is dawning upon the world—"Do it now, or perhaps it will be too late. And if it is too late, we shall have lost our last chance of freedom." There is a *flash of infinite vision* in that despairing cry—the vision that only Universal Brotherhood, with all its multitude of duties as well as its multifarious privileges, *can confer true freedom*.

"No one can govern England again," said Mr. Churchill in August 1941, "who forgets the people. . . . They saved England. . . ."

"The Government desires a better life for the people," wrote J. H. Hofmeyr, a leading figure in South African politics in *The Star* in September 1941, "and when we say *the people*, we mean the whole people, not just one section, but *all* sections of the people." For without this there can be "no social justice." As long ago as 1935 it was said at the International Labour Organization Conference: "The modern world must choose. It can either have peace based on social justice, or it must have war. . . ." "God speed the day," it was recently said in the United States of America, "when the greatness of nations may be measured . . . by their ability and their disposition to render service—service to humanity and the world."

RELIGION AND EDUCATION: CHARACTER: THE FOUNDATION STONES OF THE NEW ORDER

As a natural corollary to the discovery of the value of the individual composing the people, there comes a new impetus to give that individual his rightful place in society. In order that he may fill that place to the best advantage both to himself and the community, he must be aided to obtain a proper perspective of his place on this

planet in the Universe. This is supplied by the great religions, and the means whereby he will be enabled to carry out the implications of the rights and privileges which these convey are to be found in true education. No wonder, then, that the claims of both Religion and Education are being put forward with increasing vigour and vision.

That religion can open up a new approach to World Understanding has been pointed out by Professor R. H. Tawney, when speaking at the Manchester Masaryk Society in June 1941; it has also been emphasized by a host of others. He would have Religion reinstated in the educational curriculum for every section of the population, whether Christian or non-Christian, each according to their own faith. "We have seen to what a hell a *Godless* despairing world can take us," underlines Mr. Priestley.

Leaders of the Churches gathered in Conferences and Councils have everywhere passed resolutions similar to that of the Free Church Federal Council in April 1941: "That this Congress being more deeply convinced than ever of the importance of efficient religious instruction in all the schools of the country reaffirms . . . and, in particular, emphasizes the urgent need that simple worship and religious instruction . . . should be extended to every school. . . ."

To the Five Points drawn up by H. H. the Pope, which included "Development of universal love," and which were endorsed by the Church of England, the Free Church Federal Council and religious bodies throughout the world, were added another five points by the leaders named above, one of which was: "The sense of a divine vocation must be restored to man's daily work." Dr. Nicholas Murray Butler says emphatically: "If ever this world is to have perpetual peace, we must have a *Community of Principles*. . . ."

How can there be "a development of universal love," "a community of principles," a "sense of divine vocation," "a change of heart," as the Bishop of Pretoria declared was necessary, if the inspiration is not to come from that one universal and unanimous source of all wisdom, the Great White Lodge, from whence were sent out all the religious teachings which have since been so perverted, abused and misunderstood in the world of men, but whose flaming and purifying inspiration is still available in the fundamental teachings of all great faiths.

More and more are the thinkers of the world coming to the perception that the faiths of the world are but the differing approaches to only one Religion of Righteousness; and that any education which ignores the deep foundations laid by

all true religion—"mercy, justice, kindness, human sympathy, and understanding, the things that lie deepest in our religion and our outlook on life," as Field-Marshal Smuts has said—can only build a civilization which must sink in the shifting, dangerous and cruel sands of selfishness and impermanence.

WHAT IS A HUMAN BEING?

"What is a human being?" is a question that is more and more being pondered as a result of the catastrophic crisis of these times. "Just a body? or more than a body—with psyche and soul? If the latter," they say, as did the Editor of *Main Currents*, "then we are on the wrong tracks in much else besides economics."

And so many western thinkers, realizing that mankind is sick unto death for want of a synthesizing solidarity, is utterly disillusioned with the superficial and temporary prescriptions of materialism, are once more pointing back to the Wisdom of the East, the Hindu Psychology-Yoga as they call it, which puts spirit before flesh, humanity before race, and eternity before the ephemeral.

Man is once more being recognized as composed of more than his mere outer body, as being a wholeness comprising Soul and Spirit as well, and this spiritual outlook is considered so important in some

sections of the community that it has been proposed that when a Council of Federated Nations shall have been established, (as many in some form or other think to be inevitable), there shall also be a Council of Federated Churches, a Parliament of Religions, a Second Chamber, to watch the proceedings of the legislative and administrative body, to scrutinize, and if needful, to propose legislation so that it may be consistent with the highest principles of mankind, all the great religions being given equal status of importance.

EDUCATION

Education has always been the bridge between one age and the next, and it is now widely recognized that education must be one of the inevitable bridges between the old order that is passing away with such cataclysmic convulsions and the New Order that is to herald in a new level of human consciousness expressing itself in greater reverence, comradeship and compassion.

Everywhere there is stirring a *new ideal in education* both in the quality of its understanding, and the scope of its application.

Equality of educational opportunity is an almost unanimous demand, though *The Schoolmaster*, reporting a conference of teachers, is careful to point out that this does *not* mean the *same kind* of education for the *same length* of

time *for all* children, but that each child shall have such an education as is necessary to develop to the full all the potentialities of which he or she is possessed. This, it points out, demands a very fluid organization capable of being adjusted to each child, instead of, as at the present time, each child having to adjust itself to a system.

The implications of the tenet of equal educational opportunity for all have widespread economic repercussions such as :

1. General economic security ;
2. Efficient and scientifically balanced nourishment ;
3. A preventive medical service open to all ;
4. Healthy emotional development ;
5. School facilities apart from all considerations of finance or status ;
6. Properly trained and remunerated teachers.

GIVE YOUTH A CHANCE

Besides the fact that there is this widespread demand for a much more prolonged period of popular education from which every section of the population could profit to the limit of his capabilities, there is also beginning to arise a widespread questioning why there should not be a break for a certain definite period between High School and University stages in education, during which Youth could be required to perform some labour for

the good of the community, periods during which Youth could be trained to work for the economic reconstruction of the world, just as now Youth is being trained in the Defensive Services for the defence of the nations against the evils of aggression. A well-known writer in *The Spectator*, in September last, holds that the Peace which will follow must still be a war—an intensive war against ignorance, indifference, selfishness, systems of governments and economic evils, and one in which Youth will still have to take a decisive part.

"Only the *Young* know what the New Age is about," these people say. "With the old, Youth-talk is mostly lip-service. Give Youth a real chance!"

Cannot the love and the devotion which have saved the land from the enemy in war, still be utilized in Peace-time to make it the happiest and most beautiful home the people have yet had? Can Youth not save the country again from far more insidious evils, from far more insistent wrongs? And they would like Youth to be represented in the Councils of the Nations, *as* Youth, *by* Youth, as already Youth is represented in Russia, whenever their interests and position are discussed.

Although we may not at all agree with the methods employed in Germany and Italy, at least we must concede that they have been thoroughly alive to the importance of

the place that Youth occupies in the State and in life. Their abuse of a sacred trust, which should have been carried out as protection and guidance, does not lessen the value of the object-lessons they have provided in demonstrating the vital part which Youth, organized and disciplined, can play in the life of a Nation.

WOMEN'S EXPANDING SPHERE

Women too will play an increasingly important part in the councils of the nations, a part they have well earned by their heroic participation in the nations' war efforts. A year ago an *Inter-American Commission of Women* in a 3-day Conference recommended that competent women should be appointed as official delegates to all Pan-American Conferences whatever the subject under discussion. There is no doubt but that popular opinion will require the inclusion also of women in the Peace Councils of the Nations.

ECONOMIC FREEDOM AND SECURITY

It is in the fields of economics and politics that the most unanimous demands come for a complete reform and reconstruction, though there are almost as many plans and formulæ as there are parties and sections of public opinion.

The dwindling size of the world with the expanding of traffic facilities and the constant perfecting

of speed mechanisms is drawing all the human family and all the differing nations into such close contact that isolation of any one of them has become impossible, and *interdependence* is an inevitable result.

Charters that are tentatively being drawn up no longer therefore profess to bring Utopia to any one nation or people in particular, but recognize that their recommendations must be available to all mankind alike, and aim at proclaiming all men's inalienable right to a certain minimum standard of living. There is a widespread feeling that after the war the gross inequality of living, as is at present prevalent both as between individuals and as between nations, must be put an end to, that a more equal distribution of the world's goods must be available to every one alike, and every nation must have the right of access to the world's raw materials.

Freedom from want, and freedom from fear of want, are both desirable goals mentioned in the Atlantic Charter drawn up by President Roosevelt and Mr. Churchill last August, and these have been mentioned by many other eminent people as one of the pre-requisites of the New Age.

Security of Living is the unanimous demand of all the world, and an infinite variety of schemes and projects have been drawn up by

clever thinkers which aim at bringing this about. There is the Belamy Scheme, the Douglas Credit Scheme, the Co-operative State Scheme, the Prestonia Martin Scheme, the Townsend Plan, the Abolish Poverty Plan, and innumerable others which are the straws showing which way the wind of more-brotherly-thinking is blowing.

Many of these plans incorporate the thought already mentioned that the vitality, enthusiasm and strength of Youth shall in some way be made to serve the Peace-time needs of mankind, as they are now serving so splendidly and unselfishly the war-time needs of the world.

INTERNATIONAL ECONOMICS

In the same way as international control of some sort is being envisaged in the political field, so also do economists envisage a world-control over a world-wide economic system, which will arrange just terms covering prices, credit, barter, commerce, exchange and communication which affect the peoples of more than one nation, and will thus be able to counteract the evils of famine, catastrophe or habitual shortage as they may occur anywhere in the world.

They envisage world-banking, world-trade, world-coinage, world-industry, world-postage, a world-regulation of immigration and emi-

gration, and a world-regulation and equalization of employment and leisure.

Utilizing the highest ideals of the human consciousness of today, they are formulating plans which will develop and crystallize that urgent *sense of interdependence* with which the war is endowing the nations, and which is acting as a forcing-house upon that still so undeveloped plant of fellowship and brotherhood. The exigencies of an unprecedented crisis in humanity's life and very existence are forcing not only deeds of unequalled brutality, but are also unfolding blooms of kindness, brotherliness, helpfulness and sacrifice in a profusion never yet so universally encountered. The old, old question: "Am I my brother's keeper?" is at last *beginning* to be answered with that sense of responsibility which a true comprehension of the Brotherhood of life instils.

Alas! the still wider comprehension of a brotherhood of *all* Life is not yet evident on a wide scale, and while the world's heart is beginning to pulse with the throbs of brotherly love for Man, there is still little indication that there is any understanding of an equal responsibility towards the younger kingdoms of our planet comprising the animal world, not to speak of the plants and minerals.

Yet, until the daily and hourly unspeakable cruelties to all animal

creation are abated, there can be no health or peace, or even cessation of strife in any other kingdom, and *all other plans must inevitably be less than successful* because of these as yet uncharted rocks in the Goodwill Channel of the World.

THE INTERNATIONAL POLITICAL FIELD

The mammoth spectacle of millions of men and women locked in deadly international world-warfare has brought to the forefront of all human thinking the conviction that this *must not* occur again, and that only an international authority will be able to deal with so vast and intricate a problem. It is therefore that the theme of Federation is everywhere woven into all plans for a future world. Many different types of Federation are under consideration by as many different types of minds, but the urgent and absolute necessity for Federation of some sort is unequivocally acknowledged by all. That this implies the abrogation of the absolute sovereignty of all States is an inevitable corollary. For international peace, law and order, an economic stability and the regulation and equalization of equitable employment and adequate leisure are only possible if *one only* supreme international authority has *full and the only-sovereign power* to enforce the will to righteousness, which will be the considered opinion of the wisest and greatest minds and hearts rep-

resenting *all the nations and races* of the earth.

FEDERATION PLANS

The most widely known of these Federation Plans is perhaps that written down by Clarence Streit in his two books, *Union Now* and *Union with Britain Now*, advocating a Federal Union of which the British Commonwealth of Nations and the United States shall be the foundations.

It rather seems as if this is already coming about. Were not a Joint Canadian-American Defence Board and Supply Board created even eighteen months ago? And very shortly afterwards Britain leased to the United States important air and naval bases from Newfoundland down to British Guiana. Only recently Mr. Churchill spoke in Washington to a cheering Senate. Would it not be logical if this close collaboration were to blossom out into a future full-fledged Confederation? Mr. Churchill is a mighty champion of co-operation between the British Commonwealth and the United States, and has gone so far as to say that if "co-operation between the Empire and the United States were to fail, the Empire might hew its way through. . . But the chance of setting the March of Mankind clearly and surely along the high roads of human progress would be lost and might never return." His

recent actions show that he is working for that end with all the power at his command.

This conception of *one Anglo-American Nation* as the basis of a world federation has also been worked out by Professor George Catlin in his book of that title, but there are many other regional federations suggested, such as that suggesting a Federation of European States and Northern Asia, one of all the American States, one of the Southern Hemisphere including Africa, India, S. Asia and Australasia, European States, N. European States, Latin European States, etc.

We have seen what has already happened to bring America and Britain together; no less can we see how the Pan-American Union, with its Declaration of Lima, signed in 1938, is developing into an American League of Nations, brought into ever closer co-operation through the threat and aggression of the totalitarian States.

Finally, it is hoped that all such regional federations should again unite into one great Confederation of all the world. Only such a Confederation would have powers to implement the necessary decisions securing peace and disarmament for all the world, a World Police Force to keep order, a World Army, Navy and Air Force to nip aggression in the bud, a World Court of Justice, etc.

One such plan suggests that after a disarmament carried out both by the Axis and the Allies, the world's armaments shall be collected into three huge dumps situated in Switzerland, China and Southern California, guarded by a World Legion, and that the Defence Forces of any regional Federation shall be staffed by officers belonging to another regional Federation, while Naval and Air Bases also shall be three—in China, Europe and the Americas.

Other people advocate that the League of Nations, reconstructed, shall be the Paramount Power, its main purposes already being declared as promoting "international co-operation to achieve international peace and security."

The International Labour organization also comes in for a great deal of consideration as a future agency for the establishment of the New Order in the world. Its structure has considerable similarity to that of the League of Nations, and its recommendations and decisions are recognized as authoritative both in East and West. One very important difference is that, while the League Assembly is composed only of representatives of Governments, the Annual General Conference of the I.L.O. includes among the four representatives from each member-State one representative each *from the organized workers and*

employers as well as two Government delegates to represent the interests of the general public.

Whatever may be the plans that are being submitted for consideration, there seems to be one basic principle behind all of them—international co-operation and equal opportunity for all nations as well as for all individuals. Hitherto international planning has been quite absent, but it is coming now under the stress of war and is bringing about a closer unification of the political world as well.

Whereas up to the present purely material considerations have held the place of first importance, these are now being relegated to a background, against which *moral ideals* stand out sharply and definitely and *hold first place*.

SCIENCE AND ITS RESPONSIBILITIES

Everywhere the rights of the people and the duties and responsibilities of those in power to provide these rights are being stressed, and this enhanced moral outlook is reflected in the attitude of scientists towards their inventions. The appalling application of science towards destructive means as demonstrated in this war has given mankind and scientists in particular "furiously to think," so that a new sense of responsibility is growing. It indicates that in the future scientists will be more careful in indiscriminately letting loose upon

the world secrets which should only be wielded by those whose moral sense is sufficiently developed not to use them to the hurt of their fellow-beings. Some advocate secrecy within the scientific fraternity, others that *international* dissemination would counteract any advantage to any particular State.

THE SAVING CULT OF BEAUTY

It is the same everywhere. In every field the conscience of mankind is quickening under the stress and forcing pace of war. The few voices which in the past have been crying out in a wilderness of ugly city districts, or against the desecrating defilement of Nature's beauty spots are now being supported by a swelling sound of protest that the obliterated bombed districts *must not* again be rebuilt with such soul-destroying mediocrity, ugliness, and lack of vision and imagination.

A body of builders and architects are postulating the right of every man and woman to beautiful and healthful surroundings. Reports from various parts of the world, embodying many schools of architectural thought, yet all show a surprising unanimity for ensuring the suitability of buildings to their functions, a decent standard of housing, and the wide distribution of new services for every kind of public amenity. They insist, too, that village-planning is as necessary

as city-planning, and that large reservations of natural parks, forests, seashores and green belts should make both town and village beautiful and healthful.

In general the place of art in life is beginning to be realized more than ever before, no longer as a luxury for the wealthy, but even more as a necessity for the poor.

Through people's concerts and theatres, people's art exhibitions, people's parks, is beauty being brought closer to the lives of the people, at last to take its part in the shaping of character and capability.

ACTION IS NEEDED

Thus merely touched upon, is evolution hastening to its appointed end. Separatism is dying; a new Buddhic consciousness is heralding in the birth of the new sub-race. We have a long way yet to go before it can be said that we are truly working for the greatest good of the greatest number. A wide cynicism with words and plans is springing up. *Everywhere action is demanded now.*

MUST IT TAKE A WAR?

Must it ever take a war for our consciousness to be so quickened? Must it take another war in the next generation to bring to flower the buds of brotherhood that are showing now?

For decades, and in many cases for centuries, have forward-thinking people looked out upon the world around them, and seeing the sordid misery of the masses, have said: "If only. . . .!"

If only we could take those anæmic little slum children out into the sunshine and fresh air of the countryside. . . .

If only we could give proper medical attention to the mothers and the babies. . . .

If only we could provide scientific meals for the workers. . . .

If only we could give to every family a clean and beautiful house and garden. . . .

If only there was enough money to replace the household goods of those poor families who have lost their all in a fire or other catastrophe. . . .

If only a decent minimum standard of living could be guaranteed to all . . . congenial employment . . . security for old age and ill-health. . . .

If only. . . .

WAR'S ANSWER

And now the war is answering most of these questions.

Hundreds of thousands of children and mothers have been evacuated from reeking slums into the wide open countryside, there to unlearn a great deal and to learn even more. Camp schools, products of the war, have come to stay, and

are already having a marked influence not only upon the physique of the children but upon the whole trend of education. It has made it more realistic and practical, linking it more closely with the life of the nation, and where a deterioration of educational standards had been feared, they have proved to have become surprisingly better.

The propaganda for a scientific diet which became so necessary in order to conserve limited food-supplies has improved the health of the nation to an almost unheard of extent. Factories and mines employing thousands of workers are now supplying properly balanced meals in order to economize both food and fuel and time. Workers in Britain are now receiving first consideration, and for the first time in history it is now easier for the miner or worker to get the food he needs than it is for the mere millionaire. In Britain, now, whenever a commodity is scarce the man who needs it most gets it first—the practical application of Dr. Besant's principle—to *each according to his need*.

And this same principle is now supplying bombed-out families with a complete and new set of furniture to remake their home and enable them to "carry on."

Must it always take a war in order to bring the ideal into the realm of the practical?

The answer is: *Yes, unless . . . and until.* . . .

Unless mankind takes to heart the grim spectacle now before its eyes as the result of centuries of selfish action;

Until mankind stops snatching at *outside* reforms and schemes and plans;

Until mankind is ready to begin by reforming *himself* from *within*, by bringing the practice of the brotherhood of all life to bear upon every relationship in every plane of consciousness every minute of every day.

Only when the true attributes of brotherhood, namely, Reverence, Comradeship and Compassion, inform his every day and his every way, will the dreams of mankind become realities, and will war be abolished. This the world is dimly and distantly beginning to realize. *Thence* all these schemes and plans which are bridges between the old world and the new.

And we who are Theosophists, let us remember our high mission as pioneers of humanity, let us discriminate wisely between the gold and the glitter, and let us throw ourselves selflessly into the task of getting those bridges built which will at last enable humanity to cross the river of darkness into that land of the dawning where the struggle with darkness will be replaced by the adventure of happy Reconstruction.

MORE BROTHERHOOD

BY J. KRUISHEER

EVERYWHERE, nowadays, we hear so very much about a necessary Reconstruction and different kinds of New Orders that perhaps it might be not quite inopportune to ask ourselves, as Fellows of The Theosophical Society, the question whether The Society does not need some kind of revitalization or reconstruction as well. Apparently, there seems to be some kind of a relation and connection—and consequently a mutual reaction—between events and happenings in the world at large and the life of The Theosophical Society—its activity. If this be true—as, indeed, I believe it is the case—then we may expect that the same desirability of a general survey which can be noticed everywhere in regard to world-affairs, will prove to exist for our Society also.

Encouraged by the recent publication by our President, *Conversations with Dr. Besant*, in one of which conversations our President-Mother declared that "The Society needs a thorough overhauling if it is to become once more the instrument the Masters need," I propose

to make an attempt however weak towards such a survey of our work, trying to discover perhaps something which needs more attention and eventually a cure. It is only on the basis of one's own experiences that such an enterprise can be undertaken; perhaps others with other experiences might find other desiderata.

At its present junction of the roads, the one need of humanity, generally recognized everywhere and in all quarters, is proclaimed to be Brotherhood! This is exactly the *one great principle* which is the very life of our Society; but is it really understood in all these quarters what it means? Here, some doubt seems justified. However, in this fact we rightly may find another indication of the truth and reality of this mutual relationship existing between the world-events and the actual status of our Society.

The remarkable fact is that we are forced to the diagnosis that both—World and The Society—are undeniably suffering from the same kind of disease and lack of vitality, namely, a lack of Brotherliness

and Friendship. Surely, if indeed there is something the matter with The Society's vitality, the cause of such deterioration cannot but be that the life-stream it needs for its existence—Brotherliness—is not sufficiently provided. The decline of vitality which The Society shows can have no other cause than a decline of Brotherhood, its very life itself.

Now, this is pure theory, one might say. Perhaps; for me it is not just that only. If we look around us in The Society—that is, in the Lodges—we cannot fail to see that the life of most of them has declined in a most deplorable measure. And this is the case all over the world with but very few exceptions. It therefore has to do with *The Society as a whole*, and also with Lodge-activity, the way in which the Lodges work, that is, *how they live!* . . .

The chief aim of all efforts of Lodge-work everywhere is to propagate certain ideas, a certain set of theories, called Theosophy, often but half-understood, sometimes even misunderstood. Lectures, classes, library, etc., all activity (that is life) is organized with the presupposed object of publicity or propaganda. And if anything is done for the members, it is again "study-classes." Certainly, all this is absolutely necessary; we cannot afford to slacken down in our efforts to bring the Wisdom to

the world. But if the indispensable vitality and enthusiasm are absent our labours are of very little avail. We see that everywhere.

In all this intellectual effort, I ask: "What about Brotherhood? Where does our First Object come in with our Lodge-work?" It is not even being mentioned, remains far out of focus of Lodge-executives; and of Sectional executives too. They have too many other more important matters to attend to. Yet, the promotion of our First Object is the paramount duty of The Society, one would say, and consequently also that of the Lodges. Much more than being an institution for intellectual teaching, the Lodges should provide the means for the practical exercise of brotherliness, *a school* where members are being trained in the difficult art of *how to live Theosophy*, that is, how to live in a brotherly way.

Brotherly life is the need of the world; do we really find it and actually alive in our Lodges? How can we then hope even to do a trifle of good for the promotion of Brotherhood, while definitely neglecting it in our Lodge-proceedings? All of us have recognized the First Object to be imperative for membership, and yet—it seems strange, but is undeniably true—there is nothing whatever in the life-activity of the Lodges even to

hint at the slightest consideration of its actual application. And often it is not only a negative absence, but worse. I think that nobody, who for some length of time has had to do with Lodge-management, will deny that here is ample room for improvement.

Man cannot change himself at once, not even a F. T. S. can do so; it needs time and above all exercise and effort, constant effort. It seems to me that it should be regarded to be one of the most urgently needed activities of a Lodge, to provide the means and opportunity for its members of being trained in mutual intercourse and relationship in the art of Brotherhood and Friendship—*growth of the Buddhist principle*. That should come first in Lodge-work; all the rest is but the means to that supreme goal, in the same way as our Second and Third Objects can be seen to serve as a means to support and strengthen the due observation of the First.

Because of the Lodge-organization being based upon democratic lines, the limitations of democracy, results of its being applied wrongly, show themselves in the life of the Lodges also. I believe that this is one of the causes which often hover at the background of difficulties and frictions—signs that there is lack of Friendship. For many people nowadays, democracy in practice has become a counting of heads.

What the majority wants is right, and every minority—often a nuisance indeed—has to subject itself and its opinions or convictions. If the vote has been cast, the thing has been settled, and no further notice or consideration of that minority's point of view needs to be taken.

From the standpoint of Brotherhood, this is a great mistake, often carrying disastrous results with it. For such a minority the thing is not and cannot be settled, and for the welfare of the whole of the Lodge it really should not. The minority remains entitled to have the right to be heard; the majority should see to it that the minority is never oppressed. (How shall we ever be able to give a lead in post-war differences to be solved, if we have not learned to do so in the Lodge?) In the end the minority even might—and often does—prove to have had the right insight; wisdom is not always on the side of the greatest number. No differences of opinion should ever be allowed to interfere with brotherly Friendship between members, whatever they are, whatever their peculiarities.

I would like this to be considered as a very practical urgency, not as a theory or wishful Utopian thinking. *The Lodge a training-school for Friendship*. The whole organization of the Lodge, all its proceedings, should be calculated to

serve this aim and object—the conscious, definite *training of Buddhist Love and Wisdom*. Differences should be detected by the Lodge-officials and utilized, solved as soon as possible in the light of our knowledge of thought-power; antagonisms should not be given time or opportunity to arise. Lodges too often are just an exact copy of life in the world; what then is their use? They should be after the pursuit of Wisdom instead of solely after that of knowledge. The latter cannot be missed indeed, but the former is our real and Supreme Purpose.

I wonder how many Lodges all over the world have been started by the splitting off from already existing ones! Although, of course, there are always acceptable reasons, mainly arguments brought forward to be in the interests of the furthering of Theosophy in new circles or in a new way, there very often lie other reasons hidden behind them, minority difference one of them. I am very much in doubt whether this habit of splitting up of existing Lodges, is really advantageous to the real interests of our Society and of Union by Brotherhood. It cannot be in the interests of the members concerned either.

The necessity to form a new Lodge where there already exists one, is in itself a sign that there is something amiss with Union or Brotherhood—the Buddhist princi-

ple. Members of The Theosophical Society have to learn that they at least must bring themselves to cooperate with whomsoever they are brought together by Karma. Otherwise, how will they possibly be capable of promoting Brotherhood and Union elsewhere?

Only in a very big metropolis it may be really necessary to have a small number of Lodges working separately, but these are exceptions. Generally it will be much better to have one good Lodge of somewhat impressive importance than a number of competitive smaller ones. The public very soon discovers rivalry, that is, a lack of the very principle we stand for.

There is another aspect of Brotherhood in which The Society as a whole and in general has failed, has neglected to stand openly in defence of its First Object when such was most sorely needed. If The Society is a living organism—as many of us believe it to be—then, as all individuals, she is subject to the Law of Karma. Consequently, if she fails to neglect her most exalted Object, she cannot escape the karmic results of that omission—decrease of vitality. At a time when the world most urgently needed a lead to defend itself against the attacks of anti-brotherhood and evil, we were afraid to break our neutrality!

Ever since 1933, and even long before, it was clearly evident that

an organized attack on Brotherhood—and evidently also directed against Theosophy and The Theosophical Society—was growing and gradually drawing more and more people within the sphere of its vicious propaganda. What have we done to counteract the coming cataclysm? We have been hiding behind “neutrality.” Only one Section, as far as I know, regionally at least tried to stem the rising tide by issuing a “Declaration of Brotherhood”—and not without result. In that case the declaration was also meant to give an urgently needed lead to wavering membership, because increasing numbers became more or less inclined towards that anti-brotherhood movement, unaware of what the real issue was. This single effort had some success (both external and internal), but of course had not the slightest influence internationally.

Now, let us not miss our next opportunity also. In our periodicals we again and again, repeatedly, read that Theosophy and Theosophy alone can bring the solution, that *we* must bring the saving message to suffering humanity. Can such a thing be done by inaction? What are we *doing*, actually doing to take that lead into our hands? If we do not very soon awaken from our present lethargy and paralysis, we shall miss our best chance (possibly the last one)

once more. Are we still afraid to take responsibilities? Why then talk so much about it? But we need not be afraid now, openly to pronounce what we understand Brotherhood to be, to give the explanation for a practical application of the one remedy which humanity itself has already discovered *but cannot understand*. It is our bounden duty *as a Society* publicly to announce that we stand for Brotherhood everywhere, and *also against* all trespasses violating it. No more sophisms to escape our evident duty of the very moment—*now!*

After the terrible shocks and devastation the world and humanity have now endured, it will be of no avail to proceed complacently with our so-called activities and theories as before; it is of no use to proclaim the very highest ideals and Truths by words alone, without showing in practical deeds that we are prepared to live up to them, even, if necessary, at the risk of difficulties or an eventual loss of membership. (Does anyone believe that this terrible clash will not cost us a great number of members?) Words alone will not do, they will do less now than at any other time, and most of us still live too much in words and theories alone.

Up till now we have been satisfied with our wonderful system of truths, the glorious teaching which

Theosophy brings. But we can only carry the message of that Truth into the world of today by openly and publicly pronouncing *how* Brotherhood is to be applied in practical cases. In the clash of interests which certainly and inevitably is bound to come after hostilities have ceased, the one thing, I believe, the world will need and if procured will gratefully accept, is a clear, unwavering, impartial lead in all such cases where the right application of Brotherhood comes in.

In cases where there is doubt—and as a matter of fact in the formerly mentioned cases as well—the course to be taken should be one

of advice and help, less to support one of the parties, more to bring them together in order to try to find a way out together. Practical application of Brotherhood. Is not this, on a larger scale, the same thing I recommend to be exercised and cultivated in Lodge-work?

We *can* do all this, if only we are no longer haunted by the idea of so-called neutrality, if only we are no longer afraid to denounce, if need be, where undoubtedly Brotherhood is being transgressed, if only we are really convinced of the value of THEOSOPHY and of the reality of the POWERS behind The Society.

SECCIÓN ESPAÑOLA

PRIMER CONGRESO LATINO-AMERICANO DE TEOSOFIA

COMO resultado de un sinnúmero de cartas, de países Sur Americanos, dirigidas al Presidente de la Sociedad, Dr. Arundale, y en las cuales solicitan sugerencias para la celebración del 25 aniversario de la fundación de la Secciones Nacionales de Argentina, Chile y Brasil, que tendrá lugar el año de 1944. El Presidente tuvo a bien aprobar las sugerencias que más adelante se enumeran.

El Presidente cree muy conveniente la reunión de un Congreso de las naciones Latino-Americanas, lo que pro-

bablemente dará lugar a que sea en ese Hemisferio donde se reúna el Primer Congreso Internacional de la Post-Guerra.

También, el Presidente desearía que el Congreso tuviera lugar en la ciudad de Río de Janeiro, por ser éste lugar el más apropiado ESPIRITUALMENTE, los teósofos más avanzados conocen muy bien las razones por las cuales se prefiere ese Centro, para una reunión de esta índole.

En Adyar hay un gran interés por conocer el parecer de las Secciones y las decisiones a que lleguen, pues ha despertado mucho entusiasmo la idea de un Primer Congreso Latino-Americano

y posiblemente un Congreso Mundial Teosófico.

En consecuencia, ruego atentamente a TODOS los Secretarios de las Secciones Nacionales y en especial a los de la Argentina, Chile y Brasil, tengan la bondad de comunicarnos su opinión respecto del proyectado Congreso, para obrar en consecuencia, apoyando a la mayoría en sus conclusiones y si es el caso, poner todo nuestro empeño para que el PRIMER CONGRESO-LATINO-AMERICANO de la Sociedad Teosofica, sea un verdadero éxito.

Siete puntos importantes al estudio de las Secciones.

I. Adyar recomienda la reunión de un Congreso-Latino-Americano, el cual deberá reunirse en la ciudad de RIO DE JANEIRO, BRASIL, en Noviembre de 1944.

II. Adyar enviará un Delegado que llevará la representación de la Dirección General, probablemente vaya el Dr. Arundale con Rukmini Devi, o el Hno. Raja.

III. Adyar otorgará el PREMIO SUBBA ROW, "MEDALLA DE ORO" a la mejor obra inédita sobre Teosofía, que se presente al Congreso, el que estará en la obligación de publicarla inmediatamente.

IV. Adyar suscribirá una suma como base para un fondo que se coleccionará entre los teósofos de todos los países Latino-Americanos, dinero que se empleará para sufragar los gastos que ocasione la reunión del Congreso.

V. El Congreso otorgará una medalla a la persona que presente el mejor folleto de propaganda teosófica, y editará CIEN MIL ejemplares, que de-

berán ser distribuidos GRATIS en esos países.

VI. El Congreso otorgará también un premio especial a las personas que presenten los mejores trabajos (los que el Congreso editará), en los siguientes temas:

(a) La Educación a la Luz de la Teosofía.

(b) Plan de reconstrucción Mundial para después de la Guerra.

(c) Ventajas de la dieta Vegetariana.

(d) Manera de prevenir los espectáculos de sangre, como son el Boxeo, los Toros y las riñas de Gallos.

(e) Las ventajas que tiene la CREMACION.

(f) La mejor manera para promover las buenas relaciones entre los teósofos Latino-Americanos.

(g) Cómo prevenir la crueldad con los animales, inclusive la cacería.

(h) Temas explicativos sobre: Estrella Mística, Iglesia Católica Liberal y Co-Masonería.

VII. Adyar recomienda la reunión Quinquenal de Congresos Latino-Americanos, pero cada vez debe tener lugar en un país diferente, el que deberá ser señalado al final de cada Congreso, por los miembros allí reunidos.

Tengan la bondad de dirigir sus opiniones a cargo del Departamento Latino-Americano y enviar la correspondencia por Correo Aéreo.

EL EGOISMO Y EL PROGRESO HUMANO

Uno de los grandes males que afligen a la Humanidad es el Egoísmo. El egoísta es envidioso, celoso, avaro, hipócrita, mentiroso etc. y es una fuerza,

que talvez inconcientemente, trata de detener el progreso espiritual y material del Mundo.

Como regla general, el rico es más egoísta que el que lucha por ganarse el pan de cada día. El rico siempre espera adquirir más riqueza, y en muchos casos no le importa si los medios no son muy limpios, él trata de ponerse una venda que más o menos le disculpe ante la sociedad, ese Antifaz algunas veces, suele llamarse compañía, empresa etc. y lo usa el rico como un medio de extorsionar al ciudadano.

Con frecuencia vemos que los gobiernos, cuando no tienen interesados influyentes en esos negocios, tienen que salir tarde o temprano en defensa del pueblo extorsionado, por la camarilla de gente olvidadiza de la ética comercial.

Entre mil personas desinteresadas y generosas con dificultad se encuentra un rico, y la razón es muy clara, el que muy poco tiene y con frecuencia está en necesidad, sabe apreciar mejor el servicio desinteresado y practica esa buena cualidad cuando se le presenta la ocasión.

El rico de nacimiento, tiene fama de ser el más egoísta; desde su niñez está acostumbrado a una comodidad más o menos relativa, desde la escuela toma nota de que tiene ciertas facilidades... y que éstas son debidas al desahogo pecuniario de sus padres, también en la escuela de su casa, observa el modo como su padre o miembros de su familia, producen el dinero, muchas veces allí se comentan ciertas cosas... que el joven digiere a su manera, de acuerdo con sus inclinaciones o futuros deseos. Un día llega en que terminado

su entrenamiento o en posesión de sus intereses, ningún dinero de su renta le es suficiente para dar satisfacción a sus deseos, por largos años madurados y él resuelve aumentar su capital; es aquí donde el rico se pone el Antifaz por primera vez y le da rienda suelta al Egoísmo, todo lo quiere para sí, esclaviza a toda persona que esté en su servicio, directa o indirectamente y con el dinero así obtenido se compran a cierta clase de gentes, las que mediante la intriga, la traición y la mentira les proporcionarán la manera de hacer más dinero, el que muchas veces es empleado para corromper a las mujeres que tienen la desgracia de dejarse seducir por sus regalos y atenciones de apariencia desinteresada, pero siempre se repetirá la historia... El dinero producto de miserias y lagrimas no podrá producir sino lagrimas.

En todas las clases sociales y en toda la humanidad existe el egoísmo, no se exceptúan ni los salvajes, donde existe en forma pura, ni los centros de cultura y religiosos donde su forma es muy refinada por consiguiente el antifaz de naturaleza más delicada pero siempre engendra de odios y murmuraciones, basta mirar al pasado y contemplar el presente para ver el origen de una multitud de desgracias engendradas por el egoísmo.

El egoísmo es falta de caridad, y el egoísta no hará el bien sino cuando vislumbra una retribución, aun cuando sea remota y siempre se estará quejando de las dificultades del momento... que le impiden su deseo de hacer un acto de caridad. Por el contrario la persona generosa, desinteresada y caritativa, siempre tendrá algo que dar. Es

maravilloso el observar a las personas que tienen esa buena cualidad, como por arte de Magia, siempre encuentran algo que dar a la persona o entidad que solicita so óbolo; el dar amor, palabras bondadosas, consolar al afligido, buenos deseos, es decir buenos pensamientos, que son tan reales como el dinero y en casos mejor si se quiere, esas personas nunca agotarán su caudal, son y siempre serán fuentes inagotables del bien y Dios cuidará de que sus caudales sean siempre repuestos y con creces.

Como se nace músico, pintor etc. se nace desinteresado, pero si se educan esas cualidades latentes en los artistas, con éxito, así también se puede educar a las gentes a ser desinteresadas, quiere decir que uno que ha nacido con esa buena cualidad, llegará a ser un Verdadero filántropo y un individuo nacido duro de corazón, llegará a ser una persona algo indiferente a la caridad, pero la practicará y su corazón no será tan egoísta e interesado, la educación siempre obra prodigios.

Una vez, una gran santa reunió a su congregación y les expuso su deseo de fundar una casa con el objeto de educar a las niñas desamparadas; todos estuvieron de acuerdo, pero al preguntarle el abogado con cuanto contaba para su proyecto tan desinteresado, ella le contestó, con Tres Escudos, la risotada fué general, cuando se hubieron calmado el Médico le dijo que esa idea debía desaparecer de su mente, por ser un imposible con Tres Escudos llevar

a cabo semejante obra; entonces ella le dijo, cuando yo iba a continuar Uds. me interrumpieron, sí, cuento con Tres Escudos, y con la ayuda de Dios. Y así fué, ella fundó la institución, porque Dios protege a los desinteresados.

Un ejemplo palpable del Egoísmo lo tenemos en la presente guerra. Según algunos historiadores, la causa principal o culpabilidad la tiene el egoísmo de Clemenceau, que sintió celos de los militares o Mariscal Foch, y en lugar de permitirle desarmar a los Alemanes y hacer la Paz en Berlín, forzó a Poincaré a darles más bien un ARMISTICIO, triunfando así su política egoísta, cuyas consecuencias sufrimos hoy. Los Alemanes sostienen que no fueron derrotado en la guerra pasada, sino que fueron victimas de los Politicos . . . aduciendo como prueba el que ellos regresaron triunfantes llevando consigo sus Armas a Berlin. . .

Nosotros los teósofos debemos luchar siempre contra el Egoísmo propio y ajeno, conectando nuestro desinterés con los ideales de los Maestros. Esos Filántropos del Gran Plan.

D. E.

Con gust acusamos recibo de las siguientes publicaciones:

"Juventud Teosófica" Santiago de Cuba. Diciembre.

"A Lampada" Coritiba, Paraná, Brasil. Noviembre.

"Revista Teosófica Cubana", Habana, Cuba. Septiembre.

SYMBOLIC MURALS IN DUBLIN

BY J. L. DAVIDGE

THROUGH the courtesy of Professor Cousins we have come into possession of photographs of four mural paintings by George W. Russell and W.B. Yeats—both famous as poets, and one, Æ, as painter, and both early members of The Theosophical Society—which they made in the front room on the first floor of 3 Upper Ely Place, Dublin, for some years the home of the first Irish Lodge of The Society. The group who foregathered here were not only the nucleus of the Theosophical movement in Ireland, but, with James H. Cousins, who later founded a second Lodge in Dublin, they were the originators of the Celtic literary revival, which after half a century is still enriching English literature and bringing the Wisdom of the West into comparative relations with the Wisdom of the East. Russell was living in the house with a somewhat ascetic group—his father had obtained for him a promising post in a brewery, but he gave it up as outraging his ethical sense, and in 1890 accepted a clerkship in a warehouse (Pim's), and for the next decade or so was "magnificently happy" on thirty to sixty pounds a year.

The house was "run" by F. J. Dick, an engineer with an inclination to the arts, and his pretty and delicate young wife, to whom Æ refers in the poem "How?"

I must meet again
That slender-lovely candle of the
Lord,
Wife of my friend, and unto all his
friends
A gentle sister.

The "handsome youth" of the same poem would seem to be Charles M. Johnston, a talented writer and first secretary of the Lodge, who shocked the then celibate community of Ely Place by marrying a niece of Madame Blavatsky. Another contemporary writes of Johnston as "a handsome, almost Olympic youth." Then there is

. . . our grey visitor
Who taught me not in words, but
gave to me,
In vision on the intellectual air,
The noble images that once were seen
In the ritual of the holy mysteries,
The unconsumable, the unsubduable,
Winged, airy beauty of the Psyche,
born
From this thick husk, as in Hellenic
myth
The glittering goddess from the head
of Zeus
Uprose—all who were on the path
with me,
Lamp-bearing pilgrims.

Russell himself says the "grey visitor was James M. Pryse, who first instructed me in magic . . . He was one of the few members of the T. S. who knew things for himself and had a good deal of occult power." Æ dedicated his *Collected Poems* (1913) to D.N. Dunlop, "in memory of the Household." W.B. Yeats also joined in the discussions: it was he who brought Russell into the Theosophical movement from the Metropolitan Art School, of which they were fellow-students.

William Magee pictures the life of this inner circle in *A Memoir of Æ*, which he published five years ago under the pen-name of John Eglinton. His brother, H. M. Magee, who shared Russell's room, tells us that Russell's "great delight and consolation when he returned from Pim's was to study *The Secret Doctrine* . . . I remember the heartfelt way in which he told me how he was supported through the day's routine by the prospect of immersing himself in its pages—to him a contact with high reality."

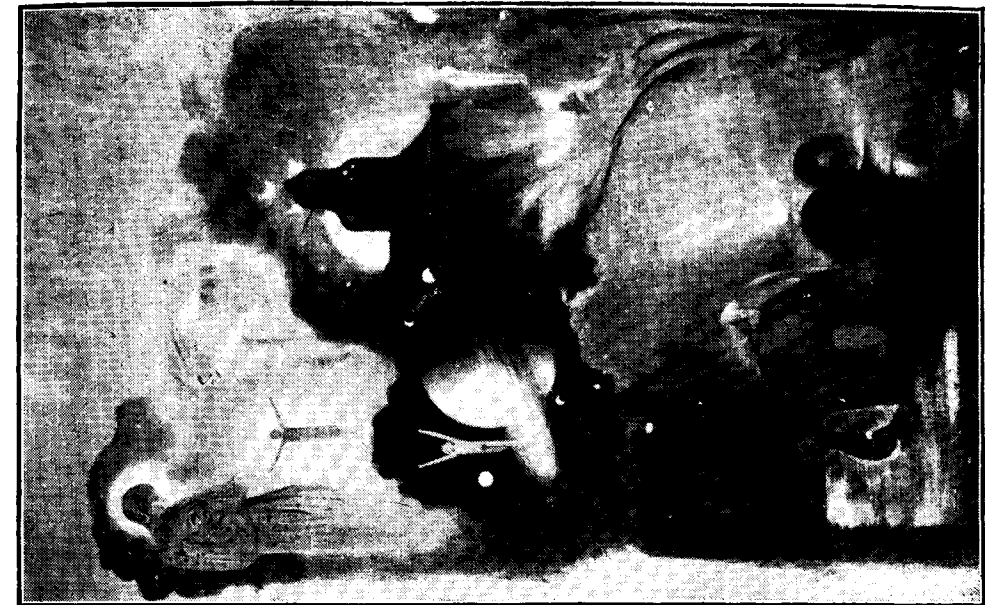
At some of the meetings Russell "forced himself to become a fairly good speaker. . . . On other evenings Dick, who was a good pianist, would play Beethoven and Chopin for an hour or two. Russell of course had no appreciation of music, and would often be putting designs or even charcoal portraits on the walls." Yeats, as we know, collaborated with Russell in

painting symbolical panels on the walls of the room. Two of four panels are the subject of this article. After some time the Lodge took premises elsewhere, and the house fell into private occupation by people who had no interest in Theosophical matters, who covered the walls with wallpaper so that the paintings were forgotten for a number of years. Recently the wallpaper was removed and the murals brought to light, but much reduced in freshness, and in parts damaged in the removal of paper from the walls.

Russell, as his poems indicate, actually saw the things of which he wrote—fairies, devas, and other denizens of the psychic world—and he had a deep understanding of reality. Yeats depicts more his imaginative reactions to the inner realities and was certainly helped by Russell to conjure them into vision.

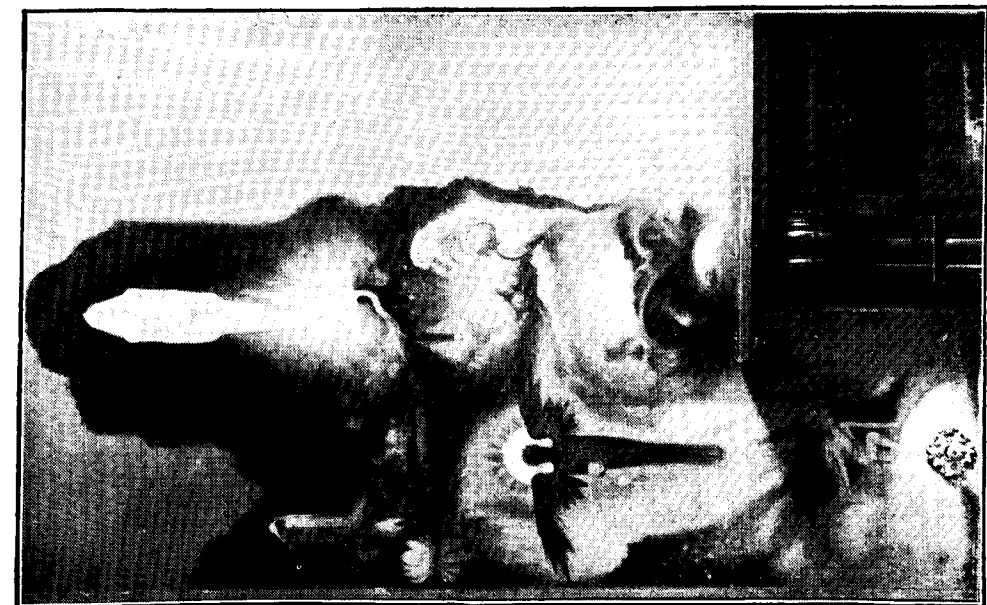
THE PAINTINGS

Mural No. 1 (on the south wall) is concerned with nature-spirits and angels at the beginning of a rising crescendo of evolution. We can imagine the luminous figure at the top of the picture as a great ancestral Deva from whose radiant feet emerges the lotus in the pool. Probably this Being is invisible to the lovers on the bank. Immediately beneath is a grouping of nature-spirits, with the lovely winged spirit of a flower, and below this



DUBLIN MURAL NO. 2

A cosmic allegory—man's ascent to Divinity.



DUBLIN MURAL NO. 1

G. W. Russell (Æ) and W. B. Yeats depict the Kingdom of Faerie on the walls of an Irish Lodge in Dublin.

a tiny spirit on what appears to be a dandelion, near a bunch of fully opened mushrooms and stars and points of light suggesting other invisible beings. Left of this landscape stands a winged figure with a glorious nimbus, and about his feet a host of angelic forms intimating the angelic kingdom. The woman's form in the left bottom corner suggests the human kingdom—I conceive her as stepping out from a vortex of force on to our Globe D.

Just at the feet of the winged angel (left of the mantelpiece) are visible the signatures of W. B. Yeats and G. W. Russell, and in the left-hand corner the initials GR, which Russell used to mark his paintings before he adopted Æ for all his art work.

Mural No. 2 (on the north wall, facing the fireplace) seems to depict the human soul in its ascension. The picture is capable of different interpretations as we consider its time or psychological sequence. Here the psychological is the more relevant. The seated figure in the middle of the picture may be the Deity of our System: dark and mysterious against the Sun, with the Moon for His footstool. Round our Globe He is spinning the Life Wave, and on this whirling force sends man, the hurrying figure, on his journey through the Rounds and Races, until, at the end of his cycle, he

emerges, the star-crowned exultant figure, set free from incarnation and ascending into the superhuman realm. Immediately above, he appears in a blaze of radiance between a great being suggesting an Adept and a Deva of promethean energy.

Contrast with this apotheosis the soul (in the lower portion of the picture) consorting with the Dragon of Darkness, in a Stygian river lit by a sun of Turneresque brilliance: a soul in hell, or a soul fallen from grace, maybe in the early days of the race, a fallen angel perhaps, for the solar radiance still enwreathes his head, while on the river-bank stand a group of watching souls eager to rescue him from his Self-forgetfulness. The way back is indicated by the figure on a spiral of force ascending to the feet of the Father of all spirits.

This panel is of course capable of other interpretations, but whatever interpretation we give it, it is surely an adventurous piece of cosmic symbolism.

Æ'S VISIONS

Æ delighted to paint symbolic and mystical compositions. During the decade or so that he spent at Pim's he produced numbers of little water-colours illustrating the earth's history from its beginning in chaos to its dissolution: early man, a winged god, fought with monstrous flying reptiles. Professor Thomas Bodkin writes that much

of his work depicted "weird cosmogonies and hierarchies and ancient deities plumed and crowned with light, ascending and descending in many-coloured spirals of flames or sitting in council along dim ridges of starlit clouds." In his dream-pictures and meditations Æ held communion with all kinds of spiritual presences—a hierarchy of divine beings descending from Ireland's remote past and still presiding over the destinies of a favoured race¹: gods and demons, titans and kings, in a sky-born circle of wisdom. It is this spiritual ancestry which is cardinal in Æ's mind and in his verse. In a preface to *The House of the Titans* he writes:

These myths were born
Out of the spirit of man and drew
their meaning
From that unplumbed profundity...
That made my myth contemporary
... those
Who read may find titans and king
within
Themselves. And, if they ponder further,
they may,
Not in my story, but on the shining
heights
Of their own spirit, hear those lord-
lier voices,

¹ John Eglinton claims that "the persistence of the national claim, and the re-emergence of the Gaelic element in the modern degenerate English-speaking nation, were manifestations of their power"—that is to say, the whole Celtic revival, with its occult basis and background, is due to their incentive. And strikingly enough its modern origins correspond with those of the Theosophical movement.

The ageless shepherds of the starry
flocks,
They whose majestic meditation is
The music of being. . . .

The pen-name Æ is significantly linked with the dynamic idea in the poems of man's ancestral divinity. While lying awake considering what title he should put under a picture in which he "tried to imagine the apparition in the Divine Mind of the Heavenly Man" something whispered to him: "Call it the Birth of Æon." Next day the entire myth "incarnated in me as I walked the roads near Armagh." And a fortnight later on seeing the word "Æon" on the cover of a book in the National Library, Dublin, Russell trembled in his body as memories of the past rushed into his mind. He adopted the abbreviation when a compositor, being in difficulties with his signature to an article, returned it with the query "Æ—?"

What Scriabine was doing for *The Secret Doctrine*—setting it to music—Æ was unconsciously attempting to do in paint. It is a thousand pities that so much of his early work is lost or inaccessible. His pictures of the Mythos should be collected in a single volume with his pastels, landscapes and occasional portraits, the specimens in the Dublin Municipal Collection and many in private American collections, and the long landscape frieze which Æ did for Sir Horace

Plunkett's house, Kilteragh, at Foxrock. An authority on art considers this his masterpiece, "a composition, well realized, of extraordinary loveliness"; it disappeared in the fire which consumed the house in the Civil War of 1922-23. Remember also that Æ's office in *The Irish Homestead* was doing double duty, for in between spells of editorial writing on agricultural economics he covered the walls with angels fluttering celestial plumes and heroes haloed with a blazing sunrise.¹

GLIMPSES OF REALITY

Prof. Cousins writes: "In the early days of my acquaintance with Æ in Dublin I learned from him that his mural paintings of fairy-like figures round the mantelpiece and doors of Miss Maud Gonne's drawing-room (figures similar to those of the Theosophical drawing-room in Upper Ely Place), and his canvases of Godlike beings that hung in his own rooms, were not 'imaginings' in the ordinary sense of the term. They were, he

¹ "Stephen Gwynn, who once suggested to Russell that in the 'serrated lines of radiance' emanating from the head and back of the mystical figures in his paintings, Russell had been 'unconsciously directed by memory of the pictures of Red Indians,' was impressed by the answer: 'No, it is the other way. Indians, being nearer to the primitive, constantly see these beings of another order, and to make their chiefs seem Godlike, they invented this plumed ornament to copy the flaming aura that is about the Gods.'—*A Memoir of Æ*, page 38.

said, his nearest visual approximation to things seen, though not by the external eye. I had then no experience or knowledge that would enable me to do more than appreciate the remarkable impressiveness of the paintings.

"Later developments in my own life brought me to a growing apprehension of the 'more things in heaven and earth' than were, according to Hamlet, dreamt of in my philosophy, and of the statement of Anna Bonus Kingsford, adopted from the Hermetic philosophy, that 'in the celestial all *things* are *persons*.' One painting of Æ's emerged at times from memory to salute affinities elsewhere: a small canvas showing a deific being standing in something like a canoe that was propelled and steered through the air by the emission and modification of streams of force. This was, Æ said, his record of a vision of one of the beings who, according to the ancient Irish mythos, travelled in 'ships of the air.' Such things, he insisted, were not mere imaginings or accidental anticipations, but realities of which he had had a glimpse.

"Years afterwards I came upon a painting by an Indian artist of the abduction of Sita in an airship, as told in the 'Ramayana,' and again of a Rajput painting of a fleet of airships from which flowers were dropped on a dance by Radha and Krishna—and I recalled Æ's

painting. And I recall now the claim of another Indian painter of Pauranic figures that he 'never painted any God or Goddess that he had not first seen.'"

The photographs illustrating this article were specially taken by Mr. Thomas Mason, Dublin, and are published through the kindness of Mr. Leslie Pielou, formerly General Secretary of the Irish Section. In acknowledging the photographs (1939) Professor Cousins remarked what a pity it was that the colour-scheme was not recorded; and why, he said,

"cannot the murals be kept available for study by some expedient such as (instead of wallpaper) a curtain on a brass rod, that would enable them to be kept from sight and dust when not needed, and unveiled on special occasions?"

Unfortunately with a change of tenants, as far as we have ascertained, the pictures have again been covered out of sight, so that our reproductions are likely to remain the only authentic record of them and token of a splendid period in the Theosophical history of Ireland.

UPWARD

The sky's a blue ocean and I am a bird,
Flying upward and upward and upward.
To drink of its waters, to bathe in its waves.

If I fly upward and upward and upward,
Some day I will reach my blue ocean, for I am a bird
And it is ecstasy to fly upward and upward and upward!

If I were a man I would not believe
That the sky is a blue ocean.
Nor would I know that it is ecstasy
To fly upward and upward and upward.

Men have no wings and they live on the Earth.
And though they have thoughts
That may fly upward and upward and upward
Till they find and drink of the fountains of life,
Men would rather drink from the pools of the Earth,
While they idly watch the birds—
The birds that fly upward and upward and upward.

ELLEN MARY RAMSEY

REMINISCENCES OF AN ASALA FESTIVAL¹

BY GEORGE S. ARUNDALE

I WANT to try, if I can, to give you a little impression, a little word-picture of my own remembrance of the Āsāla Festival. The farther you come away from the Festival down to the physical plane, the more difficult it is to remember. Even though I write down as much as I can remember at once, the lapse of time causes immense dissatisfaction with what I have written. You read what you have written and then think of the Ceremony itself and say to yourself: "Really this is a very poor reproduction," for one cannot be perfect; at least so far as I am concerned, it must necessarily be animated to some extent by the personal equation. But if I give you some ideas, such as I have received, you may remember something yourself. It is possible to put oneself into a condition of remembrance by being as peaceful and as aspirational as possible.

There is always a motif of a special direction in the Commentary of the Lord, and Bishop Leadbeater has given us a number of those special motifs which, I presume, are determined by the conditions under which the Commem-

tary on the Sermon of the Lord Buddha takes place. Some years ago there was the "Fire Motif." Bishop Leadbeater used that very expression. Then there was the "Beauty Motif," during the course of which the Lord spoke of the dangers of ugliness. So motif after motif is used by Him according to the needs of the time.

"THE GOOD LAW" MOTIF

I should say myself that on this occasion the motif was "The Good Law." That impressed itself upon me while I was in that other consciousness, and was very vivid to me when I woke up, so that at least I think that, so far as regards my own particular interpretation, it was the interpretation of the Good Law.

The impression I have with regard to the use of that motif was that it is very vital that those of us who know of the Good Law, as every Theosophist should, ought to have a clear understanding of it and a perfect trust in it, because it is a Good Law under which Love and Justice ever reign throughout the world among all—among the wrong-doers, among those who suffer, no less than among the righteous—to the orderly unfoldment of

¹ Adyar, July 1941.

the evolutionary Plan, because with the Good Law inevitably comes the Good Order. One has to try to realize the Good Law as ever at work with its twofold aspect of Love and Justice, and so is evolution orderliness, no matter how it may appear to us through the eyes of our ignorance.

A BEAUTIFUL AND STRONG PEACE

The knowledge of the Good Law, and of the Good Order that follows in the wake of its application, should give a beautiful and strong peace to all who know of the Good Law and of the Good Order. They should never doubt for a single moment that darkness must be succeeded by light, however long it be before the dawn. Evolution is always towards the greater light and the greater light must ever come, be the intervening darkness what it may or of however long duration. Never doubt for a single moment, it is reiterated, that darkness must be succeeded by light, nor doubt that to each comes his just and loving Karma, and thus his constant release from the fetters which ignorance has cast about him, be he the tyrant who inflicts suffering or he who must needs endure it. So that however much it may be our duty to help to strengthen justice everywhere, to stand for the right and to fight for it, we have at least the magnificent background of certainty that

the Good Law is at work, that the Good Order is at work, and that to each in truth comes his just and loving Karma, no matter how this may appear to us in the outer world, blinded as we largely are by our ignorance.

PAIN AND EVIL MUST BE UNDERSTOOD

It is our business to do the very best we can, to help or to condemn where necessary, even to use force where force seems indispensable, but at the same time to be at peace amidst all that takes place, knowing that it is the Good Law and the Good Order which makes the progress of evolution certain, steady, sure. And we were told, so far as I could comprehend, that we should follow the example of the Lord's great Predecessor—the Lord Buddha—and endeavour to understand deeply, with this great and peaceful background in our consciousnesses, the cause of all the pain and the suffering that exists everywhere and the beneficence with which, as it were, the pain and suffering are let loose upon the world. If we can only try to understand from that central standpoint of the Love and the Justice of God, then we shall be able to understand the meaning and the use of pain, the meaning and the use of what we call evil, and so on.

Cruelty, the offspring of that selfishness which is one of the principal manifestations of ignorance,

is the supreme cause of suffering. There are those in the world today who have given themselves to become, again through ignorance, the incarnations of the accumulations of cruelty, to which indeed there are few who have not contributed. It is abundantly clear that there are very few who do not in some way or another contribute to that cruelty which accumulates until it is finally brought into overt expression. Thus those who give themselves to be incarnations of the accumulation of cruelty embody part of the unhappy, and yet at the same time the loving and just, Karma of the world. But the world is helped by the fact that they thus constitute a focus for cruelty against which the forces of Good can more effectively fight, and from which they can all the more quickly release the world.

The darkness will the sooner be over as we who are Theosophists, and who therefore have some knowledge of the evolutionary Plan, throw ourselves into the fight with all our power, with all our wisdom, and with all our active brotherhood.

We are not Theosophists if we hold ourselves aloof, if we thus desert the world in its present dire need, even though we may be members of The Theosophical Society, or even though we may be deeply learned in Theosophy's intellectual lore. There is the Theosophy of the will and the Theosophy

of activity and the Theosophy of the feelings and emotions, in which we must be no less deeply versed than in the Theosophy of the mind, if we would be helpers of the Elder Brethren and be recognized by Them as true Theosophists.

All this is something of the pith of the utterances as I received them. It is all in thought-forms that the Message is conveyed, and one has to derive from the Message what one can by way of conclusions which one may draw from the general principles laid down.

The substance of the utterances I naturally applied to Theosophy and to The Theosophical Society, though a larger assemblage was gathered than those constituting our membership, and I tried to draw the necessary conclusions from the great principles that were laid down.

CRUELTY

I can feel and can recognize and understand cruelty all the better for what was said to us, because naturally it is always cruelty that produces war. Cruelty is of three very recognizable forms:

1. Cruelty to the weak and helpless, especially to women;
2. Cruelty to animals in all its forms;
3. Cruelty to the beautiful by enslaving it in ugliness.

Those seem to me to be the three major forms of cruelty.

Cruelty to the animals in all its forms is evidenced through vivisection and other horrors. Cruelty to the beautiful we see taking place all around us. Cruelty to the weak and helpless needs no explanation.

There can never be any question as to whether any creature deserves the infliction of cruelty. Cruelty can never change anyone for the better who participates in it. It can only change an individual for the worse. This was, to me, a very clear conclusion. And this change for the worse will harden him and evoke in him hatred and resentment of all kinds. Suppose I take some drug which involves definite cruelty to the animal kingdom, I may think that my health is better, but in fact there is a definite deterioration along one line or another. I had the very clear impression that this present world war was largely intensified by the cruelty we inflict on the sub-human kingdoms, be they the animal, vegetable or mineral kingdoms. It may be we take a drug which definitely comes from vivisection and is constantly due to vivisection of some kind. If we do so, it is just as well we realized that, whatever advantage we make from one point of view, we lose in spiritual health, as, for example, in the case of many of these more recent drugs and in the case of vaccination. I take it for granted that if we choose to allow ourselves to be vaccinated,

there is little doubt we injure the animal kingdom thereby and therefore injure ourselves. In the Āsāla Festival there was a sense of the purity of life and of the grandeur and nobility of all life, which one can perceive to be desecrated by the way in which we most of us live at the present time. The eating of flesh and fish is all on a line with the rest of the cruelty we unfortunately inflict, and one of our first duties is to try to remember that we must stand apart, as best we can, from all cruelty whatsoever.

I do not suppose the life of anyone is so important that it should be bolstered up by having recourse to an existence derived from cruelty. I do not like to say too much, however, for "Let him who thinketh he standeth take heed lest he fall."

PERSONAL IMPRESSION

To sum it all up, the emphasis, so far as I could understand it, was upon the Good Law with the Good Order that follows in its wake, so that the evolutionary process steadily moves on its appointed way to its appointed destiny. However much we may be unable through our ignorance to perceive the fact, the fact is there, and should strengthen us to be stalwart and to understand in the midst of the cataclysms with which we are surrounded in the world. We must be at peace.

Because of the personal equation which inevitably must enter into all such memories, I feel a little diffident about relating my impressions. But for myself what I have written here gives me an outlook which I certainly needed, and which, I think, will help to strengthen me as I move along my way.

I remember wishing that someone could have taken down in musical shorthand the musical concomitant of the Festival, and in colour-shorthand the colour-concomitant, and in a fragrance-shorthand a fragrance-concomitant no less. We are not merely concerned with words when anyone speaks, and certainly not when the Lord speaks, but with the release of magnificent colours in terms of beautiful sunrises and sunsets, with the pouring forth of marvellous music which I especially noticed and attempted to interpret according to my own musical predilections. Other people would have interpreted it otherwise. The Indian would have awakened with Indian music ringing in his ears, but I should more likely have my own particular type of music ringing in my ears, though, of course, supremely influenced by the Universal Music of the Lord Himself. I also associate my music with words. Every word is a musical note, and when words are spoken by so great an Eminence, then, of course, the music is all the more

gorgeous. I found myself trying to reproduce what was ringing in my ears on the other side, but it was quite hopeless.

THE CEREMONY STIMULATES

Then the Ceremony stimulates every aspect of consciousness in one. I came back full of ideas and made copious notes on "The Dedicated Spirit." That was the subdominant note—Dedication of the Will, the Intuition, the Mind, the Emotions, Speech and Activity. I saw clearly at the time that Theosophy was the Science of Dedication and The Theosophical Society was the Laboratory of Dedication, and that every individual member was a vessel. I think the value of these great Ceremonies is that they are a kind of lighthouse as they occur on the way which is so very dark inevitably for all of us. I do hope that every one of us looks forward to such Festivals as Āsāla, Vaisākh, Christmas, Easter, with a feeling of joyous and eager happiness, knowing we are coming within the arc of a great Light that will help us on our way when the great Ceremony is concluded.

We must take seriously our life, our Theosophy, the revelations given by our Elders, and build them into our lives. Every Ceremony, every Festival, concerns each of us individually. Sometimes we think there is a Festival "over there." We think that we go there and hear

it and bring it back, that the Ceremony is away and apart from us. But it is not. In the case of all of the greater Ceremonies they are as individual as they are universal. All these great Festivals are a part of every single one of us, and belong to every one of us, as much as they may be the concern of the great Personages presiding over them. Unfortunately most of our Theosophists do not know how to take advantage of their Theosophy. They think of it as something apart from them. They think that they are studying Theosophy. As a matter of fact they are studying themselves. *The Secret Doctrine* has as much its individual as its universal aspect. If only one would relate everything outside one to oneself everything would become much easier to understand. What is most important is to understand the universality of the individual and the individuality of the universal.

Wherever any of these great Teachers may be standing, we shall be standing some day. What They know we shall know. What They can do we shall be able to do. One might almost say that in the love and justice and generosity of God, for us to move onwards to those exalted positions is only a matter of time. People do not like to take time by the forelock, but like time to be a cradle in which they can be rocked. Eventually they will achieve their destiny, but only after a great length of time. We have to take time by the forelock, we have to take the Kingdom of Heaven by storm, and build everything we know of Theosophy into our lives so far as we can.

These are only notes of the Festival, with none of that richness, that fullness, that insistency, that reality which one perceives there. As one is removed farther from that great Ceremony, absence makes its splendour more difficult to retain.

Even those who are at the earliest stage of the Path become lifting forces in evolution, as in truth are all who unselfishly work for others, though these more deliberately and continuously. But the Christ triumphant does completely what others do at varying stages of imperfection, and therefore is He called a "Saviour," and this characteristic in Him is perfect. He saves, not by substituting Himself for us, but by sharing with us His life. He is wise, and all men are the wiser for His wisdom, for His life flows into all men's veins and pulses, in all men's hearts.

ANNIE BESANT

KARMA IN THE LIGHT OF SOME BASIC FACTS

BY ERNEST KIRK

IT is good to see that a series of articles on the subject of Karma is being printed in THE THEOSOPHIST, and as I have some very definite views and convictions of my own on the same, I welcome this opportunity of making my contribution to the series.

It is generally agreed that *action* is a good definition of Karma. I accept that definition; but I submit that all known action—as well as all unknown action—is and must be an expression of something that previously existed, and still exists, something that is expressing itself in the present. It is a well accepted axiom that nothing, not even movement or action, can come out of nothing. That, too, I accept.

FIRST BASIC SUBMISSION

And here I make my first basic submission with respect to Karma, which is that all action, whether it is that which destroys or that which creates, that which separates or that which unites, that which we think of as "evil" or that which we think of as "good," that which is subjective or that which is objec-

tive, is in some way or other an expression of something that already is. And I further submit that this something from which all activity springs is the One Infinite Life Force, the One Infinite Love, Wisdom and Power. Any other conclusion would be equivalent to the admission of the existence of two or many more independent, self-dependent Forces or Powers, all more or less in fatal and destructive opposition to each other—a proposition that would be as utterly absurd and illogical as to first posit the idea of a universal Wholeness, and then begin talking of something *outside* that Wholeness, something antagonistic to It, and quite independent of It.

Scientists may call this something, this One Supreme Life Force, by different names—energy, radiation, movement, electricity, light, heat, and so on—but what that something is in Its *intrinsic* nature, no scientist of eminence, and for that matter no philosopher or mystic or religious leader, would venture to say. For of course it represents the Unknowable, is the Unknowable. And to speculate about

the Unknowable would be as foolish as it would be futile. All we *can* know about That, called by different names, is by the *way* It manifests (acts) in matter and is cognizable by the five senses objectively, and by our consciousness subjectively. As the One Life is Infinite, even the most wonderful subjective experience could but be a relative, a finited expression of the One All-pervading Life Power.

ONE SUPREME ACTOR

If that basic fact is thoroughly grasped it will be easier to understand that *all* action is an expression of that One Life, and not an expression—except in a remoter sense—of something that has been set in motion *independently*, by the so-called free will of man, or by the so-called “blind” forces of nature. There is only one supreme Actor.

Rightly understood this will also help us to realize that all religions and cultures and nations and civilizations are in some way an expression or manifestation of that One, and that they have not arisen by chance, haphazardly, out of ignorance, or by the exercise of this or that man’s free will, or ambition, or far-sightedness. These things have their place, but they cannot rightly be dissociated from the One.

Is this, then, equal to Fate, Kismet, Destiny, Karma, Providence? Well, all I will submit here is that

you cannot consistently accept the idea of an Infinite One Life that is omnipotent, omniscient and omnipresent, and at the same time conclude that this One Life has blundered and is now reduced to the predicament of seeking the assistance of very “wayward” and imperfect human beings to help straighten out the muddle. Such a conception does not make sense. Either the multitudinous manifestations of that One Life must be defective and faulty or they must be in harmony with that Infinite Love and Wisdom and Power. And when I use the words “defective” and “faulty” I do not mean something that is incomplete or unevolved in the sense that a rose-bud is an incomplete or unevolved rose, or a child is an incomplete or unevolved man or woman. No, I mean something that ought not to be, something that has somehow gone “wrong.”

And if this be true then how can any idea of Karma, involving “punishments” and “rewards,” have any foundation in fact? It cannot. Nor can anything we may wish to do about it alter by a hair’s breadth the plan and purpose—in its entirety—of that One Infinite Life Power, the Plan that is being eternally expressed. What, therefore, is called the Karma of an individual, or of a nation, or of a planet, cannot possibly be *outside* the expressed Love and Wisdom and Power of that One Infinite

Life. If it could it would not be Infinite, for It would be hampered, stepped down, by certain distressing limitations—a quite impossible and even ridiculous proposition.

NATURE AND NATURE’S LAWS

Nothing I have said mitigates in any way against the operation of the natural laws of life, in every kingdom, including the human. We know, for instance, that if we put our finger in the fire without protecting it in any way, it will get burned, that if we attempt to jump from the top of a ten-storey building without providing something to break the fall, we shall be killed; or that if we touch a highly charged electric “live” wire we shall be electrocuted.

These are the natural laws of life. But what is “nature” and what is a “law” of nature? Neither nature nor nature’s laws are static. They represent something that is dynamic, something that in its *manifestation* is equivalent to *action*, is action. What I am suggesting here is that all the universal laws of life are just as much expressions of the One Infinite Life as are the multitudinous individual uniquenesses and innate characteristics of human beings with their so-called free wills. In reality what we call “nature,” no matter to what kingdom applied, is just another term for *action*, as an expression of the One Life.

A profound truth is hinted at by Shri Krishna in this connection who, in speaking to Arjuna (*Gita*, III, 33), said:

Even the man who knows acts in accordance with his own nature. All beings follow their nature; what can repression do?

What has to be understood is that this “nature,” this innate life quality of the individual, is nothing more and nothing less than a finite expression of the One Infinite Will. At certain stages of unfoldment the actions of an individual may appear to be independent of and even in opposition to the One Supreme Will, but it obviously cannot be so in reality. In reality it is, as I have said, but a finited expression of the One Infinite Love and Wisdom and Power.

FREE WILL AND NATURE

I am not denying that, within certain limitations, human beings have the power of choice. But what I am suggesting is that human beings, whether they are conscious of it or not, make choices that are in harmony with and the direct or indirect result of the strongest predisposing forces in their nature at any given time. And I am suggesting that this inner and often very complex predisposing factor is something that was implanted in germ in each individual from the very beginning, and that too for a definite purpose.

TWO GREAT FALLACIES

It is, I submit, one of the greatest of fallacies to imagine that man, by his own unaided action and the exercise of his will, can create within himself some inner life quality which was not there before in a germinal form. It is even a greater fallacy to imagine that by his own free will and efforts he can carve out his own separate and eternal destiny. Think of what would happen if human beings really had unrestricted free will and could really create any life quality they fancied and could attain their own separate ends and ambitions! The truth here is that man can, by the limited freedom of his will, assist in the unfoldment and development of whatever was first implanted there in germ when man became "a living soul," a "spark from the One Divine Flame." He may possibly be able to retard for a time—though I have my doubts about that—the unfoldment and development of what is already there, that which in reality is a finited expression of the One Infinite Will and Purpose. But he most certainly can neither create nor destroy that in him which is an implanted expression of the One Life.

THE GREATER TRUTH

There are those I know who think that by the exercise of their own free will they can create any set of circumstances they like, and can even decide where and when

and into what country, religion, and environment they shall be born, how long they shall live, and where or when they shall die. That sort of "I am the captain of my soul" stuff may be very brave, but it just is not in harmony with the facts of life. In an egoistic sense it is comforting, in that it has the appearance of making man responsible for whatever happens to him. But it is only the semblance of truth. The greater truth is that all these things are as much an expression of the One Infinite Life as are the movements of the planets round the sun, and as are the colourings and shapes and peculiarities of the rocks and crystals and vegetables and animals of our globe. It is the only rational explanation of why the colour-scheme of the grass and leaves of the trees of our earth is green and not red or some other colour. In the same way we have here a rational explanation of why the heart and lungs and kidneys and other organs of the human body work so accurately and wonderfully, without any aid from the human will, why neutrons and electrons move with such amazing mathematical precision, why the planets hold their course as they do, and so *ad infinitum*.

The only other possible explanation would be that offered by the pragmatic, atheistic materialist, who refuses to recognize any intelligence in nature outside that

possessed by man, and who accounts for these phenomena on the basis of the action of the "blind" forces of nature, a conclusion which seems to me to call for the exercise of a much greater credulity and a more despairing display of fanaticism than can be found in the various forms of religious idolatry and superstition.

For, in the awakening intelligence of real thinkers and truth-seekers, nothing is more self-evident and convincing than the fact that the One Infinite Life as It expresses Itself in the various laws and facts of life—the law of evolution, for instance—does so in a way which leaves no doubt as to the infinitude of Its Intelligence.

THE EVIDENCE OF NATURE

So outstandingly obvious is this that I doubt if any real scientist of eminence, or any responsible researcher, has ever been able to discover a flaw in any of the manifestations of this One Life, either in the heavens above, or on the earth below. Indeed the more men of real knowledge go into these things the more are they impressed with the wonder and beauty and mathematical precision of it all. From this standpoint there is as much wonder and exhilaration in the laboratories of real scientists and researchers as there is in the dreams and visions and ecstasies of the poets and mystics and seers. How

profoundly true are the words of the Psalmist David:

The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech and night unto night showeth knowledge. There is no speech nor language where their voice is not heard.

What I am suggesting in this connection is that all manifestation, which is another word for action, is in reality not a manifestation of ignorance or helplessness, less still of "blind" forces of nature—although in the twilight of our evolution it frequently has that appearance—but of that One Infinite Love and Wisdom and Power that is incapable of making any mistake or of allowing anything to happen to any one individual, to any nation or globe, that is outside of or in fatal opposition to that One Infinite Will. I am suggesting that all the units of the so-called free wills of human beings are but the finited expressions of this Infinitude of Love and Wisdom and Power, as such have a part to play. I further suggest that it is alone on the basis of these universal facts, and not any fanciful theories or beliefs, or wish-fulfilments about Karma and free will, that this subject can be even approximately understood.

It is therefore good, exceedingly good, to have access to a broad, doctrineless platform like that provided by The Theosophical Society,

on which to compare notes and exchange views on the subject of Karma, a subject which, as Mr. N. Sri Ram admitted in the Watch-Tower notes of the December 1941 issue of THE THEOSOPHIST, "still remains for many of us, in spite of the wonderful light thrown upon it by Theosophy, very largely a mystery."

CHIEF POINTS SUMMARIZED

In conclusion may I reiterate in brief the chief points I have tried to make in this very incomplete contribution? They are as follows:

1. I accept the definition of Karma as meaning *action*.
2. All action is a manifestation of something back of the action.
3. All investigation goes to show that this something is fundamental, universal and indivisible.

4. There is no evidence that anyone ever has or ever can know anything about the intrinsic nature of this One Infinite Life. All that can be known about It is the way It manifests or expresses Itself in matter of varying degrees of tenuity and at different levels of consciousness.

5. There is abundant evidence to show that this *manifestation* (or action) is in perfect harmony with and a perfect expression of an Infinite Love and Wisdom and Power.

6. Though human beings may not be conscious of it their wills are but finited expressions of the One Infinite Will.

7. Karma, therefore, can only be understood in the light of these broad and universal facts of life.

SCIENTIFIC VEGETARIANISM

Mrs. Sadie G. Stave, of New York, U.S.A., writes under date 7 March 1942:

Dear Dr. Arundale: May I suggest that the key-note for our Society throughout the world next year be consistent Vegetarianism? I should like to see a column or a page devoted to the subject in every Theosophical periodical in the world. I should like to see the spiritual and occult aspects stressed. I should like to see a series of lectures on the subject sent to the Lodges to enlighten our members. I suggest this step as a war measure, in order to set in motion forces on every plane to counteract the influences making for war.

On account of the war there is widespread interest in nutrition in the United States. Here is an opportunity to stress scientific vegetarianism. I believe that this is one of the simplest things a Theosophist can do, namely, to try to be a consistent vegetarian and to enlighten others in regard to our spiritual link with the animal world.

DEATH—ITS RIGHTFUL PLACE

BY A. HERBERT PERON

ONE of the things that Theosophy claims to do is to put Death in its rightful place. Theosophy does not merely emancipate the human spirit from its earthly vehicle, it gives it a scope of activity so wide, so magnificent, that Death—the shuffling off of this mortal coil—becomes a mere incident.

These things we all know. But some of us know them only in an intellectual way. We have not absorbed this knowledge. It does not sufficiently influence our thinking, our feeling. This war is showing, in some instances, how thin is the veneer of our Theosophical wisdom. That is especially true in America (where this article is written) where the war has not yet become an intimate matter.

It is understandable that those who regard death as the worst that can befall a human being, are often prone to view with considerably less concern the suffering and outrageous indignities borne by the living. For this reason a calm appraisal and comparison may be fruitful.

Let us, then, marshal the facts before us in the light of our Theosophical knowledge. Let us adopt the scientific method of investiga-

tion, without benefit of emotion or preconceived notions.

Death. To establish the importance of death in the scheme of things we must establish just what happens when the physical body ceases to function, especially should we determine what are the effects of death by violent means. In addition to the evidence of clairvoyant investigation, we can fairly safely arrive at the conclusion that *no lasting damage is done*. The shock of sudden severance from the physical vehicle may be carried over by the consciousness to the astral plane, but it will not be of long duration. The shock, *per se*, will leave no lasting effects.

Now compare the condition of those who are living a living death. The Jews in Germany; the Poles enslaved by the Nazis; the Greeks wantonly starved. What are the effects of these horrors on the psyche? To say that these may be a hundred times worse than death may sound like an exaggeration. Actually it may be an understatement. That can be demonstrated, scientifically.

Doctors and neurologists tell us that just as some people have low physical resistance, there are others

who have a lowered degree of psychic or "nervous" resistance. These people have a low psychic breaking-point, as it were. Breaking-points are not reached by sudden shock but by the continuance of an intolerable condition, the steady pounding and merciless bombardment of the emotional vehicle. These "breaking-points" are usually the signal for physical disturbances to make their appearance. While we are not immediately concerned with the physical reactions, it must be obvious that these make their appearance only as a result of great emotional upheaval.

Consider the plight of some of the enslaved peoples of Europe. Consider the plight of the Poles, treated worse than ordinary slaves, under a planned, systematized brutality that cannot help but lacerate the psyche. How many of these tortured people are psychically strong enough to resist the effects of the sufferings and indignities heaped upon them?

Make no mistake about it. It is the indignities of planned brutality and not the fear of death that devastate the emotional body. The English, under the steady rain of Nazi bombs, proved that death inspires no fear provided free men have a fighting chance. On the contrary, this concerted action of a formerly lethargic people against a common enemy raised the level of the national psyche. Heroism and

self-sacrifice are the finest of emotional stimulants.

If the picture we have tried to paint of enslaved peoples were thus complete, it would be bad enough. Unfortunately that is only a small part of the story. For now, with our Theosophical knowledge, we are compelled to advance far beyond the point at which the neurologist stops.

The harm that has been done to the psyche, the wounds inflicted on the emotional body, do not come to a timely end; neither at the death of the physical body, nor afterwards, when the emotional body disintegrates. Naturally, upon the degree of resistance, the moral fibre of the psyche, depends the depths to which the wounds inflicted will pierce; and the length of time required for complete healing.

This may, in some instances, take many, many incarnations. It must be obvious that the peculiarities and quirks that many of us have, are ours at birth—emotional wounds of past incarnations opening up again. Freud explained our quirks as mainly emotional frustrations. His former associate, Adler, intuitively realized that these frustrations had an earlier origin—early childhood. Most of them must be traced still further back—to former incarnations. For we know that the emotional bodies we use in our present lives are more or less a replica of the ones we used in our

last incarnations—a continuance, so to speak; the same qualities, the same kind of vibrations, the same wounds—unhealed.

One must shudder to think how the many unspeakable atrocities committed against the Jews, for instance, by their Nazi masters, will affect the future lives of these Egos. Consider the changes wrought by systematized brutality upon the emotional body; fixed through years of repetition. What a tremendous handicap at the next incarnation. Future unadjustables.

Death? Bishop Leadbeater has told us that not infrequently the Lords of Karma give death as a reward. Some of us may have wondered when can death *ever* be a reward. Certainly it would seem that death has come as a reward to many thousands who were thus permitted to make a quick exit from intolerable physical-plane conditions, their emotional and mental bodies fairly intact, rather than continue to live a life of horror that would leave its mark for, possibly, incarnations to come.

BY THE NORTH ROAD TO HIMĀVAT

By the North Road to Himāvat
A Shining Angel sped—
Through the forest—
Up the gorges—
Winding through the foothills—
To give the Deva blessing
Of Truth upon the Way.

A Yogi in Samādhi,
Beneath an ancient tree,
Was seeking liberation—
The Truth that maketh free.

"O Shining One, O Deva,
How many lives must wane
In seeking liberation,
Before I shall attain?"

"Thy Soul shall live as many lives
As leaves are on this tree,
Still seeking liberation,
And then thou shalt be free."

He looked up at the green-black shade,
"So many lives of pain!"

He went back to his household life—
His village on the plain.

By the North Road to Himāvat
The Shining Deva went;
A Yogi in Samādhi
By the wayside sat intent.

"O Shining One, O Deva,
Thou beautifiest the day!
All Blessings be upon Thee
That light'st the mountain way!"

"Thou hast as many lives to live
As leaves are on this tree,
Still seeking liberation,
And then thou shalt be free!"

He gazed upon the dome of green,
He loved and blessed the tree—
"The number is not endless,
Till thou and I be free!"

He looked and loved intensely
Till, in a great green flame,
The leaves burst forth and ripened—
His Liberation came.

KATE SMITH

NOTES ON THE CHALDEAN TEMPLE

(Notes of the original investigation into the Chaldean Religion; taken at the time by Mrs. Isabel Cooper-Oakley, in whose handwriting they are.—C. W. LEADBEATER)

I

14 November 1897

THE time we shall take is about 20,000 B.C. This is not the earliest time at which a knowledge of the stars was possessed, but it was a time when the system was most highly developed.

The whole Chaldean system was based upon a most profound knowledge of the stars, and of the Occult Intelligences connected with them.

The first thing we have to notice is a great Temple, the fundamental shape of which was that of a Maltese cross. The arms are of equal length, like two great naves crossing each other, but with no transepts. The centre of the cross is outlined as a great circle, so that the meeting points of the naves are obliterated. The North and South, East and West points were most carefully oriented. There were also things shaped like large flower-leaves, between the arms of the cross. There was a great Altar at the North, filling that end of the nave; one at the East; one at the

West; the end at the South was empty. The East and West ends of the cross were devoted to the worship of the Sun and Moon; the circle in the centre belonged especially to the planets. The tower or roof of this Temple was dome-like and very lofty, with slits in it; the dome was movable by machinery, so as to admit the light of any star or constellation that was opposite to the slit.

Far, far back in the remote past, the Divine Teachers who descended to help humanity made these objects out of astral matter; they were *living things*, and not merely representations. The Great Teachers made them and kept them there, for their work and teaching. They changed with their types; as, for instance, the living actual matter representing the Moon changed with the changes of the Moon. But in later times, as men became more materialized, and the Divine Teachers were succeeded by the wise scientists, these things ceased to be, and were reproduced by mechanism. All Great Adepts teach by living forms. In

the real Mysteries, all were living things.

Behind the North Altar was hung an immense concave mirror of metal, most highly polished, which reflected the light of any star which came within the radius of one of the slits in the roof. The star, by reflection, appeared to be suspended in mid-air, within the Temple. Often the Deva governing that particular star or planet would appear in the reflection, and thus the influence of the Spiritual Being connected with the star would be brought down to the people.

The care of this mirror was made a religious duty, and the keeping of it properly polished was considered a great responsibility.

The sick were brought into the Temple and laid in rows, where the ray from the star could fall upon them.

The priests made special studies in connection with the stars: one would study medicine and healing; another agriculture; another the seasons and culture of the soil, and so on.

II

12 December 1897

It was quite possible to change the whole evolution of a life, so that the evolution of that Ego was translated to another plane. Much of the worship in the Temple was directed to the possibilities of pass-

ing into direct communication with the Deva or Star Angel.

The attitude of the people was that of worship and prayer, which was always led by the priest.

Curious arrangements were made, in order to get impressive results. Thus, at one particular time of the year, the rays of the Sun were focussed through one of the slits in the roof, and falling upon the lamp which hung before the Altar of the Moon, set it ablaze. Thus, the Moon-fire was lit by the Sun's rays, in the sight of the people, and afterwards kept alight for the rest of the year.

Another peculiarity was an arrangement in the floor. It was transparent, and through it the Sun-ray was reflected, and was the only source of illumination, to a secret room below. In this room were placed diviners, predictors of the future, in such a position that the reflected Sun-ray would fall upon a particular part of the body: sometimes on a spot in the forehead between the eyes; sometimes on a particular part of the spine: this powerfully helped the divining function. Another plan was to touch the diviner with a rod, producing the same effect. This rod was hollow, filled with a sort of living fire, and hermetically sealed. Tremendous electric results were obtained from this touch. Frequent mention is made in old Scriptures of this rod. S. Clement says that

"those who have been touched by the Thyrsus will understand his meaning." That is to say, Initiates would remember that they were thrown into trance when touched by the rod.

The priests sometimes practised divining in this room. At other times a priest, who was developing his astral body, would retire to this room for meditation, and place himself in such a position that the Sun-ray would fall on him.

The astrologers of that day practically arranged all the affairs of state. One great division of their work was in connection with Agriculture. All times and seasons were calculated with extreme care, and the results given out to the people, so that they might know the best seasons for tilling the ground. In the great Colleges of the Atlanteans, this was much attended to. The planetary influence was studied and used also in the breeding of animals. They had an arrangement of coloured glasses, through which the rays of the several planets shone. These were used in the development of animals and plants.

A great deal of the work of the Initiates had to do with the evolution of useful things. H. P. B. says that wheat did not originally belong to our planet. Wheat was brought over from Venus, by one of the Great Initiates; and varieties of wheat were afterwards obtained

by crossing it with the Earth-grasses.

Very great regard was paid to pre-natal influences on the growing, though unborn, child.

There is an old tradition among the Maoris that their wise men calculated the weather conditions for the year, and predicted what they would be. These were all connected with planetary influence, and the people worked accordingly. Traces of a similar tradition are also found among the Chinese. It went so far that those who were in authority over these matters were held responsible for the failure of crops. If the wise men failed in their predictions, they were considered unfit for their position.

Another part of the work was studying the varying conditions brought about in the elemental essence by planetary influence. As this elemental essence passed into the bodies of men, it became most important for all to understand how their bodies would be affected by outside influences. Certain times had a potent effect upon certain constitutions: as for instance, people easily affected by anger would be influenced strongly in that direction when Mars was in a powerful aspect. This would spread out also to all questions of War, Tumult and Riot. Again, to people liable to any form of sensual passion, some times would be worse than others. The people were thus warned; the

whole idea being to get knowledge which would counteract all conditions that would be harmful.

There was, in connection with this, an immense amount of making of amulets; the metals of which these were made were exposed for a time to the rays of certain planets. (We know that, even today, anything touched by one of the Masters, the Great Ones, has wonderful power. Colonel Olcott possesses one such, received from a Master 20 years ago; and if you take it in your hand, you feel a pulsation, the same as if you placed your finger on a person's pulse.) The wearing of talismans and amulets has a tendency to weaken the will; but in those days of younger humanity they helped, by laying hold of the imagination.

They also drew up calendars, and gave out favourable days for journeys, etc. The people would each one be told his or her special make-up, or constitution. They also set apart certain times for Prayer and Meditation; and in connection therewith they fixed the festivals, as relative to each planet.

All affairs in Chaldea were built upon these bases. It was the religion of the nation. On the occasion of the festival of a particular planet, all those born under that planet would gather in the Temple, on the day fixed. Looking upon one occasion at these crowds of worshippers, we noted

the different colours represented. The dresses worn at the festival were symbolical. Each worshipper wore a dress of the colour of his planet. Thus the children of the Sun, ☉, wore silk dresses with gold threads so thickly interwoven as to give the appearance of dresses of cloth of gold. They were of exquisitely flexible texture, and the difference of light and shade was most beautiful. Most of the dresses were shot with two colours. Thus Mercury, ☿, was orange-shot-lemon colour, and the children of ☿ looked orange-gold in one light, and lemon in another. The robes of the worshippers of Luna, ☾, were made of a white basis, with silver threads interwoven, which in certain lights gave a delicate shade of violet. The dresses of Mars, ♂, were a magnificent, gorgeous red: a scarlet-red shot with crimson. There was a great difference between this scarlet-red and the colour worn by the worshippers of Vulcan, which we should call flame-colour. This latter was very gorgeous. The colour for Venus, ♀, was blue, and the lights of it shot with green, cerulean blue, or the deep blue of the skies. But remember that none of these colours can be reproduced by any pigments we now have. The only way to arrive at them, would be to have a very powerful electric light thrown on to a good prism. No other light would be strong enough.

The colour for Jupiter, ♃, was very curious; it was blue-violet with white specks. Saturn, ♄, was green with greyish shades in it. Uranus, ♅, a magnificent deep, rich blue. Neptune, ♆, very, very dark blue, indigo blue, a more material colour and not so beautiful.

We were present at a very gorgeous ceremony. Enormous crowds

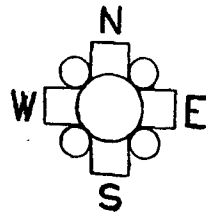
were gathered in the plain, each one robed in the colour of his planet. Each colour was massed together, and the people moved in concentric rings representing the path of the planets round the Sun. They went through beautiful symbolical evolutions. These were led by the priest. The people followed as led. Truly a magnificent spectacle.

NOTES BY C. W. L. OF THESE TWO ADDRESSES

Art	great regard pre-natal influence on child
Literature	responsible for failure crops, traces among Maoris and Chinese
Manners and Customs	making of amulets subjected to influence of various planets—calendars of favourable days—special times for prayer and meditation
Disposing of dead	
Education	
Government	told people their constitution

Religion—Star worship—*spirit* of planet—chakrams of Logos—Deva and elemental essence—therefore influences—possibility coming into contact—or even changing line of evolution—religion affected whole life—agricultural operations, breeding of animals and plants—special festivals—each priest made special study some subject—one medicine, another agriculture, another weather.

Describe temple—images of planets in dome—originally



real—later by machinery—slit in roof—concave mirror, care of it religious duty—throwing magnified image—sometimes Deva appeared in connection—sick brought under influences supposed to be good for them—worship and prayer to star-angel—sun's rays made at equinox to light sacred moon-fire, which then kept a light—secret room below pavement with crystal roof—diviners' room—sun-ray touched, or hollow rod with fire—priest practised divining here, and also getting out of body.

Did not foretell events in life of individual.

THE STORY OF THE SOUL

III. IN THE MYSTERIES OF JESUS

BY JEAN DELAIRE

HOW far does this universal theme, this mystery-tradition of the Journey of the Soul, find a place in Christianity? Did it find a place in early Christianity? Can it be traced, if not in our four Gospels, at least in those extra-canonical books which—like the ancient *Gospel according to the Hebrews*—were once held in almost equal honour with the four Gospels themselves?

We find the story of the soul in *The Hymn of the Soul*, among the New Testament Apocrypha. (See the story in THE THEOSOPHIST, June 1939, under "The Mystery-Tradition of Our Race.")

In this story, we find a phenomenon not infrequent in the Scriptures of that period, namely, the insertion of certain fragments of the Ancient Wisdom within works of more recent date and altogether different authorship.

The Acts of Thomas go back to a very early date; of their original Greek form no manuscript is left, and our present Greek texts are themselves a translation of a translation—from Greek into Syriac, from Syriac back into Greek—but scholars are agreed that *The Hymn of the Soul* was originally composed

in Syriac, and was probably the work of the great Gnostic, Bardasanes. This sheds a great deal of light on other fragments of these *Acts*, notably on the profoundly esoteric stories of "Abbanes the Merchant," and the "Wedding Feast of the King's Daughter."

It also adds a new aspect to the tradition that Jesus was a carpenter, for throughout the story of Abbanes the Merchant the word *carpenter* is used figuratively to mean a builder, an architect, the Son of the Great Architect of the Universe, the builder of a temple not made with hands.

"At that season"—so begin *The Acts of Thomas*—all we the apostles were at Jerusalem . . . and we divided the regions of the world, that every one of us should go unto the region that fell to him and unto the nation whereunto the Lord sent him.

According to the lot, therefore, India fell unto Judas Thomas . . . but he would not go, saying that by reason of the weakness of the flesh he could not travel, and "I am an Hebrew man: how can I go amongst the Indians and preach the truth?" And as he thus reasoned and spake, the Saviour appeared unto him by night and saith to him: Fear not, Thomas, go thou unto

India and preach the word there, for my grace is with thee . . .

Still Thomas refuses to obey, until the Lord constrains him, sending him to Abbanes the Merchant, newly arrived from India to buy a carpenter for his royal master, Gundaphorus. Together they journey by sea, Abbanes and Thomas, until they reach "Andropolis, a royal city."

And they left the ship and entered into the city, and lo, there were noises of flutes and water-organs, and trumpets sounded about them; and the apostle inquired, saying: What is this festival that is in this city? And they said to him. . . The King hath an only daughter, and now he giveth her in marriage. . . And the King hath sent heralds to proclaim everywhere that all should come to the marriage, rich and poor, bond and free, strangers and citizens: and if any refuse and come not to the marriage he shall answer for it unto the King.

Abbanes and Thomas hasten to the palace and sit at the royal table; but Thomas refuses either to eat or to drink, saying he has come only to fulfil the command of the King. Then, while a Hebrew flute-girl stands by and plays for him, he suddenly breaks into a song, nominally addressed to the bride, yet unmistakably a hymn of praise to the Divine Wisdom, personified—as she was in ancient Jewish poetry—by a beautiful maiden:

The damsel is the daughter of Light, in whom dwelleth the brightness of kings; and the sight of her is delightful. . . Her garments are like the flowers of spring, and from them a waft of fragrance is borne: in the crown of her head the King is established . . . and in her head is set Truth. . . Her bower is bright with light, and breatheth forth the odour of balsam and all spices, and giveth out a sweet smell of myrrh and Indian leaf, and within are myrtles strewn on the floor and all manner of odorous flowers. . . And, surrounding her, the groomsmen guard her, the number of whom is seven, whom she herself hath chosen. And the bridesmaids are seven, and they dance before her. And twelve in number are they that serve before her and are subject unto her, which look ever towards the bridegroom, that by the sight of him they may be enlightened: and for ever shall they be with her in that eternal joy, and shall be at that marriage whereto the princes are gathered together, and shall attend at that banquet whereof the Eternal Ones are accounted worthy, and shall put on royal raiment and be clad in bright robes. And in joy and exultation shall they dwell, and shall glorify the Father of all, whose light they have received . . . of whose immortal food they have partaken, and have drunk of the wine that giveth neither thirst nor desire. And they have glorified and praised, with the living Spirit, the Father of truth and the Mother of wisdom.

It may be that this fragment is by the same hand that wrote *The Hymn of the Soul*; its Gnostic

colouring suggests it—the mention of the numbers twelve and seven, the allusion to the royal raiment and bright robes; the titles of Mother of wisdom and Daughter of light; and above all the idea of Light as a divine power, co-equal with the Word or Logos; and after the song of praise, as after *The Hymn of the Soul*, *The Acts* immediately resume their normal course, that medley of miraculous deeds, edifying (and sometimes foolish) discourses, and constant supernatural interference which is so characteristic of the New Testament Apocrypha.

After various adventures Abbanes and his slave Thomas arrive "into the cities of India." Abbanes went to salute King Gundaphorus, and reported to him of the carpenter whom he had brought with him. And the King was glad, and commanded Thomas to come in to him. So when he was come in, the King said unto him: "What craft understandest thou?"

The apostle said unto him: "The craft of carpentering and of building."

The King saith unto him: "What craftsmanship, then, knowest thou in wood, and what in stone?"

The apostle saith: "In wood: ploughs, yokes, goads, pulleys and boats and oars and masts. And in stone: pillars, temples and court-houses for kings."

And the King said: "Canst thou build me a palace?"

And Thomas answered: "Yes, I can both build and furnish it; for to this end am I come, to build and to do the work of a carpenter."

The King then leads Thomas outside the city gates to choose the site for the new palace; and when he sees the plans which Thomas has drawn up he is so pleased with them that he gives him forthwith a large sum of money, saying: "Verily thou art a craftsman, and it becometh thee to be a servant of kings!"

The King then goes forth on a journey; and Thomas visits all "the cities and the villages round about, distributing and giving alms to the poor and afflicted. . . And he ceased not to teach and to refresh the afflicted, saying: 'This hath the Lord dispensed unto you, and He giveth unto every man his food: for He is the nourisher of orphans and steward of the widows, and unto all that are afflicted He is relief and rest.'"

Immediately on his return to the city the King enquires about the palace which Thomas is building for him. And his courtiers tell him:

"Neither hath he built a palace nor done aught else of that he promised to perform, but he goeth about the cities and countries, and whatsoever he hath he giveth to the poor, and teacheth of a new God, and healeth the sick, and driveth

out devils, and doeth many other wonderful things . . . for he fasteth continually and prayeth, and eateth bread only, with salt, and his drink is water, and he weareth but one garment alike in fair weather and in winter, and receiveth naught of any man, and what he hath he giveth unto others."

The King is so angered that he causes both Thomas and Abbanes the Merchant to be cast into prison, and condemns them to be flayed alive and burnt with fire. At the same time the King's favourite brother, Gad, dies suddenly, and Angels take his soul and carry it up into heaven.

They showed unto him the places and dwellings that were there, and inquired of him: "In which place wouldst thou dwell?"

And when they drew near unto the building of Thomas the Apostle, which he had built for the King, Gad saw it and said unto the Angels: "I beseech you, my Lords, suffer me to dwell in one of the lowest rooms of this palace."

And they said to him: "Thou canst not dwell in this building . . . for this is that palace which that Christian slave builded for thy brother."

Gad then implores the Angels to let him return to earth that he may tell his brother the wonderful news. "And the Angels let the soul of Gad go. And as they were putting his grave clothes upon him, his

soul entered into him, and he said to them that were about him: 'Call my brother unto me!' . . . And the King ran forth with a great company and came unto his brother, and entered in and stood by his bed as one amazed, not being able to speak to him. . . ."

It is Gad, newly returned from the dead, who is the first to break the silence, and he makes the amazing request that the King should sell him the palace which the Angels have just shown him.

"And the King said: 'Whence should I have a palace in the heavens?'

"And Gad said: 'Even that which that Christian built for thee which is now in the prison, whom the merchant brought unto thee, having bought him from one Jesus: I mean that Hebrew slave whom thou didst desire to punish as having suffered deceit at his hand. . . .'"

Then the King understood at last. "That palace," he told his brother, "I cannot sell thee, but I pray that I may enter it, and dwell therein, and be accounted worthy of the inhabitants thereof. . . ."

Forthwith he sent and brought out of prison the apostle, and the merchant that was shut up with him, saying: "I entreat thee, as a man that entreateth the minister of God, that thou wouldst pray for me, and beseech Him whose minister thou art to forgive me and

overlook that which I have done unto thee, or thought to do, and that I may become a worthy inhabitant of that dwelling for the which I took no pains, but thou hast builded for me, labouring alone, the grace of thy God working with thee; and that I also may become a servant and serve this God whom thou preachest." And his brother also fell down before the apostle and said: "I entreat and supplicate thee before thy God that I may become worthy of His ministry and service, and that it may fall to me to be worthy of the things that were shown unto me by the Angels."

And the apostle, filled with joy, said: "I praise thee, O Lord Jesu, that thou hast revealed thy truth in these men, for thou only art the God of truth. . . . And now at my supplication and request do thou receive the King and his brother and join them unto thy fold, cleansing them with thy baptism and anointing them with thine oil. . . . And give them drink out of thine immortal fountain. . . . And do thou grant them to have confidence in thee alone, and the succour that cometh of thee, and the hope of their salvation which they look for from thee alone; and that they may be grounded in thy mysteries and receive the perfect good of thy graces and gifts, and flourish in thy ministry and come to perfection in thy Father."

The brief allusion to "thy mysteries" is interesting; and interesting also, and indicative of Gnostic tendencies, is the description which follows, fragmentary though it be, of the baptism or "sealing" of the King and his brother.

The baptism is by immersion and takes place at night, and at dawn the next day there is a service of Holy Communion.

"Thomas commanded them to bring oil, that the King and his brother might receive the seal by the oil. The King gave orders that the bath should be closed for seven days, and that no man should bathe in it: and when the seven days were done, on the eighth day these three entered into the bath by night that Thomas might baptize them. And many lamps were lighted in the bath.

"And the apostle arose and sealed them. And the Lord was revealed unto them by a voice, saying: 'Peace be unto you, my brethren.' "And they heard His voice only, but His likeness they did not see, for they had not yet received the added sealing of the seal.

"And the apostle took the oil and poured it upon their heads and anointed and chrismed them, and began to say:

Come, thou holy Name of the Christ that is above all other names,

Come, thou Power of the Most High, and the Compassion that is perfect. . .

Come, thou who revealest the hidden mysteries. . .

Come, Holy Spirit, and cleanse their hearts, and give them the added seal, in the name of the Father and Son and Holy Ghost.

"And when they were sealed, there appeared unto them a youth holding a lighted torch, so that their lamps became dim at the approach of the light thereof: and he went forth and was no more seen of them. And the apostle said unto the Lord: 'Thy light, O Lord, is not to be contained by us, and we are not able to bear it, for it is too great for our sight.'

"And when the dawn came and it was morning, he brake bread and made them partakers of the Eucharist of the Christ. And they were glad and rejoiced.

"And many other also, believing, were added to them, and came into the refuge of the Saviour."

There are passages in this invocation which are very obscure—an obscurity seemingly inseparable from these ancient Scriptures—an obscurity that will only be dispelled when, if ever, we know a little more of the primitive churches and sects in which these Scriptures originated.

In *The Acts of John*, the earliest of our New Testament apocrypha,¹ there is a brief description of a sacred dance—part of the "mys-

teries of Jesus"—and in the litany which accompanies it occur these words, placed in the mouth of Jesus:

"The Ogdoad singeth praise with us,"
And the disciples answer: "Amen."

"The Dodecad danceth on high."
"Amen."

"The Plenitude on high hath part in our dancing . . ." "Amen."

Here the Gnostic tendencies are unmistakable: the Dodecad, or number twelve, which plays so important a role in all forms of symbolism, and especially in Gnostic systems; the Ogdoad, or eighth sphere; the Plenitude (Plerôma) or world of divine perfection; and it is not a little significant to find them in a Scripture which, if not orthodox, is nevertheless definitely Christian, and mentioned in connection with a ritual performed by Jesus Himself with His disciples on the eve of the Passion. Indeed many passages of these *Acts* are so profoundly esoteric, especially *The Vision of the Cross*, that it is difficult not to see in them, as in other fragments of the Apocrypha, a direct link between primitive Christianity and the secret Wisdom of the ages.²

This link becomes even more startlingly evident when we study the tenets of the chief schools and systems of Christian Gnosticism.

² A brief study of *The Acts of John* will be found in my book: *The Mystery-Teaching in the West*, Rider and Co., London.

¹ Scholars are agreed that these *Acts* are not later than the middle of the second century.

CORRESPONDENCE

PROF. URWICK AND THEOSOPHY

A CORRESPONDENT writes:

Readers will have perused with interest, Clara M. Codd's article, "The Message of Plato," in *THE THEOSOPHIST* for June 1942, which is based on a book of the same name by Professor E. J. Urwick. As is shown by her, "Professor Urwick amply proves that Plato's principles were fully in line with the ancient eastern philosophy . . . and that Plato derived his knowledge from the East." This fact is not usually recognized by western scholars of Greek literature. It will be interesting to readers of *THE THEOSOPHIST* to learn that Professor Urwick's deeper insight into the origin of Plato's thought, and his affiliation of that thought to "the ancient eastern philosophy," is at least partly due to his reading of Theosophical literature. In the Preface to his book Professor Urwick has written: "I owe a debt to many Indian writers. . . . In particular, I would mention the writings of Bhagavan Das, whose book, *The Science of Social Organization, in the light of the Laws of Manu*, I have used extensively in the introductory chapters."

FROM S. AFRICA—ON MR. KIRK'S SUGGESTIONS

III¹

DEAR SIR: I have read Mr. Kirk's article, entitled "The T.S. Platform

¹ Two letters, from India, have already appeared on this subject.

and Orthodox Trends," which appeared in the March issue of *THE THEOSOPHIST*, with great interest and sympathy. I too believe with him that our FIRST Object is of primary importance to The Society.

In this First Object it is clearly stated that our nucleus of Universal Brotherhood must be without distinction of CREED—that is, belief. It, therefore, follows that any member who is responsible for the crystallization of any one belief or aspect of the truth and imposes it upon another, or criticizes or belittles another's views, is acting directly against part of the Object to which he agreed when joining The Society. In doing so, therefore, he does not emphasize a lack in the OBJECTS of The Society, but a lack in his interpretation and observance of them. It would, therefore, appear that no alteration in the Constitution is necessary. Who, then, is responsible for this "crystallization of thought into a Creed," which both Mr. Kirk and Mr. Redfern deplore?

Certainly not our President himself, who, down the years of his office, has reiterated again and again that *his* views are only personal to himself and not binding in any way upon The Society. All of us who have read his writings can confirm this. I need only quote one case in point: the very next article in the March *THEOSOPHIST* to that under discussion starts with an introduction by Dr. Arundale ending in these words: ". . . as an ardent Theosophist

I stand for the participation of every nation and every individual in this war. . . . just as Bhikkhu Arya Asanga, no less ardent a Theosophist, stands for the contrary view. *I shall be very glad to publish suitable correspondence on this most important subject.*"

From the above we see that neither the President nor the platform of our Society is at fault. It therefore remains to examine the *Members*, ourselves included, and make sure that none of us are guilty of imposing any restrictions upon that freedom of thought so dear to us all. And may I be permitted to point out here that the "heretics" are in just as much danger of becoming orthodox and crystallized in their "heretical" views as the most narrow-minded "believers."

After twelve years of active membership, during which I have been privileged to meet many of our greatest leaders, as well as attending meetings in innumerable Lodges all over the world, never once have I ever at any time been conscious of any wish to impose a belief or a "non-belief" upon me, nor have I heard anyone make this complaint.

That it must happen is evident from Mr. Kirk's article, written with such obvious sincerity, and that it must be combated wherever found is most vital.

I put forward my own small suggestion as to how this might best be done:

1. That the President make an announcement drawing attention to the dangers of such narrowness of thought, especially appealing to the Presidents and office-bearers of all Lodges to be vigilant against it amongst their mem-

bers, and to give special facilities to unorthodox members for the airing of their views, always, of course, with due respect to the views of others, so that, if otherwise suitable, some such members can take their turn as office-bearers. (Perhaps the General Council might take the lead in this at their next election of office-bearers.)

2. That all members who hear of this criticism dedicate themselves earnestly to the task of safeguarding freedom of speech and thought both within and without The Society, and cultivate the art of listening to the expression of beliefs and sentiments contrary to their own with interest and respect. Dr. Steiner in his book, *The Knowledge of Higher Worlds and Their Attainment*, says:

"Our civilization tends more towards critical judgment and condemnation than towards devotion and selfless veneration. . . . But every criticism, every adverse judgment passed, disperses the powers of the soul for the attainment of higher knowledge, in the same measure that all veneration and reverence develops them."

Durban
14 April 1942

ELWIN HUGHES

IV

Dear Dr. Arundale: After reading Mr. E. Kirk's letter, in the March issue of THE THEOSOPHIST, dealing with what he considers to be the "Orthodox" trend in our movement, I must confess that I am somewhat at a loss to know what he would have us do in the matter. He does not seem to realize that "Our Society" is largely an "Occult

Body," and "Occult" means Hidden, and we certainly cannot hope to understand all its teachings by the Intellect alone. In the study of "Theosophia," the Divine Wisdom, we have to develop our "Inner Consciousness," our Intuition, if we would travel far along the "Occult Path." Mr. Kirk calls the great fundamental teachings of Theosophy "dogmas," such as the law of cause and effect, "Karma"; the laws of "Reincarnation," and the belief in "The Masters"; which should be obvious to every student if we believe in the law of Evolution. Mr. Kirk admits, however, that the great majority of our members do believe in these teachings, probably after many years of study and meditation.

If there are any members who do not believe in these teachings, they are most certainly not obliged to accept them, although one wonders sometimes, why such members remain in our Society.

I frankly confess that I have never heard the terms used (as quoted by Mr. Kirk), such as "heretic" or "unorthodox," when applied to members of The Society who disagree with us upon certain "doctrinal" points of Theosophy, and I have been a member for some forty years. Mr. Kirk also quotes Dr. Arundale, and some of the other leaders, as having made use of certain statements, which he also considers to be "dogmas." In any case I have never heard, or read, of any of our great leaders (they are great to me) as imposing their beliefs upon any member of The Society. I would however say that most surely they, who are "Occultists"—scientists along "Oc-

cult" lines—have every right to give out what they know to be true.

If Mr. Kirk wishes to bind us all down to his conceptions of the teachings of Theosophy, or that we should conduct the affairs of the movement according to Mr. Kirk's judgment, then we should indeed be erecting barriers, and creating "dogmas." With regard to his statement that we do not strictly confine ourselves to the three Objects of The Society, (I think we do), I would remind him that we also have an "aphorism" in our movement, and that is: "There is no Religion higher than truth." One could say a great deal more upon these matters in answer to Mr. Kirk's article, but space forbids.

HOWARD ARNOLD

Johannesburg

V

Dear Dr. Arundale: As you so kindly invited readers to give their views on the article by Mr. Ernest Kirk in the March THEOSOPHIST entitled "The T. S. Platform and Orthodox Trends," I thought I would try and give you some experiences of our Pretoria Lodge with several members having grievances such as Mr. E. Kirk states.

My impression on reading the article was that the author was feeling grieved because he had been denied the privilege of giving out in a Theosophical Lodge that what Theosophists had to say on the subjects of Karma, Reincarnation, the One Existence whence all proceeds, and the existence of Perfected Human Beings, was false or futile.

Now those of us in Pretoria who had found a reasonable answer to the puzzles of life in these teachings, determined to render ourselves proficient in public speaking, and in the knowledge of these subjects, so that we might share our knowledge with those of our fellow-beings who might likewise find help in them. It is something worthwhile, the realization that there is a meaning and purpose to all the happenings of life, and that we may gain a light which will enable us to guide our steps into a right path that leads to perfection, and that guided by that knowledge order might be evolved out of the world-conflicts. At the beginning of the Pretoria Theosophical Society a small group of us used to meet to discuss and study and exchange ideas in rented rooms, and strangely enough we found it difficult to meet our obligations, rents, etc., and often were sore put to it to find suitable accommodation. Then the daring idea of building ourselves a suitable home in which to house our growing library, pictures, etc., came into our minds; from whence? who knows; but it grew steadily. It was a daring project; because to begin with there were only about 16 members sufficiently interested and enthusiastic enough to pledge themselves to meet the obligations such an undertaking would involve. Well, we started. First we purchased a suitable site, which, considering that it was fairly centrally situated, was good for £700. On this we were able to raise the loan for the building, £2,700, and we each guaranteed so much a year to meet the interest and redemption. We paid back £100 a year in the borrowed capital. And now

comes in our problem of which Mr. Kirk's article reminds me. Those first years were of sacrifice and struggle, but our faith in the Perfected Beings whose work for humanity we willingly pledged ourselves to further with all our strength physical, mental and spiritual, that faith, I say, sustained us till our dream T.S. home materialized, and stands today a witness that our faith was well placed.

It was at this time when we had begun to feel secure, and the public was beginning to find its way to our meetings on Sunday evenings, that there came two people claiming to be interested in our lectures and desiring to become members. They were admitted, and were for a time quite enthusiastic. They joined our speakers' class, and after a time became quite proficient in public speaking.

They asked to be allowed to lecture on Sunday nights to our public, who came seeking information on the subjects which we reserved for those meetings, T. S. subjects; but they wished to lecture on Astrology and Numerology stating that they had no belief in Karma and Reincarnation, Perfected Men, etc., and they wanted to be allowed to tell the public that they were being deluded by us. When we did not see eye to eye with them in this matter they became disgruntled, said we were unbrotherly, and after some time left, though they still call themselves Theosophists. Could it be that these people, seeking admission to The Society only to undermine what we have to teach, may be the agents of the Brothers of the Grey Face? A conspiracy, in fact, against what we stand

for? On the basis that it is a conspiracy and not merely a series of isolated attacks, what should our attitude be? Like the Chinese view that a red-nosed man may be a teetotaller, but no one will believe it, these people may protest their sincerity but they lack constructiveness, they seem only bent on destruction—there is nothing big about them anyway.

I am looking forward to your promise to comment on this matter.

Pretoria ALICE MARY SLATER
2 April 1942

"PEACE OR WAR?"

To be or not to be—To fight or not to fight? There seems to be no universal consensus of opinion on the answer to the above. We are therefore left in the air in so far as dependence upon our official pronouncement can be permissible to our individual decisions. We seem to forget one thing in all our arguments for or against, and that is to what extent are the nations now fighting actuated and held in bondage by the laws of their individual Karma. At the same time we acknowledge fully the law of harmlessness as enunciated by the most holy Lord Buddha. But how can those engulfed in their karmic ties obey that law? For years past the nations have been preparing for war, and they are now reaping that which they have sown, and the reaping is inevitable, therefore they must fight. What are they fighting for? For the retention of their possessions, for trade, and for the wealth and riches which possession gives and has given for many long years past. And others are fighting

because they do not possess these riches but require them, of which they have been deprived because they did not belong to the Nation or Nations that owned them. Where lies the answer to all this? In these words and the giving effect to them: The earth is the Lord's and the fullness thereof. Until nations therefore realize that the settlement of the war depends upon the realization of all nations that the world and all its riches must be shared not by one or more nations, but internationally amongst all in due and fair proportion to their requirements. And when that realization dawns upon all humanity the necessity for fighting for possessions will die away and that portion of their Karma end. Other karmic reapings will follow in due course, but they do not come within the scope of this letter, which it is hoped will clarify our ideas somewhat on the issue raised by Bhikkhu Arya Asanga—and in this respect Mr. Jinarājadāsa's article on Theosophy and Social Reconstruction after the war is especially noteworthy.

WYNYARD BATTYE

MR. AND MRS. HUGHES

News has been received that Mrs. R. W. Hughes (formerly President of Selangor Lodge, Kuala Lumpur) was evacuated from Singapore with her daughter, and is now staying in South Africa where her address is c/o Standard Bank of South Africa, Durban. Her husband was not free to leave with her, and is now, she fears, interned in Singapore. No news has come of him except that he was seen alive and well in his office on the morning of the capitulation with Japan (15th February).

BOOK REVIEWS

Where This War Hits You, by E. Graham Howe. Faber and Faber Ltd., London. Price 2s. 6d.

In this attractive little book, the author desires to bring home to his readers the importance of having clear and definite ideas about what is happening in the world around us just now, so that these ideas may be available to serve as a kind of model or pattern (he calls it a "blueprint") to give us some kind of direction for the guidance of our daily lives.

This little book is full of practical sound advice and of practical ideals. The four wireless-talks of which it consists are entitled: Cross Purposes; Create and Share; How Long; The Great Unseen.

Personally we feel most attracted to number three, dealing with "Time," in which the author indicates how we ourselves can play with Time, instead of letting have Time a free hand to play with us. A practical philosopher, he says:

"I mean, within the circle of the self, there is a central point where No-time, No-space and No-movement is. To dwell here [elsewhere he calls that point the Eternal Now] would be to experience timelessness" (p. 46). And elsewhere (p. 49) he says:

"The inner world, you see, is creative. The outer world is only the created. The inner world is making energy; the outer world is spending it."

Each page of this booklet is full of sparkling ideas; practical, useful, especially in this time of war.

J. KRUISHEER

Discarnate Influence in Human Life, by Ernesto Bozzano (translated by Isabel Emerson). Published for the International Institute for Psychical Research, by John M. Watkins, London. Price 8s. 6d.

Students of Theosophy who, by reason of their conceptions concerning the Great Plan of Evolution, need no confirmation about life after death; they cannot doubt. Death, by them, is recognized to be a most common and natural thing in the series of happenings and events of evolutionary life. They consequently often are apt to forget that, in our present day of materialistic and mechanical conceptions about life, the great majority of mankind is most urgently in need of what generally is being called proofs for a continued existence of the human entity after the death and dissolution of the physical body.

The present volume is very aptly suitable to satisfy the most critical mind, provided it can be made to accept the undeniability and truth of the countless facts on which the author bases his conclusions. As a student of metapsychical phenomena for half a century, he is able to make use of all the material collected during his lifetime—a formidable mass of facts,

hundreds, all well and duly controlled, obtained and only accepted, arranged, classified and sifted with scientific scrutiny—the conclusions he builds up are incontestable.

The most important of these conclusions are:

1. All phenomena of apparitions, hauntings, premonitions show that there is a continual existence of the personality after death.

2. Life after death is closely connected with soul-activity, (*anima*, as he calls it).

3. After death the "spirit-entity" lives on in a subtle body of radiant material (sometimes called *etherical* and sometimes *astral*).

4. There is no change in character after death. "Spirits" act as integral personalities, knowing their immortality and act accordingly.

A very useful book indeed for students of so-called occult phenomena, and especially for all those interested in "Life after Death"; and who can claim to be disinterested therein?

J. KRUISHEER

An Introduction to the Philosophy of Sri Aurobindo, by S. K. Maitra. The Culture Publishers, Calcutta. Price Re. 1/8.

We should be grateful to Mr. Maitra for his beautiful and lucid expositions of the teachings of his Guru, whose wise voice is all-too-seldom heard in these noisy days. This book is mainly a reprint of articles contributed to *The Prabuddha Bharata*, but nothing seems wanting in the continuity and integrity of the contents. We are taught to understand better the evolutionary

crisis through which man is passing, a crisis "in which is involved a choice of its destiny."

The next step in human evolution, Sri Aurobindo teaches, is the achievement of unity between the lower and upper mind, so that the Gnostic Being may be realized in each, as a step towards the Divine Life, for like our President, Dr. Arundale, he declares us to be "Gods in the Becoming." A Gnostic Race will be the result of a descent of Supermind into human consciousness, causing "a radical change in the nature of evolution, for henceforth it will be through knowledge and not through ignorance." . . . "In place of a constant and confused struggle between the forces of light and the forces of darkness, there will arise a gradual progression from lesser light to greater light."

One further quotation gives a masterly diagnosis of present ills: "A structure of the external life has been raised up by man's ever-active mind and life-will, a structure of an unmanageable hugeness and complexity, for the service of his mental, vital, physical claims and urges, a complex political, social, administrative, economic, cultural machinery, an organized collective means for his intellectual, sensational, æsthetic and material satisfaction. Man has created a system of civilization which has become too big for his limited mental capacity, and his still more limited spiritual and moral capacity, to utilize and manage, a too dangerous servant of his blundering ego and its appetites. . . . At the same time Science has put at his disposal many potencies of the universal Force, and

has made the life of humanity materially one; but what uses this universal Force is a little human individual or communal ego, with nothing universal in its light of knowledge or its movements, no inner sense or power which would create in this physical drawing together of the human world a true life unity, a mental unity or a spiritual oneness."

H. V.

Tangled Threads, by Duncan Greenlees. Madras, 1942.

These latest poems of the mystic and Theosophist author breathe his broad sympathies and vivid feelings. He has drunk well of the spirit of India's religions, of her beauties, and symbols, has become fired with them and pours them out in an alien form which is his by birthright, slight but vibrant, their quick essence, for us who share his birthright to catch again. He celebrates festival and work, joy in natural beauty, remembered glories and friendlinesses with places and people, painting them with clear glowing colours and words. The threads of life are untangled for us to see their being in him, where yet we may not have been. They are sweet songs of a singer in his daily moods. Sometimes the everyday phrase or object comes with a slight jolt—maybe an unappreciated modern touch—halting the feeling of inner life, as the machine in:

when through the gramophone
I drink the wine of Wagner's wafting
strains of violins in chorus. . .

Still in "Spain in Martyrdom" the machinery of modern days, even of wartime, is a part of the web woven with skill. "Illusion" too can take the

weird mummy-wrappings and draw the mystical sense of life-in-death and its conquest. The poet is happiest in the shorter forms, and the sonnet, "Beyond Time" has mastery of that compact one, which if used to a greater degree would yield easy reading in other examples. This volume should not be neglected by those who know the poet's writings.

E. M. LAVENDER

Reconstruction in Education, by Maria Montessori; *The Child*, by Maria Montessori. T. P. H., Adyar. Price 3 annas each.

The booklets are reprinted from recent numbers of THE THEOSOPHIST and are well worth concentrated study, not only by the teacher, but by parents and all who are anxious to understand the nature of the changes so urgently needed in the world, and the New Humanity that is in travail of birth. The essentially new light that Madame Montessori sheds on education is that the child cannot readily be taught directly, but must be given the suitable environment from which he learns instinctively, choosing in freedom the direction of advance and the means of its achievement.

H. V.

MAGAZINES RECEIVED

from overseas

The Canadian Federation Quarterly, Jan.
The Christian Theosophist, March-June.
Contact, January-March.
The Liberal Catholic, March.
Michigan Federation Bulletin, March.
Theosophical News and Notes, March.
Theosophy in Action, March.

A RUINED CHINESE PALACE

[A poem suggested by the English rendering of a poem by the ancient Chinese poet, Wang Po (A. D. 648-676)—"A King of Tang"—appearing in the book, *A Feast of Lanterns*, by L. Cranmer-Byng, p. 41.—C.W.R.]

Fitful and chill the night wind blows,
And the moon shines coldly white.
The ruined palace deserted shows
Ghostly in the light.

Shadows hover in doorways old
Like spirits of bygone men,
And grey mists drift in the windows cold
As of faces returned again.

Such were the visions that held Wang Po
When that poet of Cathay sang
Of the haunting dreams that come and go
In the courts of a King of Tang.

In these ruined courts where in years long
gone
The living voices rang,
And the lamps within the halls then shone
On the wealth of a King of Tang.

Here ever there clings this dreamland pale
Round the stones and the rusting bars,
While the sighing night wind breathes the
tale
Under the glittering stars.

With a poet's vision so sang Wang Po
His thoughts of departed lives,
Of whom through centuries we know
No memory survives.

Yet always in the human heart,
(May it be ever so!)
Does such a wistful longing start
For the dreams of the "long-ago."

The poet sang of the vain regret
That all too soon, alas!
A final sorrow must be met,—
Such things must fade and pass.

For a poet's heart must ever feel
That age-old, tender pang,
When a haunting sweetness doth reveal
A sadness which in it rang.

And under the stars, the ruined walls
Still tell what the poet sang,
Of love and splendour within these halls
At the court of a King of Tang.

C. W. R.

SONNET

Thou art a part of all things beautiful—
Frail clouds at dawn, a mountain in repose,
Meadows in summer, and the last wild rose
That blooms too high for covetous hands to cull.
Yea! when I think on thee, all hushed and still
The innermost caverns of the mind unclose,
And Beauty herself, supremely radiant, goes
About her errands, mutely mystical.
Of all things beautiful, so great a part
Art thou, my love, that were it not for thee,
Little of Beauty's form would these eyes see,
Let alone hold her image in the heart.
Yet now, whenever I gaze on Beauty's face,
Standest thou also in that holy place.

MARY CORRINGHAM

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Scotland: Mrs. Jean Allan—28 Great King Street, Edinburgh; *Theosophical News and Notes*.

South Africa: Miss Clara M. Codd—Box 863, Johannesburg; *The Link*.

Spain:

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Switzerland: Frau Fanny Scheffmacher—17 Neusatzweg, Binningen, Basel; *Bulletin Théosophique de Suisse*.

United States of America: Mr. Sidney A. Cook—Olcott, Wheaton, Illinois; *The American Theosophist*.

Uruguay: Sra. Julia de La Gamma—Casilla de Correo 595, Montevideo; *Revista de la Sociedad Teosófica Uruguaya*.

Wales: Mr. Peter Freeman—3 Rectory Road, Penarth; *Theosophical News and Notes*.

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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.

THE THEOSOPHIST

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No. 11

EDITOR: GEORGE S. ARUNDALE

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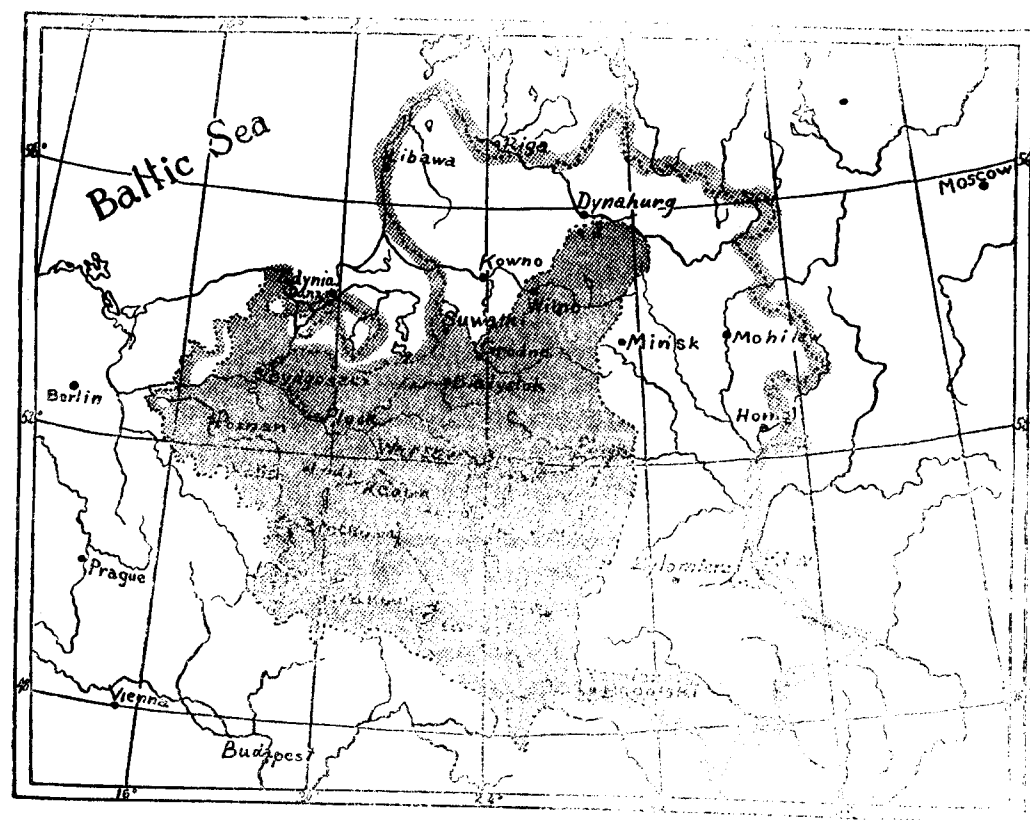
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CONTENTS, AUGUST 1942

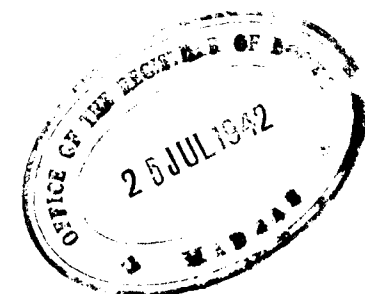
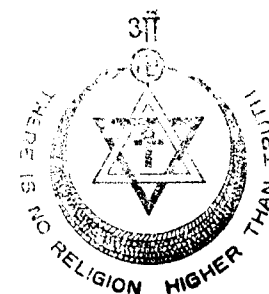
	PAGE
ON THE WATCH-TOWER. The Editor	329
A PRELIMINARY NOTE. G. S. A.	338
FROM THE COMPILERS	339
THE DHARMA AND IDEALS OF POLAND. Wanda Sokolowska	340
TO BE OR NOT TO BE. Jadwiga Poray	352
IMPROVISATION (<i>Fragments from Poem</i>). Mickiewicz	357
MARSHAL PILSUDSKI. Wanda Dynowska	371
POLAND FREE. Jerzy Barski	374
THE RELIGION OF POLAND. Stefania Rawicz	385
POLISH MUSIC. Jozef Wyrwa	390
CHOPIN. I. J. Paderewski	392
CULTURE AND CHARACTER. Maria Roszan	395
SEAS AND MOUNTAINS IN THE LIFE OF POLAND. Wanda Dynowska	400
THE POLISH THEOSOPHICAL SOCIETY. Wanda Dynowska	404
THE KARMA OF POLAND. Polish Theosophists	409
SOME SYMBOLS. D. Z. W.	411
THE WOMEN OF POLAND. Janusz Dluzek	414
A DUEL. Jan Brzeski	418
THE FUTURE. Zofia Torwid	425
INTERNATIONAL DIRECTORY	429

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Map of Poland (the shaded boundary line indicates Poland's extension before 1772).



ON THE WATCH-TOWER

BY THE EDITOR

IMPORTANT: These Notes represent the personal views of the writer, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. "The Theosophist" is the personal organ of the President, and has no official status whatever, save in so far as it may from time to time be used as a medium for the publication of official notifications. Each article, therefore, is also personal to the writer.

LONG LIVE POLAND!

THIS issue of THE THEOSOPHIST is consecrated to that universal heroism in Poland whereby she remains free though bound in chains, whereby she remains whole though tortured beyond all power of description.

A SPIRITUAL BULWARK

As is written in one of the many admirable articles which I have the honour to publish thanks to the wonderful co-operation of Miss Wanda Dynowska, whose tireless energy for her beloved Motherland is one of the most remarkable and beautiful loyalties it has ever been

my privilege to admire, there is no Quisling in Poland, nor could there ever be one. And there is but one in splendid Norway. But in Poland all are patriots—men, women and children. There are none to fear death, even though there must be some who shrink from it: who would not? There are none to despair, and none to give up the struggle as hopeless. Poland is alive even under the unimaginable bestiality of the Germans. When peace comes as the result of an overwhelming crushing of the German people and their unspeakable leaders, Poland will, as in a flash of rebirth, arise and become more Polish than she has ever been,

closer to her great ideals, renewed as these will have been in the font of suffering; and her whole people will stand triumphantly erect and joyous under the red and white flag with its mighty eagle of resurrection. No land has ever been as ruthlessly trampled underfoot as has been Poland. No people have ever been as mercilessly cast into horrible slavery and killed as if they were vermin as have been the Polish people. Families have been torn asunder. Old grandfathers and grandmothers have been subjected to untold brutalities in the very presence of those who have loved and revered them. Children and young girls have been food for the lascivious brutalities of German soldiers and officers, and of German civilians sent to Poland to further all possible atrocities. Large numbers of girls have been sent to Germany to satisfy that sexuality which is part of Hitler's stock-in-trade for his offensive against morality. And whatever could be done to make the Polish people extinct has been done and is being done.

But nothing can succeed against that will of Poland which has been the cause of her dedication to be one of the spiritual bulwarks of western Europe against influences which otherwise might cause the destruction of a greater portion of Europe as Atlantis was destroyed. At one time Russia was a positive

danger to the rest of the Continent, and Poland was the barrier against the danger. Fortunately, Russia is with the Allies in the present struggle, and students of Theosophy in the inner recesses of the Science know that Russia has her own great future which she may seize if she will. It remains to be seen what she will do when the war is over.

No less has Poland her own great future which she has already seized in part, and is seizing more and more every day at the present time. Having been weighed in the balance of a crucifixion—adjectives fail me to describe its awfulness—Poland has not been found wanting, rather has she been found worthy of a resurrection which, perhaps, hardly another nation will be able to emulate.

I do not suggest that Poland has not sinned. Paderewski himself has written that misgovernment in Poland has to some extent made possible the retribution which now afflicts her. She has shown racial discrimination against the Jews, and she has joined with Germany in order to demand large territories from Czechoslovakia. But what nation is free from misgovernment? Is Britain free? Is France free? Is the United States free? Is Russia free? But I dare to say that no nation other than Germany has given itself over to evil in so terrible a manner. And I dare also to

say that no nation, whatever may have been its sins, has been called upon to expiate them as has Poland. Not that Germany is in Poland in any way as an agent of retribution. Far from it. On the contrary, Germany is in Poland because somehow or other she must satiate her lust for cruelty in all its forms and to the utmost possible extent. And when I say Germany, I do not merely mean her leaders, I also mean her people, who have given themselves in huge numbers to participate in the lust and to satisfy it. I say that the German people are criminally blameworthy for having allowed a Hitler to be born to enslave them, and I dare not say that we have no quarrel with a large proportion of the German people. Hitler and his evil crew must be given no quarter, not in a spirit of revenge but in a spirit of ensuring the safety of the world. But the German people as a whole must be rendered innocuous for precisely the same reason. I fear lest these sentiments may prove abhorrent to many of my readers, and I shall be quite glad to print a number of expressions of such abhorrence. But I am bound to speak my truth as I at present know it, or I should be false to my duty to those who have placed me in the great office which I have the honour to hold.

Even if I forgive in all the amplitude of real forgiveness, still

may it be my duty to judge and to chastise. But "Vengeance is Mine, I will repay" still remains magnificently true, for whatever we poor humans may do by way of trying to make the world safe for all souls to live in—including, of course, our brethren the animals—there must still remain the Justice of God who alone can know how even the most abandoned evil-doer shall be redeemed, as redeemed he must be.

A WARRIOR NATION

I want to say that I do not, nay, I dare not, pity Poland and her people. I am sure they do not pity themselves. Self-pity and the pity of others is abhorrent to them, for they know themselves to be warriors—they have ever been warriors—and whatever may be the suffering inflicted upon them because they are the hated Poles, of whom the Germans are mortally afraid or they would not treat them as they do, they never cease to thank God they are Poles, inheritors of a sacred land, and its destined guardians in the future, let the Germans do what they can in their impious efforts to obliterate both land and people.

Also do I want to say that Poland is undergoing no humiliation, any more than the Christ was humiliated when He was crucified to death. A people like the Polish people can never be humiliated. They can

only be purified and strengthened. And this is exactly what is happening to them all today, happened to them yesterday, and may still have to happen to them until the Allied Army of Liberation purges Europe of the monsters who have been fattening on it in cruelty and in hatred. I do not think that any people on earth could be humiliated by any savagery however devastating. Or should I rather say that no people could be humiliated whose soul resisted even though its body might be broken to pieces?

Poland's women and children have been the victims of inconceivable abuse. Countless numbers have been infected so that they shall not give health but only disease to their people. Countless numbers have been killed just to make their captors laugh. Yet they have resisted to the utmost of their power, and countless numbers more have committed suicide rather than suffer dishonour. Young boys who have had the courage to jeer at the Germans walking in Polish streets, have been shot down or frightfully tortured for their bravery. Priests have witnessed the desecration of all that has been most sacred to them, and have been killed when they sought in some way to protect the holy things of the Church. The age-old and wonderful Churches throughout the land have been despoiled of their sacred objects, and we are told that there is not a

sacred place in Poland—and there are many sacred places—which has survived the savage iconoclasm of marauding parties of Germans. And as for the Jews no words are strong enough to depict the awful horrors through which they have passed and are still passing—old and young, men, women and children alike.

A NOBLE EXAMPLE

Yet, because of this, the spirit of Poland is, perhaps, as it has never been before. The sacredness of Poland is even more glorious than it ever has been. The forms have gone. But the life is more brilliant than ever. The children of Poland shall be a new and beautiful race, with a unique heritage of heroism on the part of the children who have gone before them, dying for their country. The young men and the young women, together with their younger and older fellow-citizens, have stood firmly and boldly against the oppressor, and thus have set a noble example to the whole world. The older citizens and even the very old have often sought suffering and persecution out of their vibrant patriotism.

Indeed, when I visited Poland and some of her great cities many years ago, I was deeply impressed by the almost passionate love of every Pole for his country, for freedom, and for that Polish culture some aspects of which are described

in various articles in this issue, and which is distinctive and unique. The spirit everywhere was a martial spirit, born, I could see, of the terrible vicissitudes through which this great land has passed for well over a century. Poland has never known aught but suffering. But for this very reason her people have come to worship their land and its living traditions with a fervour unequalled by any other nation. They had to be patriots, or their country could never have survived, and the present tragedies, greater than she has heretofore borne, have only evoked a patriotism still more burning among one and all.

Poland was the first country in Europe to bear the full brunt of German atrocities, and although Britain had promised to her all possible support I am afraid that in fact none was forthcoming, be the reasons for this what they may. Her army was stubbornly valiant. But it was ill-equipped. How could it have been otherwise, desperately poor as Poland has ever been? And in these degenerate days no valour, however magnificent, can stand against the science which evil creates for its onslaught upon Good. The Polish heroes were simply mown down in their thousands. The Polish forts were easily reduced to dust even though they were most heroically defended, often at last by a mere handful when their opponents were sure that the

strongest possible force must be entrenched in defence of the crumbling ruins. City after city, town after town, village after village, succumbing to the evils of science, were looted in the most savage manner, and their inhabitants were either killed, or ravaged, or enslaved to masters who far surpassed all slave-drivers of the olden days in cruelty and in capacity to invent the most horrible tortures; or were in their thousands driven into Germany and Russia by foes who were able to reduce tyranny to a fine art.

And all the while Europe looked on. Today we have the United Nations to battle against the powers of evil. But then it was just Poland against Germany, a free, proud and unconquerable people, poor almost to starvation, but blessed by the holiest traditions, against the soulless and conscienceless might of Germany.

THE NATURE OF THIS WAR

But as I write these words it comes to me in stern reminder that unrighteousness still holds sway throughout the world. This war is not merely a war between the Allied and the Axis Powers. It will not cease when the Allies win, however overwhelmingly. It will only cease when Righteousness wins the victory over unrighteousness in every department of human life. Everywhere wrong is being done to the children of God—be it to

human beings or to sub-human beings. There is war going on between the human and the sub-human kingdoms, and among the humans themselves. Taking the example of Poland, we think of the wrong done there in terms of the human kingdom. But what of the devastation wrought, in the kingdoms of the birds and animals, of the trees and flowers, of the mineral creatures, and of the sacred soil itself? All the life of God has been desecrated in Poland and elsewhere. When and how will there be retribution for all this? We talk of the resurrection of stricken humanity. Is there to be no resurrection for God's other crucified creatures? What sort of justice is it that takes only the human kingdom into account? The soil of Poland must arise out of its awful crucifixion, and the trees and flowers and corn and grass, and the birds and all animals. So, too, must the denizens of the mineral kingdom arise no less. Fantastic and absurd this may sound to those who have no conception of the unity of all Life, who do not know that all Life, in whatever form and kingdom of nature, must rise together. Yet there can be no heaven for any one of us which has not created or enriched the heavens of the rest of that Life which is forever moving heavenwards.

There can be no lasting victory for the Allies, certain though a

temporary victory is, which does not include victory for Poland and for all other countries which have had to endure the savagery of Germany and of Japan. There can be no victory for the Allies which does not include victory for China the Great. And let the Allies remember that they have lamentably failed in their obligations both to those countries in Europe which had to meet the first shock of the war without any equipment wherewith to meet it except the unquenchable spirit of their souls, and also to China, so shamefully and callously neglected by the very countries whose moral sense was found so weak and timid at the moment of its trial.

THE PLIGHT OF CHINA

The plight of Poland is awful. But I almost think that the plight of China is still more awful, for China, as I write, is at her last gasp, and may soon succumb to Japan if material help other than cheap and useless words be not at once forthcoming. There is talk now of a second Front in Europe. But the Front of which I cannot help thinking more than of any other Front is the Front which includes China, and of which India is an integral part. China has suffered for five years, and the spiritual debt to her is very heavy upon every western nation, but especially upon the United States and

Britain. Reuter put the matter very clearly in a despatch from Chungking dated June 15th—the date of my writing these notes for the August Watch-Tower:

The hope of a free China which dominates all others now is that something will occur to divert the Japanese onslaught from this country. This is not saying China will not grimly continue her general defensive against the enemy which has now come to symbolize for China all that is repulsive and repressive. The clearest minds here are aware that, apart from air transport, there is no possibility of an early supply connection with India.

People of the Allied nations should fully understand that China is now a besieged country. While the Chinese accept the opening of a second front in Europe as a development of the Anglo-Soviet agreement, Chungking not unnaturally is most interested in the effect of the agreement on Japan. Should a Japanese attack on Siberia be precipitated, it will be recalled that this week the Chinese indicated they would regard the Siberian front as a common front. Yet the fact cannot be glossed over that Japan is also positioned for a drive against the Yunnan province down here in the south-west. Resistance to this would have to be given with the utmost resolution particularly in the event of a twin drive from Indo-China as well as from Burma.

THE WARRIOR THEOSOPHIST

I hope that by the time this issue of THE THEOSOPHIST appears there will be some payment of the

debt to China from the United States and Britain. Of course, India can do next to nothing—just a medical mission or two, and these not from the Indian Government but from the Indian National Congress. The approach to China through Burma is entirely cut off, thanks to the strategic superiority of the Japanese in all their campaigns. But if Britain and the United States could for a short time each deflect an odd thousand aeroplanes for a few intense lightning raids upon the Japanese forces in China, or even possibly upon inflammable Tokyo, the relief to China might be very great. Something must be done, for if China falls there will be great shame both to the United States and to Britain. Perhaps something is preparing even now which will have worked wonders before the August issue of THE THEOSOPHIST appears with these out-of-date Watch-Tower notes. I pray that a surprise may be in store for Japan without delay. But what strange statements and opinions I am giving in this THEOSOPHIST of ours. Dedicated to the spread of Universal Brotherhood, is it not strange that I, also a very ardent Theosophist like those who read these words, feel not only able to write as I am writing, but also feel it my duty to write, *as a Theosophist* and as an out-and-out believer in that Universal Brotherhood which so

obviously must include the Germans and the Japanese and the Italians as we know it to include our own respective countries?

We have to learn to stand courageously for the righteousness which happens to be ours at our particular stages of evolution, as well as against that which to us is unrighteousness. And we have to learn to do this within a Universal Brotherhood which we know and feel and perceive to include all righteousness and unrighteousnesses. Our sense of Universal Brotherhood becomes greater as we are able to hold it perfectly amidst all opposites. Thus can we fight foes who we know are really friends. They *are* foes, and for the sake of our Truth we must fight them and strive to reduce them to impotence, denouncing them in such language and in such ways as we may deem expedient. But behind all this there will be in the Theosophist the sense of Brotherhood with them all, especially in its aspect of compassion. A Theosophist cannot bear rancour. He cannot hate. He cannot be revengeful nor wreak vengeance. But he can and must declare his Law and his righteousness, and this is what I try to do through the medium of these Watch-Tower notes.

I want to conclude this Watch-Tower with a note on Poland which I wrote last year for the Poland issue of our little weekly paper *Conscience*. Here it is:

BELOVED POLAND

My memories of beloved Poland are unforgettable. Even before I actually landed on her shores I was drawn to her not only because of her tragic yet heroic history but also because she formed an integral part of the India of the West, together with Ireland and one or two other countries. I knew I should discover a western incarnation of India in this eastern land of Europe—an India in terms of the West, a people afire with love of their Motherland, but no less impregnated with that wonderful mysticism which one associates with some of the eastern parts of Europe.

We reached Warsaw by train from Paris, passing through Berlin on our way, and were met by a number of our fellow-members at the railway station and taken off to a flat belonging to a little Theosophical community living and working in the city. I was first of all struck by the great poverty of the people, both in Warsaw itself and in the country as we travelled from the Polish frontiers. But I soon saw that this very poverty inspired a tremendous love for Poland and a resolve in the hearts of all to cherish her and to sacrifice to the uttermost for her.

We soon made friends with numbers of residents in Warsaw, partly because of our very real love for Poland and of our expression of that love in deep appreciation

of her history, her arts, her simplicity, and the fineness of her people. I gave some public lectures during our stay, and on each occasion I did myself the honour of paying tribute to Poland's wonderful individuality as an independent nation, and to the great service she rendered to western Europe by the fact of her being a bulwark between a Russia about which at the time nothing could be predicted and from which there was much to fear by way of iconoclasm and a Europe which would certainly have become barbarian were she to be overrun by the Russia as she then was.

I think the Warsaw public appreciated my very sincere homage, for the garrison of Warsaw was good enough to give a party in our honour at which a military band discoursed to us magnificently on Chopin and thrilled me beyond words. And to make our visit even more memorable we were received by Poland's great hero—the Marshal Pilsudski, to be in whose presence was a veritable benediction.

We were also able to visit Cracovia and Czenstohowa, where we were privileged to bow before a picture of the Virgin Mary truly eastern in garb and in colouring of skin—a great relief from the innumerable representations which cause Her to appear as a European. Both these places were fragrant

with the mysticism and gorgeous ornateness of the religious worship of eastern Europe, and it was indeed touching to watch the abandoned fervour displayed by the poor and the rich alike towards the sacred objects in their cathedrals and churches. I had and have no doubt whatever that there are in Poland, hallowed from aforetime, sacred places constituting the Valhallas of Poland's greatness, and I am sure that Cracovia is the heart of them all.

With very personal horror I have read of the unspeakable atrocities perpetrated upon this great land by the savage hordes of Germany, for I have many friends whose fate must have been awful, especially those friends who happen to be of the Jewish persuasion. I know well that starvation is one of the least of the ills from which the Polish people have to suffer, and I wonder reverently at the heroism which survives the terrible bestialities of the German oppressors.

Poland is in the midst of an inconceivable degradation, and has been crucified far beyond the limits of endurance. But she shall arise. A great resurrection shall be hers—all the greater for the hell the anti-Christ Hitler and his tools have fashioned for her.

Poland does not give up hope even now in the midst of her agony. She suffers as no other nation throughout the world has ever

suffered. She has been compelled to probe the abyss of martyrdom to its uttermost depths. She would seem to the onlooker to be helpless and hopeless. But she is neither. The spirit of her people LIVES! It is unquenchable, and will emerge all the more radiant for its long-drawn-out subjection, but never surrender, to the forces of evil.

Long live Poland! The whole world needs her, both for the most noble example she is setting to every country, and for the great message she will speak to the world when the war is over and her resurrection is at hand.

George S. Arundale

A PRELIMINARY NOTE

It must be clearly understood that while THE THEOSOPHIST is happy to offer the hospitality of its columns to a number of writers who desire, in these dark days of their Motherland, to pay tribute to the splendour that is Poland, it cannot and does not necessarily endorse the views they express. Each article represents the individual opinions of its writer, and its readers must decide for themselves the value to be attached to them.

But any help that can be given Poland must surely be given, for she has been bearing with unexampled heroism sufferings so far endured by no other country except China. The brunt of the present war has to a large extent fallen upon this great little country, for not only did she fight with her armies until she could fight no longer, but even now she is fighting with the whole of her population against the devils who

are drinking her blood and are seeking in vain to deprive her of her age-old honour. There are no Quislings in Poland—only heroes and heroines, patriots one and all.

G. S. ARUNDALE

Our Cover Design

The design on the front cover of this special Poland issue of THE THEOSOPHIST is by Kalākshetra's art department. The artist has placed the crowned eagle, the national symbol of Poland, high against the background to give the effect of the Nation's resurrection and ascension. The decorative missal type is used in illuminated manuscripts and liturgies. The artist, Mr. Alex. Elmore, is the director of dramatic studies in Kalākshetra, and a keen student of heraldry.

J. L. D.

FROM THE COMPILERS

"Culture is the expression of the inner rhythm, of the spiritual tone of a nation or race. This mysterious rhythm is hidden in the soul, in the very blood of a nation, it is revealed in her great men, in the events of her history, in her religion and art, speech and customs, as well as her relations to others and her approach to the great problems of existence. Culture is not based on learning nor wealth, it does not depend on big cities, rich trade and industries, nor on powerful armies—these concern rather civilization—nor is it the creation of the brain alone. Culture depends on the purity of expression of the soul of a nation, and the nearer she is to the great realities of life, the higher will be her culture."

In the following articles we are trying to show something of this inner tone of Poland's Soul, something of her eternal Individuality, and of her Dharma in the great family of nations. If in our endeavour to see and to reveal the Real and the Beautiful—the only permanent—we may sometimes create the impression of overpraising or idealizing Poland, we must state that it is not our purpose nor our intention. Nor is it due to the fact that we belong in this incarnation to Poland. We could speak with the same admiring delight about the inner WORD of any other nation, of the life of God it reveals. Being Poles we may have a deeper insight, a richer understanding of the Ray and the path of this nation, but we also feel more keenly all her defects and weaknesses than any outsider could do; self-criticism being one of the Polish characteristics, recognized even by our foreign friends, Mr. P. Super¹ says: "We need and indeed can say nothing against the Poles which they have not already said about themselves."

We are trying to show in the light of spiritual valuation the idealistic tendencies in Polish history, in her socio-political structure, art, religion, and some peculiar traits of Polish character, without labelling them good or bad, as they are also the expression of the Ray of the nation.

We are trying to show what was the mission of Poland through the ages and to understand her role in the future of mankind, as from its faithful fulfilment depends all her service to humanity. To seek the Divine in man and in nations, its ways and forms of expression through personalities down here, is in our understanding a spiritual and Theosophical approach to life.

It is in this spirit that we speak here about Poland.

Rumania—Palestine—India, 1941-42

¹ Mr. P. Super—Director of the American Y.M.C.A., residing fifteen years in Poland, author of several valuable books on Polish culture.

THE DHARMA AND IDEALS OF POLAND

IF the historical development of Poland has followed a different course from that of other European countries, we may see its cause as well in her purely Slavonic temperament as in the role assigned to her by Karma and partly revealed in her geographical position. In the very middle of Europe, on a cross road from East to West; at the "gate" through which all hordes of barbarians were pouring—a danger to Christian culture; between two powers with utterly different aims and civilization from her own, both foreign to her ideals, both with ambitions and tendencies endangering her very existence; with no natural boundaries, no natural protection against continual pressure and menace. This has contributed to no small extent to the development of a vivid, although often half-conscious, recognition of the supreme importance of the moral, the spiritual power.

Their passionate love for Freedom the Poles have brought probably from past incarnations, as it manifested itself from the very beginning of their national existence, accompanied by respect for the

freedom of others, no desire to deprive anybody of it, a complete lack of the aggressive spirit.

The role of the protector of Europe and Christianity from the repeated onslaughts of the Tartars and Turks, has been accepted by Poland with readiness and joy, and of no title has she been more proud than that of the "Rampart of Christianity."

This was fully justified as the uninterrupted development of western nations and the blossoming of Christian culture were safeguarded from the twelfth to the seventeenth century by the Polish sword, by the sacrifice of Poland's knighthood, and often of her own immediate interests. These Polish Crusades lasted longer and were more exacting than those of the west, but they greatly helped to develop the Polish type of chivalry and nobility characteristic and prominent in all her culture and history. This part of Poland's Dharma has been fulfilled with honour and glory.

The second was of the same warrior type, it was the protection of all Slavdom from the pressure of her western neighbours, who have from prehistoric times and

later under the pretext of converting Slavs to Christianity massacred whole clans, menacing the very existence of the race. Had the Poles been less brave and skilled in warfare, and had they not loved freedom above all, they would have been exterminated as the weaker western Slavonic tribes, then living as far west as where Berlin lies now.

In the thirteenth century the Teutonic Order of the Knights of the Cross, a military Order under religious guise, captured Pomerania with Danzig, massacred its Polish population, spreading terror and devastation in all neighbouring countries and soon became a grave threat to the whole of Central Europe and to the very existence of Poland and Lithuania. It was understood by both the countries, and when a union between them was achieved, a formidable battle at Grünwald—1410—took place, breaking the power of the Order, saving Slavdom. The importance of this "Crusade" for the further development of central European countries could hardly be enough emphasized. English historians call it rightly "one of the decisive battles of humanity," and Dr. Falk¹ "the greatest battle for national freedom since the times of Persian wars." If Poland became a great State, shining with learning and culture in the sixteenth century, it

was due to this victory; if the Czechs could develop freely, if the Russian free cities of Novgorod, Smolensk, Pskov have not been germanized like Koenigsberg, Memel, etc., which were purely Slavonic settlements, it was due to this victory.

We may say that the unabated fight with the German *Drang nach Osten* on the battle-fields, as well as the protection of Slavonic culture from the infiltration of German influences, utterly foreign to the Slav spirit, has been one of the important parts of Poland's Dharma, from prehistoric times till our own days. A long, exhausting, tragic fight.

To understand the Dharma of Poland towards her other neighbours, we have first to examine her ideals at home and the extent to which she was able to express them in her life and structure. Let us remember that in the fifteenth and sixteenth centuries feudalism and autocracy reigned on the whole Continent, reaching its most extreme and rough forms in the two neighbours of Poland, where the prince or ruler was the owner of the whole State or Duchy, responsible to none, his despotic authority having no limits. A noble or *boyar* (Russian noble) had no rights even to his property or family, he could not marry without the consent of the ruler nor leave the country without his permission,

¹ Lecturer in Polish and Slavonic philology and culture at the University of Calcutta.

he had no influence on his country's affairs, could not express his opinion on any public matter without the risk of prison and tortures, without trial—he was simply a toy of his ruler's fancies. And the lowest classes, the peasants, were treated like beasts; no rising in status, no ennoblement was ever possible for them. Religious tolerance did not exist even in most progressive and enlightened countries; persecutions of Jews, of heretics, fights between Catholics and Protestants, stakes and tortures were general. Not one country can state its history was free of these horrors.

Let us now look at Poland's life during the same period, and quote plain historical facts. Poland was the only country in Europe which never had any religious war, where not a single creed or sect has ever been persecuted or oppressed, from the beginning of ages till today. This toleration is simply in the blood of the nation. The Jews in times of atrocious persecution in other countries were flocking to Poland where they enjoyed during many centuries the largest measure of self-government, having their own Courts and even a central governing body, where they could live and practise their religion as they liked. The Jewish historian Moses Schorr writes: "The deep respect for the human dignity of every Jew was universal in Poland,

contrary to all other countries of those times."¹

The Armenians in Poland had their Statutes and Courts, their Metropolitan Bishop and self-governing institutions and churches. About Protestantism Mr. P. Super writes: "Poland is the only great country in Europe, where the Protestant Reformation was given a fair trial without war or official persecution. It failed not because of repression, but for the reason that it simply did not suit the Pole. This treatment of Protestantism is one of the brightest gems in Poland's crown. It continues today, as I, a Protestant, can testify. The result is that probably nowhere else in the world are Catholic-Protestant relations so good and wholesome as in Poland."

Before we turn to the sociopolitical life of Poland, let us quote the words of Professor Robert Howard, of Harvard, summing up the chief principles at the basis of Poland's life: "The Poles possessed a great enthusiasm for freedom in almost every branch of life, the principle of the sovereignty of the nation calling to citizens to participate in the responsibility of the Government, the conception of a State as not a thing existing for itself, but as an instrument serving

¹ In his book *Reichstellung und innere Verfassung der Juden in Polen*, Berlin, 1917. And Mr. Rosenfeld in his book *Polen und Juden*, Berlin, 1917, says: "If we are striving for national autonomy it is the memory of what we possessed in olden times in Poland that is guiding us,"

the wellbeing of the society, aversion to absolute monarchy, standing armies and militarism, disinclination to make aggressive wars, but remarkable tendency to make voluntary unions with other people." In the first Polish Statutes—1347—there was no capital punishment (this was introduced far later), the severest crimes were punished by exile. The outrage of honour was treated on a par with murder.

Democracy was in the blood of the Poles, a high standard of citizenship developed early; the love of the Republic had something religious in it, to spend one's fortune in the service of the "Serenissima Respublica" was regarded as equal to direct service of God, expressed in other countries of those times by the building of temples or monasteries, or by deeds of charity. And the freedom and rights she gave to her citizens were indeed unique. The so-called "constitutional principles"—personal security, security of the home and of private property, freedom of associations, of faith, speech, press and opinions¹—principles for the establishment of which blood was

¹ Nobody could be imprisoned without a legal sentence, except if caught *in flagrante* committing the crimes of murder, theft, incendiarism, looting. No home of any citizen could be searched by any authority; the King could not deprive anybody of his private property without the sentence of the Court. No person could be prosecuted for opinions, however revolutionary they might be; a citizen who denounced another for his opinions was himself punished as disturbing order and common freedom.

shed and violent revolutions raged in other countries even as late as the nineteenth century, were introduced in Poland in the fifteenth and sixteenth centuries, and were never transgressed till the end of her independent existence.

Political freedom also developed early, the parliamentary system was definitely organized in the middle of the fifteenth century. The constitution "Nihil Novi," basis of all the political life of Poland till her next Constitution of 3 May 1791, was an epoch-making event; the King undertook to issue no law, to declare no war, without the consent of the Assembly of Deputies, called the "Seym." The Chief Seym, consisting of the House of Commons (composed of Deputies elected by universal suffrage at the local Assemblies of the provinces and of free cities), and the Senate—the King as the third element—was the supreme authority of the State. Deliberations of the Seym were open and decisions were taken unanimously. To understand the spirit of the Polish parliamentary system one must know some facts and take into account some peculiarities of the Polish attitude towards sociopolitical activities. Politics were to a certain extent the physical-plane religion of the Pole; this explains the passionate, sometimes almost fanatical spirit brought into it till our days. Hence the Seym

differed from corresponding Assemblies in other countries, it partook rather of the nature of a Council of the Church. The Chief Sejm, duly assembled, was regarded as being under the inspiration of the Holy Ghost. This was a dogma of the Polish Constitution. And earnest advice was given to attend it with a purified heart, after Confession and Holy Communion, with an uplifted and concentrated mind. Every Deputy was regarded as called to perform a kind of sacred ritual. It is in this spirit that the writers of the sixteenth century speak of the Sejm.

It was the centre of the *moral* life of the nation, when a decision was taken, its chief work was over, the voluntary co-operation of all in the execution of its will was the rule. If it was a matter of war, all the gentry had the duty to come fully armed to their respective regiments. The same in finance: the Sejm voted the general taxes, and often richer citizens voluntarily paid up for a whole district, collecting the dues without any benefit to themselves. The offices and public services were never paid out of the State Treasury.

The work of the Courts was also based on the same principle of voluntary co-operation of the citizens. Most often no force was used to bring the accused to the judge, or to take him to prison to undergo the sentence. To evade

the verdict of the Court was regarded as cowardice, a worse infamy than any other crime.¹

The citizen of those times regarded his allegiance to the Republic as not due to his ancestry, but to his own free choice: he wedded her, as it were, recognizing her as most just and worthy, but he wanted in return the right not to have to submit automatically to any opinion of others, rather to be convinced by them. This was the origin of the famous law of "free protest"—*Liberum Veto*. It was practised in some religious bodies in the Middle Ages, and on their example was introduced into the Polish Sejm. It is easy to criticize it, it has been amply done by a host of our historians, but one cannot help recognizing that it was based on an extreme reverence for the freedom of the individual conscience, and the idea that the majority must never do violence to the minority. As Mickiewicz says: "The history of Poland cannot be understood without going deeper into the religious spirit behind Polish political institutions of those times. The whole edifice of the State was built on goodwill, a high sense of

¹ There were many examples of rich and powerful people voluntarily delivering themselves into the hands of Justice; and even extreme ones of some being for a previous offence condemned to death by a Polish Court during their stay abroad and returning deliberately to submit to the sentence. Such was the spontaneous respect for the Laws of the Republic.

citizenship and virtue, on the best of the Polish qualities, it was a full trust placed in every citizen." What a risk, what an excess of idealism! Certainly. But one day such idealism, such trust in man, will become a matter of course to humanity and there will be no more danger in introducing it into politics. Poland may have done it too early. Mr. Ch. Phillips¹ says of her: "Poland amongst the nations has been like one born before her time." She was living in the future. Poles must not be ashamed of such a pioneering idealism, rather of the next period of history, proving that the nation as a whole was not ready for the success of such an experiment.

And yet that this principle was not utterly impracticable was proved by the fact that nearly for three hundred years it worked quite well in the Polish Sejm, the minority always voluntarily submitting, the majority using patience and respect in winning it to its own views. Of course, when the moral tone of citizenship declined, and self-will, indiscipline and meanness gained the upper hand, the whole edifice began to crumble. That was the danger inherent in the Polish Constitution. It was recognized by the nation herself and changed in her next Constitution.

¹ Representative of the American Red Cross in Poland in 1918-22, author of a good book, *The New Poland*.

The Polish Constitution was democratic and republican also because the King was since 1572 a kind of elected-for-lifetime President, and the ruling class of the gentry was very numerous, the largest in Europe. The percentage of voters was larger in Poland of the sixteenth century than in France of the eighteenth.

The gentry was not a uniform class as in other countries, it was composed of four groups: great magnates, owners of large estates, equal to the Duchies of the west; smaller landowners, corresponding to the English gentry; then a very numerous class of poor gentry, called "gray," owners of small farms, cultivated generally by their own labour, economically equal to peasants, politically far above them, (they never left their swords, even working in the fields, as a sign of their "Kshatriya" caste); and finally a still larger and poorer landless group of gentry, occupying small offices, serving in manor houses, etc. Its origin was chiefly ennoblement, which was very easy in Poland. It was conferred not by the King, but by the nation—the Sejm; the qualifications were personal merits or valour and self-sacrifice on the battle-field. On whole villages and generations the title of nobility was often bestowed. Every professor of the Cracow Academy became automatically a noble. Even some baptized Jewish

families, held in such contempt in other countries, have been since the sixteenth century received for personal merits into the nobility. Equality and brotherhood reigned among these four groups, in spite of differences in wealth and social rank. The highest aristocrat, the Chancellor of the State, would call a poor landless man, according to immemorial tradition, "my brother," or "sir brother," and treat him as an equal.

This makes clear a point generally misunderstood abroad, why Poland was called "a nation of nobility" and was at the same time, since the fifteenth century, the most democratic on the Continent.

The relations between the King and the nation were also since the Middle Ages characteristic, utterly different from those in the neighbouring countries, where autocracy and servility were the rule. One can criticize the adoption of free elections of Kings by the Republic and demonstrate the harm it has done, but a nation which did not want any form of absolutism, was seeing far greater dangers in the hereditary throne.

The attitude of the citizens towards the King was one of reverence but also of dignity and self-respect, vividly felt by every one of the gentry. They regarded the King as a moral authority, a worshipful head of the Federation, symbol of the majesty of the Re-

public, but they never knew what fear of the King meant, and he did not display the slightest autocracy. Poland did not know what conspiracy against the King meant: during her eight hundred years' history and forty Kings not even once did any act of terrorism or planning of it occur,¹ and the King never used any guard or secret protection, as he felt supremely safe in the midst of his people. The Poles met their Monarchs in an open, manly, chivalrous way; there was a point in the Constitution which allowed the nation to be freed from her allegiance to the King if he was wilfully and repeatedly breaking his oaths and the laws of the country, as it was a two-sided contract. Of course it could only exist in a State where the principle, "the King for the nation, not the nation for the King," was generally recognized.

We may now understand why the Polish Republic possessed such a tremendous attractive power which brought other countries into free and voluntary union with her. She was in reality the pioneer of the free Commonwealth of Nations since the fifteenth century. The first Union with Lithuania began with personal bonds between the two ruling families, but it grew closer and closer as the result of

¹ A note on King Sobieski in the December 1939 number of THE THEOSOPHIST implies an utterly wrong statement of conspiracy against him.

the decisions of both Parliaments. Its basis was: "Free with free, equal with equal." The King, the Parliament, external friends and foes were common, but the inner administrative institutions—courts, finances, armies—were different in both countries. It was not the only Union. In 1454 some German principedoms seeking protection against the rapacity of the Knights of the Cross asked Poland for admission into the Federation, Danzig was admitted and enjoyed a large autonomy; in 1561 the Duchy of Livonia (the present Latvia), a small, chiefly Protestant land, menaced by Moscow, preferred a Union with Catholic Poland to that with Protestant Sweden or Denmark, because it knew that with Poland its autonomy would be safeguarded. In 1658 another important Union with Ukraine was achieved. All these Unions were free, no compulsion or pressure was ever used.

We now see that Poland's Dharma towards her neighbours was to radiate Freedom and to awaken in other peoples the appreciation and desire for the freedom of the individual. Towards Russia Poland's Dharma was the same. Prince Dolgorukov in his book, *Vérité sur la Russie* (Paris, 1890), wrote: "Contact with Poles had shown the Russian boyars to what degrading slavery they were subject. All boyars in Moscow desired civil

liberties like those of Poland." On a strong request of theirs Tsar Vasili Shuyski signed—in 1608—a document in which he promised not to confiscate private property, not to execute anybody without the sentence of the Court. During the reign of the same Tsar there was a large party of influential boyars who wanted a Union with Poland, on similar lines to Lithuania; it would have had a signal influence on the history of Europe. It failed due to the orthodoxy of both the Churches. Yet traces of this first constitution, an attempt to introduce a Parliamentary system and Law Courts on the Polish model, lasted till the time of Peter I; it is only he who definitely destroyed all its vestiges and took to German examples. Hundreds of boyars escaped to Poland during his reign, as they could not bear the persecution.

Poland shone as an example of Freedom—realized and expressed during the ages of her power, and passionately loved and fought for during the age of its loss. The Poles always believed that the freedom of their country is only a part of Universal Freedom, they understood that by fighting tyranny in any part of the world they served Poland also, because Freedom is one. Hence they became soldiers of Universal Freedom. That is why Kosciuszko fought and Pulaski died for the freedom of America; that is why the insurgents

of 1830 wrote on their standards: "For our freedom and yours." One sees Poles in France, Italy, Germany, Hungary, Austria, fighting for "their" freedom. Karl Marx said of the Poles: "They help to destroy the feudalism of Europe," and: "The reconstruction of a democratic Poland is the first condition of existence of democratic Germany."

A Russian contemporary writer, Balmont, writes: "Poland was a country of freedom amongst autocratic States. At the time of her downfall she possessed such liberties as no other country in Europe, and this was dangerous for the surrounding absolutism," it was clearly expressed by the Chancellor of Empress Catherine—Bezborodko—in 1794: "The opinions and institutions of the Poles are contagious, the infection may easily spread." In 1905 at the first Russian "Duma" (Parliament), the voices of the newly admitted Polish Deputies outweighed the opposition to the agrarian reform of Russia. As a result their number was reduced from 30 to 12.

If we now look back on the historical path of Poland we have to agree that it followed a course opposite to all the States on the Continent, that it was a peculiar one; it had some common points only with England of those times, and much more with U. S. A. of today. The American professor,

Mr. Lord, writes: "The old Polish State was an experiment of a highly original and interesting character. It was the largest and most ambitious experiment with a republican form of Government that the world has seen since the days of the Romans. Moreover it was the first experiment on a large scale with a federal republic, down to the times of the United States. Like the United States today Poland was at the time the haven for the oppressed of all neighbouring countries, the State in which the greatest degree of constitutional, civic and intellectual liberty prevailed."

Why has Poland lost her freedom, we may ask, why has she not been able to achieve her goal fully and withstand all outer pressure? Innumerable Polish thinkers have sought the answer to this question, trying to solve the riddle of Poland's fate and the inner reason of her downfall. One of the greatest—Mickiewicz—says: "Poland has failed because the spiritual level of the whole society was not high enough, because the will to achieve at all cost the highest ideal of the nation, pointed out to her by her Guiding Spirit, was not powerful enough in *all* her people. The Polish Constitution was extremely exacting, it could work only by a continual sustained effort of all the citizens. The higher the ideal the greater the power required for its realization." Another thinker says:

"The will for Freedom degenerated in many into self-will, a sin which being the denial of a fundamental law of harmonious evolution brought the calamity of the loss of freedom by the country, which had to discover new spiritual laws in her crucifixion." We see that the causes are sought deeply, in the moral, the spiritual domain, and this spirituality has saved Poland.

Poland's experiment in those times failed, but are we not entitled to think that this peculiarity of her path remains as real for her future, being the outcome of her deepest destiny? Could we not suppose that this first experiment was a kind of preliminary experience, a preparatory sketch for a future masterpiece of socio-political architecture, which Poland will build one day?

The eighteenth century was in the whole of Europe a period of very low ebb in the tide of social, political and moral life. This explains the passivity and indifference of Europe when Poland found herself in deadly danger, and fell, overcome by the brutal force of her three neighbours, in 1772-95. It was also Europe's shortsightedness with regard to her own interests, because the partition of Poland greatly helped the growth and expansion of German autocracy and militarism, which were the chief causes of the last as well as the present war. It was

rightly stated by Lord Eversley: "The partition of Poland, although remote and indirect, was the essential cause of the World War. It overthrew the European equilibrium and introduced the victory of violence and of the principle 'Might is Right'."

In Poland, weakened by long wars with Sweden and Moscow, a low tide of the inner life succeeded now the high tide of three previous centuries. The decline of civic morality, selfishness and self-will were spreading, poison crept into the body politic of the nation. The dangerous points of the Constitution were now exploited by the unscrupulous, a type, hitherto unknown, of mercenary Deputy, appeared, and one Session of the Sejm after another was powerless in face of vetoing members. The electoral campaigns created confusion and strife, kingly power was often placed in quite unworthy hands, detrimental to the State, bringing an orgy of intrigues, bribery and lawlessness. Traitors appeared. The luxury, licence and corruption of the Courts of the Kings of the Saxon dynasty spread and infected the aristocracy. The power of Russia was growing. Peter I was doing all he could to maintain and deepen the disorder in Poland, and began to interfere in her internal affairs. Moral weakness and decay of patriotism prevented the citizens from mobilizing

all their forces against the outer enemy, the Sejm even now refused to introduce a standing army in spite of the visibly growing militarism of the neighbours.

Many mistakes, faults and sins were committed during this lowest period of Polish history, many decisions taken in utter contradiction to the spirit and traditions of Poland, some under the disastrous influence of the Jesuits. The Dharma of the nation was betrayed at the behests of the worst minority of the age. But it must be stated that a number of great men sounded powerful warnings, and spirited cries were heard all over the land. Unfortunately it was not until the calamity of the first partition unexpectedly fell on the country that the people were awakened and at last ready to accept radical reforms, which led to the famous Constitution of 3 May 1791. "It was the first Constitution in Europe based on the right of the people to govern, opening with the words: All power in the State emanates from the people's will," says Mr. Ch. Phillips.

The reforms began with education, new model colleges were opened, public libraries and societies of learning were started. A Party of Polish Patriots with many outstanding men was founded, it started the Educational Commission, the famous, first-in-Europe

Ministry of Education; it drafted the new Constitution which was discussed and adopted by the "four years' Sejm." It gave full rights to burghers, and the protection of the State to the peasants, limited considerably the privileges of the gentry, and abolished the Librum Veto; it also assured the supremacy of the Lower House over the Senate, like Britain did in 1909, and organized a Cabinet of Ministers on modern lines—responsible to the Parliament.

It is a significant fact that in the midst of the lowest period for the Polish Soul a lofty uprising was possible, coming not under any impulse from outside, but from the very depth of the national Spirit. It is also important to note that a Constitution which was considerably limiting the rights and privileges of the gentry was voted by the gentry itself. It was a deliberate self-sacrifice to the common good, a way far nearer to the Polish genius than social revolution. A tremendous wave of enthusiasm welcomed this achievement, there was a general feeling that Poland had entered a path which would lead her once more to the heights of glory. It might have been so, if no intervention of foreign powers had come.

If the first partition of 1772 could be ascribed with at least some justification to the moral decay of Poland, the second and

the third were the direct result of a powerful movement of regeneration of the whole nation. Many foreign countries gave expression of approval and praise to the Polish achievement, Edmund Burke congratulated her in a parliamentary speech, but Empress Catherine of Russia who hated all liberties asked for the immediate repeal of the Constitution, sending her troops into Poland. In spite of the heroic and frantic fight of the small Polish army defeat was inevitable, and the second partition took place.

The May Constitution was unable to avert the tragic events, for it was too late to give another turn to the inexorable wheel of fate, yet it did the greatest thing—it saved and regenerated the national Soul and directly helped all the future fights for freedom and the rebirth of the Polish State in 1914-18. It will remain for ever not only a proof of the vitality and inner strength of Poland, but also a memorial to national conscience vividly awake, recognizing national faults, ready to eradicate them at all costs. The last act of the free Republic was her greatest spiritual achievement.

Similar also was her armed defence against three assaulting powers, in the so-called Insurrection of Kosciuszko, 1794. He was the last great man of free Poland, worshipped by the nation as no

one before him ever was, being the living embodiment of her highest Ideals. He united in whole-hearted co-operation all, from King to peasant, appealing to the deepest of the nation. He called peasants to arms, and this was in itself an epoch-making event, nowhere practised before. Nobles and burghers, peasants and gentry, in complete equality and brotherhood signed the act of adhesion to the Insurrection, renouncing all privileges which hitherto had divided them. Volunteers from all classes flocked under Kosciuszko's banners. The famous peasant "Reapers," armed with scythes, with a hero-villager Glowacki at their head, achieved miracles of valour; the shoemaker Kilinski organized a regiment of the lowest classes of the Warsaw burghers, and a Jewish battalion was spontaneously formed for the defence of the capital. The Jews adored Kosciuszko and called him "the messenger of God." Warsaw withstood a 54 days' siege by powerful armies, the Russian and the Prussian, and repulsed them victoriously.

Kosciuszko as Chief of State, with unlimited powers placed in his hands by the nation, issued the famous decree of Polaniec, still enlarging the May Constitution, granting the peasants freedom of movement, reducing by half their obligations, extending the protection of the State to the farms of the villagers, whose fate, although

never so deplorable in Poland as in other countries, was still bad enough to provoke anxiety and plans of extensive reforms in the minds of the best patriots.

"Kosciuszko in all his activities always emphasized the moral principle," says his American biographer, Miss Monica Gardner, adding: "In all his manifestoes there was a hint to the things beyond, an undercurrent of Polish spirituality that conferred upon these national proclamations the peculiarly Polish quality, almost a religious touch." He was indeed great with the greatness of the whole nation, and his character, touching sublimity,

was a pure channel for the Deva's power.

Kosciuszko's Insurrection ended in apparent failure, and the last partition of Poland followed. And yet it was also an invisible victory; the spiritual power it strengthened in the nation was such that it sustained her resistance, will for and faith in Freedom for all the future generations. It was an achievement equal to the Constitution of May 3rd—a surety of Poland's inner independence even in outer slavery, of the regaining of full independence in the future. Both were inspired by the Genius of the nation.

WANDA SOKOLOWSKA

TO BE OR NOT TO BE

WHAT was the mission of Poland after the loss of her visible existence as a State? As well might one ask what would be the task of a man buried alive; would it not be to draw—at all costs—an inner breath, by some yogic superhuman power, to resist the law of gravity itself by the concentrated power of the Spirit, by the will to live?

That was the task before Poland.

Her body sunk in the dark grave, her Soul engaged in a Yoga of action and sacrifice, her Spirit free ascends to unprecedented heights, seeking the answers to the most

burning problems; exploring the deepest mysteries of Being, to solve the nation's "to be or not to be," to achieve the realization of her immortality.

What constitutes the life of a nation? What is her Soul, her Spirit? What is her relation to Humanity, to the Universe, to God? Where are the sources of man's and a nation's immortality? What is Eternity? What is our part and our duty in the cosmic process; what our relation to the collective body of the nation and of humanity and our obligations towards both? What is the purpose

of all existence? How can man, by the power of the Spirit, control the visible world of events?

The answer to these problems could be found only in the Wisdom Eternal. And a band of Poland's greatest thinkers dived deep indeed to find it. They came back from their exploring wanderings bringing the Light to guide all present and future generations. They presented the Ancient Wisdom from the special angle of the nation's Ray, expressed it in the language of her genius, but they also gave in it a priceless contribution to the common treasury of mankind, as their works have a universal, not only a national value.

Such is the system of "Absolute Philosophy" of Heone-Wronski, scientist, mathematician and philosopher, recognized as having no equal or parallel since Kant; such is the great religio-philosophical work of Cieszkowski, who discovered in the well-known words of the Lord's Prayer a whole social, political and religious scheme, covering the past and future evolution of humanity; such is the creative philosophy of Trentowski and of Libelt; and the religious message of the mysterious "Man of God"—Towianski; such the inspired visions of the triad of poet-prophets, Mickiewicz, Slowacki and Krasinski.

Equal to the highest achievements of human thought, this

Polish philosophy, original and virile, is characterized by a special emphasis laid on the *Creative* aspect of Divinity; on the basic unity of all existence, its seeming duality appearing only as a mode of its manifestation—the Absolute being present here and now, in every bit of the visible universe, Eternity being an endless present; on the inherent Divinity and the creative power of man, whose sonship, and even identity with the Supreme is recognized; on the "Messianic" task of the human individual, who has to become his own Saviour, gaining his immortality by his own inner effort, and the corresponding Messianic mission of the collective Entities of nations and humanity, who have to ascend by constant creative labour, till transfiguration is reached, till they achieve a fully conscious co-operation with God, whose highest expression on this globe they are.

Men and nations that are more open to divine inspirations, in whom the inner *Word* expresses itself with greater purity, can sooner reach the state where they may be used as Messengers of God, to show to others the way to the common goal. Here is the basis of the belief in such a Messianic mission as that of Poland. The peculiar trend of her history, her martyrdom unmerited by any visible act, her utter devotion to the ideal of Freedom blending with the worship of the

Holy Mother, served as so many proofs. Poland's mission is called "Christ-like" by the deepest thinkers.

This philosophy is spiritual to the very core; it sees the Universe as a manifestation of the Highest Spirit, for the sake of the spontaneous and endless creative process and the unfoldment of spirits. Re-incarnation is of course admitted; and the approach of a new era of the Paraclete—the Holy Ghost—is proclaimed, when Christ's Ideals will become all-powerful and manifested in every domain of human life, social, political, international, etc.

And although the highest summits of this philosophy were too much in advance of the age to be understood, and even now are comparatively little known in Poland itself, yet through the works of the triad of poets, who were spiritual leaders as well, and also by an invisible inner penetration, they have influenced the nation—being the essence of her deepest approach to the problem of Existence—and contributed to the greatest extent to her "salvation."

Poland can be proud of this philosophy. Unfortunately it is nearly unknown abroad; the position of a subjugated nation was chiefly responsible for that. All efforts were made by the partitioning powers to make Europe forget that such a thing as an original

Polish culture, with its own philosophy existed; they succeeded to no small extent. But now, one would say, it is time to make known to the world the priceless heritage of a nation whose spiritual leaders have not only preached but realized her immortality.

There is also a second part of Poland's Dharma, which concerns the visible plane of existence. We may ask why the loss of physical independence was to the Poles such an incredible, fathomless horror, such a calamity, the agony of which was felt with an intensity and frenzy not seen in any other country of the world whose fate was even to a certain extent similar to hers? The answer is simple. It depends on the plane of consciousness on which the life of the individual, or the nation, is chiefly centred. If it is on one of the first three Rays, the abstract can be so real that the physical matters less, and sometimes may even seem unessential. A Yogi, no matter where he is, in a prison or on the Himalayas, under the yoke of a foreigner or among friends, will ever remain himself; no power can interpose itself between him and the Truth of Existence. For a nation of this temperament the loss of physical freedom may not be equal to "Avichi," although it will always be detrimental to her growth. But Poland belongs to a type which cannot live in the

abstract; pure metaphysics is rather foreign to her, and the highest flight to heaven is real *only* if it is followed by a shaping of visible forms according to heavenly glimpses. The rhythm of life, to be felt real, must swing from the highest to the lowest plane; the break of the link between the two means suspension in a void, more horrible than death itself.

For centuries the Polish mode of life was the endeavour to mould visible forms according to the ideal, to *dream through action*. A sudden cutting off from all the field of activity was a moral agony touching the very core of her life. The impossibility of visible creation drew her Soul towards "eternal perdition," as it brought her under the domination of her deadly foes—inertia, sloth, hopelessness, passivity, uncreativity and apathy.

And it was for her Soul, for her inner existence, that Poland had to fight during these hundred and twenty years, political independence being a *sine qua non* for her Soul's "salvation." From this arose a whole moral code, all the ten commandments of national faithfulness. Any submission—even in thought—to the existing state of things, any "agreement" to slavery, any denial of the complete purity of the Ideal, was a sin, a betrayal of the very heart of the nation. On the other side a protest, a revolt, an active resistance, no matter how crazy or

foolish it might seem to practical positivists, became a simple duty, the only noble, pure, manly thing, without which life ceased to have any value. Here lies the source of all the Polish insurrections and conspiracies; of the dreams of her youth, and the deeds of her heroes, during this dark period. If the will to Freedom had been extinguished, even for one moment, if the faith in independence as an attribute of life itself, had vanished, even for a second, Poland would have ceased to exist and no diplomatic endeavours could have brought her to life again.

From this purely moral standpoint let us look at Poland in her grave. Her Dharma was to save her Soul, to be true to herself, to remain faithful to her God. It is the fight of the Spirit against matter, and against evil, and only as such can it be properly understood. The Confederation of Bar, started to fight the growing menace of Russia (1768), and the Insurrection of Kosciuszko (1794), after the second partition of the country, fighting three armies, were things of the Spirit; the rising against the oppressor in 1830-31, then in 1848 and 1863, when an unprecedented fight was led by an underground National Government obeyed by the whole nation under three different yokes, with all the dreams and active steps towards social reform; the heroism they were fought

with—were things of the Spirit. All the secret educational organizations, the Youth Leagues, the conspiracy struggles (1895-1907) with the first heroes among the workmen hanged in Warsaw; the secret military and riflemen organizations of Pilsudski, all these were fights of the Spirit of Poland for its "to be or not to be."

One can understand how the multitude of the nation's cells had to divide, by their inner weight, into a minority of true warriors of Poland, and a majority all the time in danger of being "swallowed up" by the abyss, of slipping at any moment, unconsciously, into the easy roads of national betrayal. All normal, quiet, easy personal existence without a constant care for the whole of the nation, and her deepest culture, was a betrayal. Only the heroic, the difficult, the grand, the proud, the visionary, and the mad with devotion was truly Polish. The small minority of her faithful sons had to fight not only the outer oppressor, but even more this invisible foe, and save the weak, the stumbling, unconscious multitude. It was a titanic fight, a struggle of which no nation that has not touched a similar experience herself, can have any idea.

There was indeed no other way in those times for Poland than greatness. And there was no room for a personal, individual greatness either. Every great man had to

take into his heart the whole of the nation, disregarding the cutting of her body into pieces, caring and feeling for all, to take the burden of the millions on his shoulders and engage in a deadly struggle for their salvation. There is no more bitter and tragic fight than that with our own kith and kin—blood of our blood, bone of our bone, yet seemingly enemies of their own saviours. This was the peculiar lot of Poland's heroes, of her great men and even of the unknown silent workers of this period. That is why there was no room for an individualistic art in those times; all literature served the same, the only goal; so also did education, social work, and all the activities which were still possible in that crippled existence behind the prison bars.

And there were moments, even generations, when the power of the demon seemed overwhelming. Such was the period after the defeat of the Insurrection of 1863, when savage, unimaginable repressions followed. A reaction came against all romanticism, all action and thought of revolt, a passionate reaction, although it was called "positivism." It gave birth to auto-flagellation in the rationalistic school of history, to agnostic theories, to a frantic fear of further risings; faith withered, the last vestiges of self-confidence faded. It was a moment when the darkness of the

grave was most dense and the touch of death most icy. Fortunately it did not overwhelm the whole nation, only the intellectual, the reasoning class, otherwise Poland would have been lost. But one must also add that this deadly wave left its deep traces in the attitude of compromise and conciliation which was to remain alive for a long time in some parts of Polish society; a shameful mark of slavery, a stain on the Polish shield, at which symptoms we—the spiritual patriots of Poland—blush and bow low our heads under the burden of shame. One of its last expressions appeared in the first years of our independence, in the greatest sin ever committed in Polish history—the murder of the first President of the Republic in 1922, by a reactionary rightist

fanatic in dread of socialism. It had often made the life of the greatest man of Poland—Marshal Pilsudski—not an easy one. Meanness, crookedness, in some forms of socio-political life, was the shadow of those times.

Thanks to the few Poland emerged victorious from the fight for existence during the dark period of 1795-1914, although the power of the demon, the dirt and mire of the path she had to tread, were more dangerous enemies than any imagination could conceive. Poland arose after a hundred and twenty years strong and alive, to give a unique example in the history of mankind of the power of the Spirit triumphing over matter, of Love over hate, of the Ideal over brute force.

JADWIGA PORAY

IMPROVISATION

BY MICKIEWICZ (1798-1855)¹

Fragments

ALONE! Ah, men! And who of you, divining
My spirit, grasps the meaning of its song?
Whose eye will see the radiance of its shining?
Alas, who toils to sing for men, toils long!
What need hast thou, my song, of human ears?
Flow in the secret recesses of my heart,
Gleam on its heights, inviolate, apart,
Like sunken streams, like stars beyond the spheres.
Then heed me, God and nature, for my song
Is worthy you, worthy to echo long —
A master I!

¹ The greatest poet of all Slavonic nations. Philosopher, prophet, seer and spiritual leader of Poland. The philosophy of action, power, of the spirit triumphant.

I stretch my hands on high
 And touch the stars. Ah, see!
 Now forth there peals,
 As from the illimitable crystal wheels
 Of some harmonica, a melody;
 And as the circles roll
 I tune the turning planets to my soul.
 A million notes stream on;
 I catch each one,
 I braid them into rainbow-coloured chords,
 And out they flow and flash like lightning swords.
 I take my hands away: each starry circle
 Of that harmonica its turning stays;
 Through spaces far beyond the planets' sparkle,
 Beyond all confines now, my arms I raise.
 I sing alone; and long
 And wailing like the tempest's breath, my song
 Searches the ocean of humanity;
 It moans with grief, it roars with storm,
 And listening centuries transform
 The echoes to a vast antiphony.
 I hear it as I hear the wind that rocks
 The rushing waters, whistling loud;
 I see it as I see the wind that walks
 Apparell'd in a robe of cloud.
 My song is worthy of God and nature; great
 It is, it also doth create;
 Such song is power and deathless energy,
 Such song is immortality.
 Yes, I have made this immortality I feel—
 What greater deed, O God, canst Thou reveal?

* * *

Yes, I have wisdom now, and love, and power!
 Oh, never have I felt as at this hour.
 This is my zenith, and my strength tonight
 Has reached its height;
 Now I shall know
 If I be one supreme, or only proud.
 This is the destined moment; lo,
 I strain my spirit's arms abroad!
 Now my mind
 Casts off its body; through the air's expanse
 It wings, and far and fleet,
 On past the mazy planets' dance,
 I take my course where God and nature meet.
 My wings! I have them now, and they suffice!
 I stretch them to the east and to the west,
 The right wing strikes the future and the left the past.
 And higher, higher, on the flames of love I rise
 And look into Thy breast.

O Thou! of whom they say that still Thou art
 Loving towards men, though dwelling in the skies,
 My strength has power to reach to Thee,
 But I am human still and there where lies
 My body, in the land I loved, there lies my heart!
 And yet my love hath never found repose
 In selfish joy with any single man,
 Like the poor insect, living in the rose;
 Nor in one generation nor in one clan.
 I love a whole nation, and my wide embrace
 Presses the past and future of the race
 To my deep breast.
 Both friend and lover, spouse and father, I;
 And I would raise my country high
 Upon the crest
 Of love, for all the world to glorify.
 But I have not the means; 'tis that has brought
 Me here, armed with the power of thought,
 Of that thought that snatched Thy lightnings from the sky,
 That followed where the planets go,
 That opened up the ocean's floor
 By its great strength. And I have more,
 A power that man cannot bestow,
 Feeling—that oftentimes must choke
 Within itself, and yet sometimes doth pour
 Forth words as the volcano smoke.

* * *

I am a creator born;
 My power hath come to me
 From where Thine came to Thee.
 I gaze upon a comet's track to prove
 My power—and the meteor cannot move.
 Only men, corrupt of heart,
 Yet with an immortal part,
 Heed me and know me not, nor me, nor Thee.
 And so I come to seek in heaven the art
 To make them yield to me,
 And with the power I have o'er nature, bind
 The human mind.
 As I rule birds and planets with my nod,
 So will I rule my fellow-man, my rod
 No sword—that calls forth sword; no song—
 For it must germinate too long;
 Not learning, it will soon decay;
 Not miracles, too loud are they;
 But I will rule men by the love in me,
 As Thou dost rule, forever, secretly.
 Thou knowest that I never have belied
 My thought: then give me equal rule with Thee
 O'er spirits. I will make my land a pride,

A living song more marvellous than Thine
Own works. For I will sing of happiness divine;
Give me the rule of souls!

* * * *

I, highest of the beings of the earthly sphere,
I have not seen Thee yet, but what Thou art I guess;
Now let me see and let me feel at last Thy loftiness.
Give me the power I seek, or tell me how
To gain it. I have heard of prophets who
Could reign o'er spirits, and so can I, too.
I would have power o'er souls no less
Than Thou in heaven dost possess,
To rule them as dost Thou.

(A long silence)

Now—and I challenge Thee, come forth! Once more
Baring my soul to Thee as to a friend,
I call upon Thee solemnly, attend!
No answer?—Yet in person Thou didst war
With Satan. Spurn me not: although alone

I challenge Thee,
I and a nation's mighty heart are one;
Thrones, Powers, Armies follow in my train.
If Thou dost drive me on to blasphemy,
A bloodier conflict Thou shalt join
Than ever Satan waged with Thee;
For Satan sought dominion for the mind,
I battle for the heart of all mankind.
I have grown up in suffering and love,
And though of my own happiness dispossessed,
I beat my hands upon my bleeding breast,
But never raised them against heaven above.
My name is million, since I love for millions,
For them their pain and suffering I feel;
I gaze upon my country fallen on days
Of torment, as a son would gaze
Upon his father broken on the wheel.
I feel within myself my country's massacre
Even as a mother feels within her womb
The travail of the children whom
She bears. Yet Thou, still wise and cool,
Reigning in bliss, dost rule,
And men will say that Thou canst never err!
Hear me if that be true which once I heard
With filial faith, that Thou dost love the earth
To which Thou gavest birth:
Hear me, if once Thy word
Saved from the flood within the sheltering ark,
With man each original beast, the spark
Of love: if love be no monstrosity,
Whose nature is impermanence,

That cannot ripen to maturity:
If in Thy rule love is not anarchy:
If on the millions crying: "Save us, Lord!"
Thou dost not gaze with an unmoved regard,
As Thou wouldst gaze on the confusion wrought
By some false reckoning: if in creation,
As Thou hast planned and made it, love is aught
But a wrong figure in Thy calculation,
Then hear me, O Lord!

From *The Forefathers' Eve*. Translated from the Polish by
DOROTHEA PRALL RADIN. Edited by G. Rapall Noyes, Head
of Department of Slavonic Studies, University of California.

MARSHAL PILSUDSKI

BY WANDA DYNOWSKA

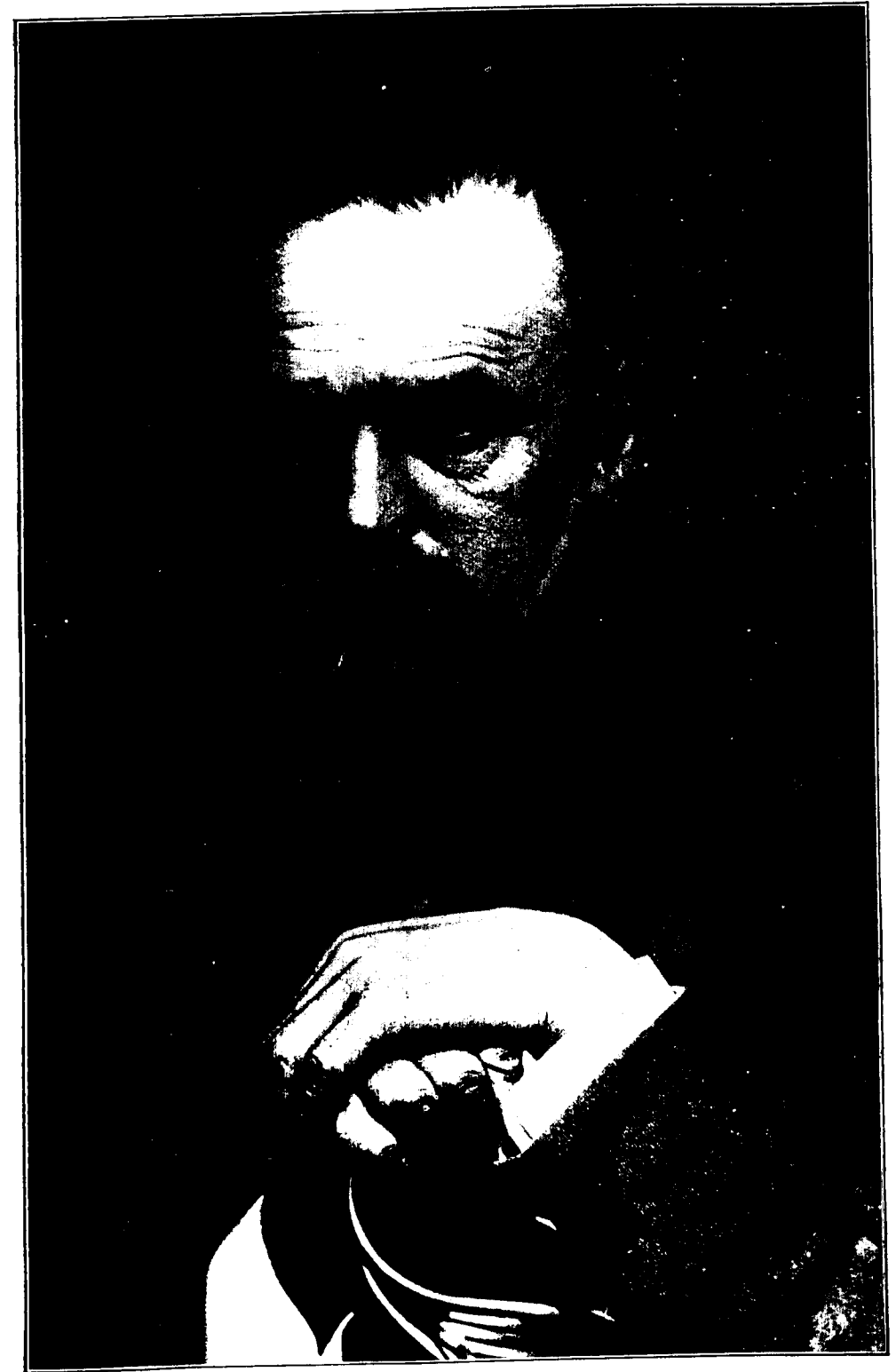
THE Marshal was too great to be understood by his contemporaries. There were very few indeed, even amongst those who loved him, who could embrace his character, his methods; there was none to keep pace with him. There was something baffling about him, this "fatal force," as says our poet, "which will press you invisibly . . ." No meanness could stand it without a reaction. Even devotion was tried by the exacting pressure of his presence and some indefinable atmosphere surrounding him. Often when I met him I felt a strange silence in spite of the vivid talk, a kind of unutterable concentration in the background, which made one speak in a lower voice and modified the rhythm of one's thoughts. One would say that he was never alone.

All virtues, all qualities, good or bad, are more easily understandable for men than that one peculiar and synthetic, evading all definitions, which is—Greatness. To recognize greatness one must have it in oneself at least in germ, one must be ready at any moment to leave the old for the new, the known for the unknown, or to have a pure and simple heart and a sensitiveness to life. This was the case with the great majority of the Polish people, who felt instinctively Pilsudski's greatness and worshipped it quite spontaneously. But all that was mean and false hated the Marshal. All that was the shadows and the stains of slavery in Polish society could not bear the strength, flawlessness and integrity of his character, and was ever rising in opposition and hindering his work.

The Marshal was himself a bridge between the ancient Poland and the new; by the first half of his life he belonged to that Poland oppressed, persecuted, nearly sunk in hopelessness, where any change in the course of existence seemed simply unthinkable, like a change in the course of the moon or stars. The habit of slavery was hanging over the nation. But he had in his heart the legacy of all the fighters for freedom, and even further back the power and Kingship of Poland's greatest Kings, and that ineffable Presence about him, that touch of the Highest, like Moses whose mission was to lead his people out of an age-long captivity, like Joan of Arc, for the task of leading Poland out of her prison was first of all a spiritual task, it required not simple courage and capacity, patriotism and character, it required far more than that. First the free Poland conscious of herself had to be reborn in one soul, to be recreated in one heart, a mighty will had to surge like a pillar of fire from one spirit. He had to awaken other souls from sleep, to stir up their will and their enthusiasm and lead them on through arduous, arid paths. To have such power over people's hearts and lives one had to be not only a born leader, but to be possessed by an Ideal, by an unshaken almost mystic faith. From the spiritual point of view the chief greatness of Pilsudski

consisted in the fact that he was the first, and for a long time the only one, who had the power of such faith, standing against all the outer world, against all the weight of facts, almost against his own nation. His far-sighted vision was the mainspring of his actions, his inspiration the unerring guide of his deeds. Again was born a man to express in full the Polish ideal—to link up the dream with the visible and practical, to be an example of "dreaming through action."

Strange as it may seem, he always had to follow the middle path, he found himself in nearly all activities between two extremes, struggling with both, hammering out in a creative and solitary effort a different, a new path. His own character had many seemingly contradictory traits, and the unusual harmony of opposites was one of the irresistible charms of his personality. The dauntless force of a warrior and the tender sensibility of an artist, romanticism and realism, deep-rooted love of tradition and the revolutionary spirit of a pioneer, simplicity and imposing proud dignity, concentration, gravity and vivid wit and humour. But probably the most peculiar characteristic of his was his passion for truth, it was a continual search for the primary reason, the intrinsic value of every phenomenon, the desire to perceive the "thing in itself."



MARSHAL JOSEPH PILSUDSKI, 1867-1935
Liberator of Poland

Mr. J. Jedrzejewicz¹ thus defines this quality: "Reading the Marshal's writings, we are struck by the frequency of the word 'truth,' he uses it sometimes in a most unexpected way: the truth of life and the truth of death, of work and of effort, of conscience and of duty, the truth of greatness and of meanness, and even of falsehood and of lie." The last expression may perhaps baffle the reader.

Auguste Rodin, the great French sculptor, defining a true artist, said: "He is a man in love with truth, a man who never shrinks from seeing and expressing the inner hidden truth of men and happenings, be it marvellous or hideous, what people call beautiful or what they call ugly; he knows one beauty—it is truth, and renders it with a fearless sincerity. His only enemy is sham, pretence, hypocrisy, that which hides the truth of things, this he is mercilessly tearing down to reveal at whatever cost all that it veils. And even in the most acute suffering he is a happy man with the austere happiness of the strong." Pilsudski undoubtedly belonged to this type, for a great artist indeed he was.

Mr. J. Jedrzejewicz continues: "In all life, his own as well as that

¹ One of the Marshal's old soldiers and co-workers in the building of Poland as Minister of Public Instruction and for some time Prime Minister, in his lecture delivered recently in Palestine.

of groups and collectivities, in the history of nations, in the structure and laws of the society and of the State, in the characters of people, their labours and sacrifices, and even in their baseness and villainy, the Marshal looked always for something more grave than simple causality, more real than utility, he wanted to see the hidden reason of actions and happenings, the true essence of it all. The need with him was an almost metaphysical inner urge. But on the other side Pilsudski is supremely realistic in all his undertakings, every action is thought over, calculated and well prepared with scientific thoroughness. In the combination and interaction of these two qualities lies the individual uniqueness of Pilsudski's genius. It makes him also a profoundly tragic figure. The compelling inner need of seeing ultimate values and a constant striving for them, and at the same time the necessity to act and work in a world where they are neither understood nor appreciated, made conflict inevitable, and his world was a tragic one indeed. With a man who could not breathe nor create save in an atmosphere of truth, who wanted to mould his own life and that of his nation and State in the spirit of truth, which was not for him mere theory, not a philosophical doctrine, but a living everyday reality, the essence of every act and thought, it could

not be otherwise. One thing he hated and disdained: it was falsehood, he did not hesitate to use the strongest, the most drastic words to unveil it and chastise it in the life of his society. His struggle with every aspect of it was constant and merciless. Being himself a knight of truth, probity and honour, valuing always moral qualities above all else, he wanted to lift up the whole nation to this high level, he laboured and toiled to straighten her paths, to make clean her ways. That is the chief reason of his tremendous and enduring influence on his country's life."

That was also the cause of the Marshal's conflict with the parliamentary parties, unfortunately only too often using crooked, mean methods, unworthy of free men. That was the cause of his *coup d'état* in 1926, when he could no longer bear the abuses and perversions of parliamentary methods undermining the very basis of true democracy, threatening the civic morality of the country. He felt it his duty to interfere in the name both of his love for Poland and for truth. He expressed it immediately after his drastic step: "Being against the use of violence in the life of a nation, as I have amply proved during my office as Chief of State, I had, after a hard inner struggle, to take the painful decision to use force, with all the conse-

quences of the act. During all my life I have stood for the 'imponderable' values of man, for honour, virtue, valour, truth, never for the immediate gains, but there cannot be too much injustice, too much unrighteousness in the life of the State if it does not want to sink into ruin."

It was the extreme care for the purity of national life that bade him act, and the great majority of the nation (except the extreme rightists) felt it instinctively and was with him. It was expressed in the general enthusiasm and in the free vote of the Sejm, sanctioning as it were the Marshal's step, by electing him President of the Republic. To the amazement of all he declined to accept the honour. He could have become a dictator as easily as in 1918; as a matter of fact it was, as then, the general wish. But to educate the public in righteousness, responsibility, cleanliness of political methods, was his purpose, not to rule as an autocrat. His decision, probably unique in the history of successful *coups d'état*, was a clear proof of it.

How ridiculous and futile seem to us, who knew him well, the opinions circulating abroad till now, calling him a dictator. The Marshal hated all autocracy, he expressed more than once his belief that Poles less than any other nation can be ruled by force. A sincere democrat, he wanted to see a

healthy responsible co-operation, a mutual adaptation and accord of all parties—the basis of democracy—in the one purpose, cherished above all differences of opinion, namely, the service of the Motherland.

He was a great educator of his nation, not only her liberator. Embracing all her life in his great heart, he saw her Truth with an infallible eye and toiled to uproot all that was obstructing its realization. The consciousness of the whole nation in his own soul was with him. When his nearest followers were impatient with him for not taking any step to stop a destructive campaign led by his opponents, he answered, laughing: "You cannot understand that I represent the *whole* of Poland, not only those who love and revere me but those who oppose or hate me as well."

The childhood of Pilsudski, like that of so many Polish children of those times, was spent in an atmosphere of fiery patriotism, of intense suffering at the failure of the last Insurrection, in dreams of liberation, and in vivid consciousness of wild persecutions going on all round.

The influence which remained revered and alive to the last of his days was that of his mother, a great, noble type of the silent heroism of Polish womanhood.

A student of medicine, he was suspected with his elder brother

of being in touch with Russian revolutionaries and deported to Siberia. After five years of complete solitude, endless wanderings through the wilds, of brooding over his country's destinies, over problems of infinite gravity and pain, seeking a way out, Pilsudski returns to Poland a man of 24, with a formed character, his goal clearly before him, with faith unshaken in Poland's great destiny, which becomes a guiding power through all his life. He has a bold, far-sighted plan of action and sets immediately to work, with a practical sense, tenacity, fearlessness and perseverance which are the foundations of his character. From this moment he ceases to belong to himself. He enters the underground ranks of the Polish Socialist Party, which stood for the independence of Poland, and becomes a prominent member of it and soon its virtual leader. To overthrow one day the foreign yoke the forging of a weapon is necessary, and to this end twenty years of hardest work are dedicated. The only means by which the nation can be reached, or at least the elements most responsive to the idea of an armed fight—workmen and youth—in a country where every movement was watched, was conspiracy, and clandestinely printed papers. He starts such a paper.

To give an idea what this work meant let us quote Mr. Anatole

Mühlstein¹: "One may say that Pilsudski prepared his instrument for many years creating a free Poland in the minds of her people before the fact. He was himself orator, writer, printer, propagandist, colporteur, in the most difficult conditions imaginable, in the midst of continual danger of discovery, then prison, exile or death certain. All activities have to be surrounded by absolute mystery, one loses one's individuality, one's name, one's family. It is not enough to have ten different names and passports, to cheat the police, even the nearest co-workers must ignore one's real name, and pseudonyms have to be changed as soon as they become known. Rarely could one have a quiet room, sleep two nights in the same place, have even a few days of normal life in a month. Life was infinitely difficult, spies everywhere, each step a danger, one was like a wild beast pursued by hunters; a complicated technique for every move had to be elaborated, can one imagine a greater strain on the nerves? Even war is easier, one is surrounded by comrades, the danger is shared with others; not so in the underground fight, where loneliness is complete, companions are myths. Few could support this life for long without a breakdown. Pilsudski had over fifteen years of uninterrupted

clandestine work of this kind. Romantic in his aims, realistic in his means, he had a small press in his own room, and during six long years the hidden influence was growing every day, infusing a new spirit of strength, hope, faith into thousands upon thousands of Poles. When at last discovered by sheer chance and arrested, Pilsudski thought more of the prestige of the organization than of his own defence. . . . After some time Pilsudski founds his new headquarters in Cracow, and from here leads further the whole movement whose expansion and growth in strength are astonishing."

The period 1905-07 is the time of revolutionary activities of the Party, with many terroristic attempts on the life of the worst Russian policemen and officials, including the Governor of Warsaw. In spite of the tremendous psychological effects, the raising of the spirit of Polish society, and the creating of fear and anxiety in Russian circles, Pilsudski was rather against this method; far more for the steady organization of a purely military force for the future. The differences of opinion in the Party lead to a secession, the young and most daring remaining with Pilsudski. He now starts in Cracow a regular military school in miniature; and the period 1907-14 is an unmistakable preparation for a national fight.

¹ From his book, *Le Maréchal Pilsudski*, 1867-1919, vol. I, Paris, 1939.

Pilsudski early foresees the imminence of a European war. He faces the tragic fact that Poles serving in three armies will unavoidably be involved in a fratricidal fight, and decides to create a purely Polish army, however small, in spirit, purpose and idea, serving Poland exclusively, though using for the time the technical assistance of the only Power which could give it—Austria. What is more astounding still, Pilsudski foresees many years in advance that both Russia and Germany must emerge from the future war weakened and half ruined. He speaks of it in his lectures in the military school and in Paris. He was unable to give any logical proof to this vision, but it was an inner certainty for him, influencing his plans and actions. He succeeds by his fiery spirit, by some compelling force, acting like a spell on people's minds, in reviving faith and desire to fight for the independence of the country in ever larger circles. Mr. Mühlstein writes: "Of all that Pilsudski achieved in his life, so full of great deeds, the re-awakening of the fighting spirit in the nation is probably the most astonishing, for in no other fact has his divining genius been displayed so clearly. As leader he has never been so great in his whole history as in this moment, when his capacities of practical realization blended into one with his faculties as seer."

He creates the nucleus of a military force which was to become the future Polish army. The best, most capable, brave and idealistic element of youth is attracted, the real élite of the nation, in moral character as well as talent. He told me once how very careful he was in training this first batch of "his boys," not only in military science, but inner culture, refinement and purity of life, that subtle moral atmosphere which evades definition, knowing they would have to represent the honour and the spirit of Poland; I may add: and be the channel of her Deva's power. He succeeded. The legend which has grown around this "First Brigade of the Legions" will ever be immortal in Poland's history, likewise its influence on Polish culture.

New and large organizations were then started, with secret training groups all over Poland, with nuclei in every University abroad where Poles studied. But with the growth of the movement a new task appeared—its legalization with the Austrian authorities and the establishment of some basis of common relations. From this moment another form of struggle begins, first with Austria, afterwards with Germany, which lasts till 1918. Another capacity had to be displayed by Pilsudski, that of diplomat, of statesman, manœuvring with cleverness and tact amidst infinitely complicated situations, between official pressure,

fluctuating political currents and national interests. To have Austria's technical assistance was at this moment indispensable; how to adjust the opposite aims, and use all the possibilities for the only purpose—Polish independence; how to obtain the best issues, and in all unavoidable compromises never yield in essentials, never deviate by one inch from the path of national honour? Pilsudski's proud and unflinching firmness combined with his adaptability and his capacity for a realistic appreciation of facts, alone could have coped with such baffling situations from 1914 to 1917. Any smaller character would have deviated from the only straight line, often indeed narrow as a razor. But Pilsudski was as great a character as statesman as warrior. He succeeded in this task too.

Approaching August 1914 he had 10,449 men. On the 6th he marched towards the "Russian" Poland, crossing the "frontier" under Poland's own banners. That was the moment of the rebirth of free Poland. This very fact was the greatest challenge, both to the passive majority of the nation and to Europe, which for the last fifty years had wanted at all cost to avoid any discussion of the "Polish problem." It was this *fait accompli* which not only awakened the Polish nation, but also soon compelled the occupying Powers to

proclaim the Independence or autonomy of parts of Poland. (Germany and Austria on 5 November 1916; Tsarist Russia in December 1916, confirmed in February 1917 by the Government of Kerenski.) However limited, these proclamations were of tremendous importance, they obviously brought the Polish problem onto the European forum and prepared the way for a general recognition of full and complete independence, though for this as well as for her frontiers, arms had once more to be used in the east, and infinite diplomatic effort in the west. But this undeniable fact remains, that it was the Polish genius which started the fight and gained by blood and effort the freedom of Poland.

Pilsudski's soldiers, ill-dressed, ill-equipped, with the oldest rifles and a scarcity of ammunition, regarded at first with suspicion, almost with scorn as "amateurs" by the professionals, soon became famous for their exploits, for their knowledge and unrivalled spirit, and gained the respect even of their enemies. Their independent and rebellious attitude towards both the Powers with whom they were nominally co-operating was manifested from the very beginning and was to increase to the point of undisguised hostility. Pilsudski was himself in constant steady opposition to the Austrian authorities. After two years of friction

and conflict it culminated in his dismissal from the command of his Brigade in 1916, though he remained the only authority the soldiers really recognized. His arrest was ordered by Beseler, the German Governor of Warsaw, after a year's diplomatic duel, hostile addresses by Pilsudski, his stubborn resistance to the recruitment of Poles, and finally his refusal to take an oath binding them to Austria and Germany. The result of this "rebellion" was the dissolution of the Legions, the internment of their officers and soldiers in concentration camps, and severe reprisals; Pilsudski, with his Chief of Staff Sosnkowski, was sent to prison in the fortress of Magdeburg.

Beseler hoped that now, when the Polish leader, the only serious and unmanageable enemy on the side of Poland, was no more there to influence the country, he would succeed in all his plans. He was mistaken. From the time when the Russian troops withdrew from Polish territory and the Germans took their place, these were regarded by Pilsudski as the next chief enemy and treated accordingly. The struggle, which at first had diplomatic forms, changed into open hostility and opposition. Knowing his arrest to be imminent, he started in time a new weapon against Germany—a secret "Polish Military Organization," delegating

many of the best officers of his Legions as instructors. When he was arrested the organization under able command carried on the fight, and not only caused all Beseler's plans to crumble, but also was chiefly responsible for the quick and skilful disarmament of the German garrisons when the armistice came.

Pilsudski, released from Magdeburg by the German revolution in November 1918, arrived in Warsaw and was acclaimed by the whole nation as Chief of State. A third period of activity begun, one more aspect of Pilsudski's character was revealed. His power was unlimited, he could act as dictator, organize as he thought best, introduce such reforms as he believed to be necessary. He took another course, from the very beginning he wanted to educate, to mould, to shape from inside as it were, not by the imposition of orders and rules. The first Cabinet formed had many socialists; the majority of those who had fought for freedom were of radical opinions, far-reaching reforms were possible. But Pilsudski felt he now represented the whole nation, being her Chief, and had no moral right to impose by authority anything not desired by the majority, which must be rather slowly prepared for changes. He had the traditional Polish respect for individuals and groups.

He wanted to co-operate with his opponents, even with his enemies,

for resentment and bitterness were foreign to his nature. He summoned a Legislative Assembly on the basis of "the freest franchise possible," and entered a period of life where from one side honour and glory surrounded him, adoration and the worship of the multitude, and from the other more misunderstanding and difficulties than ever, from both extremes of society, on the right and on the left.

The war with Russia, 1918-20, was won by his military foresight and strategic genius; the battle of Vistula in August 1920, called by Lord d'Abernon "one of the eighteen decisive battles of humanity," prevented the spread of communism all over the Continent, thus saving Europe from social chaos. But the greatest idea behind this campaign is unknown or forgotten even by many in Poland itself. The purpose of the Marshal's advance up to Kiev was the creation of a great federation of smaller nations in the centre of Europe which could stand every pressure from east or west, and serve as a powerful bulwark against the rapacity of Germany, well foreseen by the Marshal. He wanted to bring the Baltic States into close union with a large autonomous Ukraine, and Rumania, forming thus a powerful chain from north to south, with Poland in the middle. Such a great union of about 85 million people would have certainly influ-

enced the whole life of post-war Europe, and given a different course to the events of 1938-39. Unfortunately the lack of understanding of this far-sighted idea in Poland itself, and even more abroad, compelled the Marshal to abandon it and to seek partial safeguards on other lines, by means of pacts and treaties. Here too the obstacles he met were hard to overcome. Skilful German propaganda had succeeded in strengthening Lithuanian chauvinism and Ukrainian terrorist organizations out of all proportion. The treaty with Rumania had been achieved, but it was not enough. The later treaties of non-aggression with U.S.S.R. and Germany were known only to be temporary. That Marshal Pilsudski realized this fact and regarded the future clash with Germany as inevitable, the author well knows from his personal talks. Today his idea of Federation is recognized as useful and necessary by the Allies, and the Polish-Czech Confederation may be regarded as the nucleus of a far bigger union of Central European countries.

The history of free Poland is so closely associated with the name of Marshal Pilsudski that the two cannot be separated. It was he who re-created her in spirit and in body; he who reawakened her to self-respect and self-confidence, who led her to victories, who built up her power and her strength,

who gained for her recognition and respect abroad. His personal guidance was continually directed to those domains of Poland's life which seemed to be most threatened or most important. It is not easy to define his merits in this period of Poland's history. We are still too near to it. But it does not seem to us improper, knowing his identification with the Spirit of the Nation and its paths, to regard him as the greatest figure of our history, from the purely national as well as from the spiritual and occult point of view. This does not mean that we are deifying him, nor that he never erred. Mistakes are unavoidable even with the greatest men till they reach oneness with God; but these do not matter, nobility of motive and purity of action can be displayed even in our mistakes, and this was the case with the Marshal.

It seems he seldom erred in his vision; he foresaw the first Great War; apparently he was aware in the depths of his consciousness of the approach of the present one. This is how Mr. Jedrzejewicz speaks of it in the lecture quoted above: "In 1934 when I decided to resign from the Premiership, I saw the Marshal; having expressed my points I wanted to retire, he asked me to remain. His expression, till now kind and smiling, suddenly changed. I could hardly recognize his face, so weary and tragic it

now looked. Inexpressible pain and anxiety were in his gaze. Never will I forget that expression. Was it he, the Chief, the greatest leader of our country? He began to speak in a lowered voice about Poland's future, about her fate, when he would be no more, about the terrible dangers menacing her. I cannot now repeat all that I then heard, the time has not yet come. I listened dumb and awe-struck, and for one moment by a mysterious inner movement I was able to feel as he felt, to think as he thought. An abyss of agony for his country's future opened, a foreboding which had no name. I understood how tragic was the life of this greatest man of Poland, I saw what used to trouble his heart and mind when according to his habit he would walk during lonely sleepless nights, feeling now that the end of all his services to her was approaching. Never will I forget what I saw."

Rainer Maria Rilke, a profound Austrian thinker and poet, expressed a deep truth when he said that the greatness of men is best revealed in their deaths. Whoever has lived the memorable days of 12-18 May 1935 in Poland knows the inner meaning of these words.

The Marshal died as he had lived, unexpectedly, as in a battle, busy with work to the last moment, on the eve seeing Ministers, on the same day signing military papers, in spite of acute suffering (cancer

of the liver), not caring for himself, only for the Beloved of his life. And what his death achieved for his nation was almost more astonishing than his life.

We believe no crowned monarch of any modern country could have had his nation at his feet in such spontaneous unfathomable grief, in such boundless devotion, as this simple austere man, the real leader of the reborn Poland. It was only in this moment that the secret of his oneness with her highest, her inmost Being was revealed in all its fullness and truth. That week in Poland's life was not only of mourning for her Father and Chief, it was also a spiritual mystery for her Soul.

If in the life of nations there are some strange moments when a gradual ascension culminates in a tremendous spiritual opening, a sudden enlargement of consciousness, an "Initiation" indeed, such was that week for Poland. The transcending of the limitations of ordinary existence by a deep impersonal emotion felt by all, made the union of millions of souls closer and closer till they blended into oneness never known before; one would say that the great Deva was moulding His people with unprecedented magic, it was like a mighty breath blowing through it, lifting it to unknown heights, like a rending of the heavenly vault above the land, making easy the free com-

munication of the Angelic hosts with all the cells of the nation. Rich and poor, intelligent and ignorant, all were one, differences disappeared. Peasants, workmen, village women, schoolchildren from distant provinces, from all the corners of the land, streamed in endless waves to "see Him," to "bid Him farewell." The comradeship of grief, the brotherhood of love, was stronger than all else. Jews wept with Poles, White Ruthenians from the eastern provinces with mountaineers from the Tatras. The thieves of Warsaw issued a statement that any who dared to steal anything from the deserted homes or thick crowds during this sacred week dedicated to the Marshal, would be dishonoured and punished by them. And not a single incident of the kind occurred.

When one hour after the Marshal's death we were standing at the gates of Belveder—his residence—and the President, Ministers and dignitaries of the Republic entered to pay their last homage to the great Man, not a word was heard, not a rash movement seen, only tears in all eyes, even those who never wept. And a silence, silence supreme. "Oh, it is the touch of Wawel, of the Tatras here tonight," whispered my friend. "Yes, He is with His Knight."

And next morning it was one sob through the whole of Warsaw, one long sob throughout the country,

and the mystery of the nation's ascension began. When innumerable dumb crowds, collected, in perfect order streamed to Belveder to bow before him who had laboured there for their happiness; and during the first journey to the Cathedral on a simple gun-carriage with the White Eagle of the Republic stretched over his soldier's coffin, in majesty and peace, when an impenetrable wall of breasts was lining the streets, every heart melting in tears; and in the big solemn Cathedral full of lights with the great music of Chopin, so loved by him; but above all on the wide space of the Mokotow fields, where he used to review the Army, when now for the last time before his coffin—symbol of the "Serenissima Respublica"—detachments of all the units of the Army marched saluting him in farewell, a Presence was there, a Presence enormous, majestic, divine, to receive with him the salute and to bless.

"It seems it is for a tremendous deadly fight ahead that this blessing, this divine touch, is given," whispered once more my clairvoyant friend, her gaze fixed in space, as on a distant picture. "Battle? In the east? No"—and she could speak no more.

Every officer, every soldier present had been touched by an in-

visible rod of power; "an inner experience, for which he might have waited several incarnations, has been his, the eyes of every one revealed it," told us a Theosophist officer, who was leading a unit. The army was like a single block, a single statue carved in granite.

And when the train with the Marshal's coffin, on an open platform covered with fir and pine branches, moved to Cracow slowly throughout the night, it was bright like on S. John's Eve, with big fires kindled by peasants all along the way; and the same night, fires were lit all along Poland's frontiers, every few yards, with the soldiers and guards singing patriotic prayers and hymns, a fiery line encircling Poland with blessing. One more symbol, one more inner fact.

The funeral took place at Cracow on the Day of Wesak, at the very hour of the august Ceremony his coffin entered the holy vault of the Wawel Cathedral and found repose among the Kings and Prophets of Poland.

Once more the ineffable Silence descended upon the crowds assembled, covered the land, touched the great heart of the nation—a moment too sacred to be expressed by any word.

Marshal Pilsudski's death was for the Soul of Poland a supreme occult experience.

POLAND FREE

THE 6th of August 1914 is the true date of the rebirth of free Poland. It was then that the yoke was thrown off by a powerful decision of her spiritual will, embodied in one Man and a band of mad youth utterly devoted to the age-old Ideal, entering the war on Poland's own behalf with unlimited faith in the Nation's Spirit. All that has followed has been only the consequence of this fact.

Nothing could be more mistaken, from the inner point of view, than those foreign opinions that it was the Treaty of Versailles which re-created Poland—"a sudden happy turn of events." What nonsense! No turn of outer events can save an individual Soul, no outer happenings can create a nation's freedom, they can only give a shape to her own inner force whose power is irresistible. To no outer foreign grace do we owe our independent existence; rather to Polish blood, effort, genius and *will*. Versailles could not but take into account the facts, which in 1918 were: that between the two weakened and faltering Powers, undermined by revolution, each being in a state of utter chaos, a living nation was rising to its full stature, and former rulers had recognized her actual independence. No diplomatic con-

ference could deny facts, and if President Wilson's immortal 14 points were there, they took second place. The first was Polish action.

Since the beginning of the war of 1914, there had been many schemes and combinations regarding how Poland was to rise, with this or that support, in this or that compromise; with Russia—the pan-Slavistic idea; or with Austria, the conservative plan; both unacceptable to true Polish patriots. All these were brain-conceptions, of no value from the spiritual point of view, with no real power behind. This had been, from 1895, obviously and undeniably concentrated in one group, in one Man, who was, like Kosciuszko, the doer of the national Dharma.

It was instinctively recognized by the nation when Pilsudski, arriving in Warsaw in November 1918—straight from the German prison—was unanimously proclaimed Chief of the State. It was the second important moment—Poland's conscious rebirth as a State; one of those historical moments when a whole nation rises to her full stature to understand in a flash her own destiny, with a joy too great to be described.

Her independent existence began with fighting in self-defence.

The frontiers unsettled, the intrigues of yesterday's enemies still active; small neighbours claiming her indisputable territories, (Wilno with its 3 per cent of Lithuanians; Lwow, Cieszyn), and soon the Russian troops advancing from the east. Devastated, exhausted, ruined, with her economic, agricultural and administrative system completely disorganized, Poland faced tasks of such magnitude that they would have baffled any nation, and we do not think any other in the world could have done better in a shorter period of time than Poland has done. To understand the extent of the effort, to see rightly her achievements, one must clearly bear in mind some facts:

1. Five-sixth of Poland's land was devastated by war operations, worse than Belgium and France (the loss in buildings was estimated at 330 million dollars in gold, yet no reparations were allotted to her).¹

2. Agriculture ruined: 11 million acres of land out of use; 15 million acres of forest destroyed.

3. Industries at a complete standstill (machinery and all other equipment taken by one or the other of the retreating occupants. The total loss of industries has been estimated at 10,000 million gold francs).

¹ Over 1,800,000 buildings were destroyed in towns and villages as well as one-half of the bridges, station-buildings, and railway workshops; the railway rolling stock from all central Poland had been removed, and over a million of the population with all their property.

4. The monetary system profoundly disorganized, (6 different currencies in circulation, and the menace of inflation, which was soon to become a fact and to influence the next years of national economy).

5. Four different systems of administration, all greatly disorganized; four Codes of Law; no Constitution.

6. Chaos in education (with the exception of the part formerly under Austria); 34% illiteracy in the villages of Poland ruled by Russia; not one Polish University or Academy (except Cracow and Lwow).

7. Physical and nervous exhaustion from four years of privations, misery, persecutions, and war shocks; 20% of children rickety or consumptive from lack of nourishment; unimaginable impoverishment of all classes (626,000 destitute people on State support; 750,000 orphans; 2 million unemployed).

8. The army nearly non-existent; the Pilsudski Legions disorganized by German prisons and concentration camps, the troops fighting in France not yet returned. Soldiers from the three armies just coming home. No equipment, almost no arms or ammunition. No police force.

9. Comparatively deep-rooted psychological traces of a century of abnormal life; lack of confidence in the nation's own innate power; atavistic distrust and bitterness

in political matters, individualistic ideas and passions strong. (The extreme right with the old half-servile, half-chauvinistic mentality, and frantic fear of socialism; the extreme left under the pressure of foreign propaganda.)

Anxiety in the hearts of the best men as to what will be the face of this Beloved, adored, longed for through generations, will her features fulfil their cherished dreams?

In these conditions the existence of the reborn Polish State began. To heal, to rebuild, remould, recreate, with the greatest possible speed every domain of its life, was it not a gigantic task?

Can we imagine the tremendous amount of energy, skill, effort, self-sacrifice, goodwill and patriotism needed to cope with the task?

Mr. C. Phillips¹ says: "Why is it that Poland has not gone under in 1918? Was there any country riper for a revolt and total collapse than Poland, starved, outraged to the point of madness? What was it that kept her sane and held her together in a sort of miraculous integrity? She had the spirit of 'come back' in her strong. She was like young David busy with more than one Goliath. The sufferings of the Poles at times simply appal one. But even at their

worst you were forced to forget them in the face of the energy and buoyancy of these people. You inhaled all about you the bracing air of 'things doing.'"

Yes, the Poles rose to the occasion. The intoxicating joy of freedom regained, doubled and tripled their energies; it was like a flood-burst of energy after a long damming up. They proved that their skill and capacities in the work of building and organizing their country were no less than their heroism had been in the struggles for her independence.

What has been achieved?

In less than six months the army was organized anew, hundreds of thousands of volunteers were flocking to defend the frontiers in the long Polish-Bolshevik war, ending with the brilliant victory of Polish genius and strategy, embodied in Marshal Pilsudski; and at the Treaty of Riga, March 1921, by the common agreement of the Soviet and Poland's representatives her eastern frontiers were defined, (ratified by the Council of Ambassadors in 1923). Poland knew that historically and culturally she had a full right to push them farther east; if she did not try to do so, it was not the result of her weakness, but of her moderation and goodwill. Wilno and Lwow had been defended. Cieszyn had been unfortunately lost, spoiling relations with the Czechs for twenty years.

The Constitution prepared by a Legislative Assembly, called by Pilsudski and founded on the "freest and most democratic franchise possible,"¹ was voted in 1922 (amended in 1935). Polish currency was introduced. A unified Polish Code of Law was established, after long and extensive work, by the best lawyers. The administration was completely reorganized; agriculture, trade and industries revived, developing with astonishing speed; the new marvellous port of Gdynia was built, as well as a hitherto non-existent Merchant Marine (in 1927 it possessed 490 ships now fighting on the side of Britain), and a Navy and Air Fleet. The Central Industrial District was organized on an imposing scale. More and more Polish products and manufactures were exported and appreciated in other countries. Every part of the economic and industrial life was renewed and reconstructed so well that Americans who knew Poland in 1919 could not recognize her in 1929; and the progress and expansion of the last ten years was still greater, prosperity increasing, unemployment diminishing every year.

Education was most vigorously fostered from the first moment of independence; 15 per cent of the yearly budget was reserved for it. In 1937, 27 Universities and Academic Schools were working; 72

¹ C. Phillips.

teachers' training schools; 2,230 secondary, 1,030 special; 28,122 primary, and 1,651 nursery schools. Five and a half million Polish pupils were studying in 1937-38 (over 50,000 in Universities), and over half a million of minorities who had their own schools. Illiteracy had fallen from 34 to 27 per cent in 1929, and was almost non-existent in 1938. Scientific and cultural institutions were developing splendidly in all the chief cities. In 1938 there were about 190 big scientific libraries; innumerable were the smaller literary ones, as Poles of all classes love reading. New big institutions were established, like the Radium Institute founded by Mme. Curie-Sklodowska; the newest, marvelously endowed Physics Institute; (both taken now to Germany with all their installations). "The Institute of Research in East European Problems," "The Institute of Investigation of national and social problems," the Institute of Social Economy, of Rural Sociology, of Rural Culture, etc., etc. The chief minorities of Poland had their own well-prospering scientific institutions. Museums were opened, about 180 scientific and academic museums, and 90 art galleries were started.

The Academy of Polish Literature was founded in 1933 and was doing, with the Polish P.E.N. Club, much good work. Literature,

¹ Mr. Charles Phillips was the representative of the American Red Cross in Poland during the difficult years 1918-22. He wrote an interesting book, *The New Poland*.

already rich, was continually vivified by new original and virile talent, a large part of which was feminine. Dramatic art flourished, and its standard was regarded by foreign critics as amongst the highest in Europe. Warsaw alone had thirteen permanent theatres and three schools of dramatic art; one of them most interesting, the "Experimental Institute Reduta," with spiritual ideals, a community life, and a peculiar discipline like that of a kind of religio-artistic monastic order, the best actors were its pupils.

Plastic art, sculpture and architecture, as well as music, were rich in fresh and outstanding talent. One may say that every field of Poland's life was blossoming, and pulsing with creative life. The prisons were reformed; industrial training, art, lectures and concerts were introduced. Courts for juveniles and special clubs and schools for them were established. Hundreds of health and physical culture centres were started as well as hospitals and sanatoriums; mortality gradually decreased, health and vigour improved greatly. The birth-rate was the highest (after Bulgaria) in Europe—1.3 p.c. (Japan 1.5; Germany 0.8; U.S.A. 0.6; Britain 0.4). In twenty years the increase in population was six million.

In the domain of social reform much has been achieved. Not only

was Poland one of the first in Europe to introduce, by legislation, the 8-hour day and paid yearly vacations, but also the progressive protection of the labour of women and juveniles, with a post of woman Inspectress in the Ministry of Labour. Well-organized social insurance schemes (a special Labour Fund), under which no one unemployed of the manual or intellectual working class was without permanent help. Social Aid took care of disabled youth and adults, and of the poor and destitute, combating begging, prostitution, etc. Warsaw Women's Police under the lead of a prominent, spiritually-minded woman, was found the best in Europe by a League of Nations delegate. Co-operative Societies as well as Trade Unions developed vigorously in towns and villages (the turnovers of agricultural co-operatives were, in 1933, 400 million; in 1938, 750 million). Agrarian reform was introduced and carried by an evolutionary method, the principle of private property being safeguarded; in accordance with the Land Reform Act, six and a half million acres were parcelled out, chiefly among the landless peasantry and holders of too small pieces of land, some six hundred thousand new farms being created. If the parceling out did not proceed as quickly as many would have wished, it was from lack of funds.

But the most remarkable results have been achieved in the education of the masses. Original methods were introduced in the night schools; Rural Universities were started for peasants (the best in Europe after Sweden and Denmark), and Universities for workmen in the towns; posts of Cultural Instructors were created, helping the youth of the villages to organize and to develop freely, under their own initiative, social group-studies, clubs, amateur theatres, sports, etc. When one of our educational workers was sent abroad, by the Ministry, to study the corresponding institutions in other countries, she visited nearly the whole of Europe, and found only in the then socialistic Spain and democratic Sweden the same fresh, vigorous breath of new ideas of a new approach to the "masses" based on reverence for human dignity and confidence in the unlimited potentialities of every individual, irrespective of class and social status. Educational institutions breathing this new spirit were of tremendous value to the life of Poland. A new type of a free, nationally conscious, responsible, idealistic young citizen was developing, with a keen sense of national solidarity, proud patriotism, and at the same time interest in world affairs. It is this youth, together with the best Polish intellectuals, that is now upholding Polish honour and lead-

ing an unabated struggle with the Nazis.

The most interesting achievements were seen in the artistic domain. Not only has a new generation of writers, poets and novelists, from the peasant and working classes been born, enriching with accents of peculiar vigour and robust individuality the already rich Polish literature; but the dramas and representations used as a *method of development* in schools, cultural and educational institutions and village-clubs have proved to be the best for the Polish temperament. There was an Association of Popular Theatres in Warsaw, working idealistically and creatively, helping the village youth in all artistic matters. While speaking of the education of the masses, one must mention the salutary influence of military service on the education of the peasant youth. Rightly to appreciate the character of the Polish army and its spirit, one must remember that it was created out of idealistic, consciously patriotic and self-sacrificing volunteers. It had always far more of the spirit of ancient chivalry than modern militarism; it was also a school of character and of citizenship. Education in the army and cultural clubs for soldiers, under the leadership of girl-instructors, were well organized and ably led. In this field, as in many others, women did invaluable service.

Organizations of women of all classes developed splendidly during those twenty years as well as their civic work. Poland was one of the first to create manuals and introduce in all educational institutions the study of the science of citizenship.

We may ask what were the still deeper, the spiritual tasks before Poland, and how has she fulfilled them?

The spiritual pioneers of the nation were aware of the paramount need of a new Ideal, able to inspire and guide the whole nation when her previous age-long ideal—Independence—had been achieved; and they were seeking it, with all the intensity of the ideal-thirsty, passionate hearts, but it was not an easy task. If to give expression to any new aspect of Life, to shape any new image of the Nation's Truth, nothing short of a genius is needed, in this case, in this historical moment, even genius could hardly have sufficed.

Although Poland's history was following a different trend from that of all her sister-nations of Europe, her life was intimately interwoven with theirs, and all the tremendous problems of modern humanity were facing and perplexing her in the same degree as other countries; perhaps in an even more poignant and immediate way, for Poland was situated not only physically between two Powers which had

been her enemies, but also between two systems of thought, two extremes of fanatical ideologies, ruthlessly put into experimental practice; living on the cross-road of currents seemingly so different, yet in many ways proving similarly destructive; both equally denying in practice the principle which formed the intrinsic value of Poland's culture—freedom of the individual and spirituality. All her inner and outer work was going on under a tremendous occult strain, in a higher temperature as it were, bearing the continual insidious pressure from both sides. Poland's own Ideal has always been utterly different. Never could she worship the State as a goal in itself. She regarded it always as a means to aid the all-round development of the individual. Methods of terrorism, of class hatred, of extermination of one part of society to free another, have been completely foreign to the Polish genius.

The immediate aspect of her Ideal has been best defined by her greatest leader in one of his frank private talks: "The creation of a new type of man, a free yet self-disciplined, idealistic citizen, who could harmonize in himself the two extremes never well enough balanced in Polish history—robust independent individuality and conscious, voluntary submission to authority—and co-operate with the State in full creative responsibility."

It was a broad, synthetic Ideal, able to guide all the earnest strivings of a nation in a peaceful era of history, but—and here lay the tragedy—not dramatic, dynamic or even spectacular enough to catch the imagination of the youth of *our* age, and to inflame it with a new impetus to action, in these days of revolutionary changes and upheavals. The same phenomenon was seen in other western countries, which failed in the same way. To follow the middle path in such times is the most difficult, perhaps an impossible task.

Could Poland have done the impossible? Could she, in spite of her much more complicated situation, have risen to express a spiritual Ideal in the social domain, to have evolved at least the first vestiges of a different social order, based on self-sacrifice and co-operation instead of hatred and wrong, with an almost religious touch, according to her own Social Conscience? Who would dare to say?

Yet it is a fact that many in the nation were well aware that Poland could stand only through moral force. In 1932 one of the writers on Marshal Pilsudski's ideas of citizenship wrote: "A greater inner effort now awaits Poland than at any previous time, if she is to withstand the raging storm and remain *herself* on the paths of history. She must labour to create her own *forms* of life, in accord-

ance with her own individual ideology. The times approaching will call for the highest moral values from the whole Polish nation; 'steel souls' she *must* create. Poland will certainly solve all the structural and social problems in her own way, without being afraid of the most radical and drastic measures, if these are the outcome of the Polish genius, of Poland's *own* creative thought."

It is also a fact that numerous were those who laboured in this spirit in their respective fields with unceasing zeal, individuals as well as organized groups. Here and there signs were visible of this new force, unmistakable promises of the future achievement, towards which the nation was slowly advancing in toil and creative effort.

Could she have attained it in a few more years of uninterrupted unfoldment? We can hardly answer the question. Perhaps. But her inner and outer enemies were strong. The catastrophe of 1939 was hanging in the invisible long before its condensation on the physical plane; the occult pressure became more and more difficult to bear. The majority, even of the leading men, was overwhelmed by such an elementary joy of visible creation, such a passionate desire for health and vigour, that it forgot, or even denied, the peculiarity of Poland's spiritual path and its graver duty. Vision was dimmed,

the proportions of things confused, in the last years before the war, and several of our thinkers ascribe to this state of mind some of our errors of that period. (The recognition of Abyssinia's conquest; the recapture of Cieszyn and Yaworzyna from the Czechs in a moment which should never have been exploited by the chivalrous hand of Poland, however just in themselves her claims to those territories may have been.)

If we are asked in what Poland has succeeded, in what has she failed during these twenty years, we will answer that in all creative building, expanding and organizing of her visible life, she succeeded remarkably, marvellously, beyond all expectation.

In the psychological sphere she failed: in the total eradication of all traces of her long slavery, and in achieving a *psychologically* harmonious solution of the minority problem, though, besides the fact that the minorities enjoyed more rights in Poland than in any other country of central and eastern Europe, many broad-minded attempts had been made.

Spiritually she was on the way to finding her own inner path, the new aspect of her Ideal, and she was diving deep indeed—the efforts of her vanguard were worthy of all honour; yet she has not been able to reveal fully the face of her inner Individuality.

Does it mean that if weighed in the balance her failures would outweigh her achievements? Certainly not. No nation or individual can be expected to live and compress into twenty years the experiences that others took a hundred and fifty years to assimilate. And if we compare the spiritual work done, as well as the progressive steps, initiatives, measures and achievements of Poland, during those years, with that of many of her European colleagues we shall see that on the whole she was still in the first rank of Humanity's units.

We may ask why is there hardly one country in the world, besides India, about which so many unjust, wrong and distorted opinions are circulating, repeated most ignorantly even by friends of Poland?

Those who now know how thoroughly the Germans prepare their campaigns, how cleverly their propaganda precedes all military action, may understand some of the sources where these vilifying opinions and "news" about Poland were forged. Germany's plans for Poland were prepared years ago. Her quick growth in inner and outer power was much disliked, and Germany used *all* methods to check and undermine both. She used many partners; Lithuania and some terroristic parties of the Ukrainians were playing Germany's

game. Yet this was not the only source of hostile information about Poland. There were, and still are, several others no less skilled. We meet the results of their activities in India in most nonsensical ideas, like "feudalism" (never known in Poland), "dictatorial tendencies," or "persecution of Jews in Nazi style," etc., etc.

As the most commonly distorted question is the minority problem, let us look at it impartially and honestly. The two chief minorities in Poland are the Jews and the Ruthenians called also Ukrainians. The large number of these—about four millions—is due to the fact that in the Republic of olden days there was a Union on a federative basis not only with Lithuania but also with so-called Red Ruthenia. (The emblem of the Republic has been the White Eagle of Poland, the Horseman of Lithuania and the Angel of Ruthenia). During the time of partitions the province inhabited chiefly by Ukrainians was under Austria, which has done much to make the Polish-Ukrainian relations difficult; but its liberalism helped to develop Ukrainian culture, education, scientific organizations, etc., and to awaken a strong nationalism, which for some time past was looking for German help in its dreams of independent united Ukraine (one million under Rumania, about 15 under Russia). When Marshal Pilsudski's great

plan of a Central European Federation with a united autonomous Ukraine failed, his sympathy and liberal treatment of the Ukrainians remained. They enjoyed the full religious, cultural, educational and economic freedom in Poland. The Greek Catholic Ukrainian Church had its own Concordat with Rome, and had equal rights with the Roman Catholic. It had its own Metropolitan Bishop, its own Ecclesiastical Academy and Seminaries (3) for priests; lands owned by the Uniat Church were larger than those of the Roman Church; temples and shrines were as numerous in the Ukrainian villages as the Catholic in Polish ones; they were held in the same respect, and never any antagonism between the two Churches existed; if several times arrests of village priests occurred it was because of their extremist political activities, having nothing to do with religion. We most emphatically state that all the rumours about the ill-treatment of the orthodox Uniat Church or any other religious denomination are *absolutely false*.

The freedom of economic and cultural development was also great. The Co-operative Societies, the charitable and educational institutions, were strong and well-prospering. The Ukrainians had 33 nursery, 457 primary, 26 secondary schools, 7 teachers' colleges, and 4 commercial schools with the

Ukrainian language as the medium of instruction; 2,754 primary schools bilingual, and many more with the Ukrainian language compulsory. They had 12-15 Deputies in the Parliament, their own representatives in the village and town self-governments; they were accepted to all the offices except the higher ranks of the Army; they had many prosperous newspapers and publishing houses; all their cultural and intellectual life was far from being crippled in any respect. If German influence and their well-planned campaign among the Ukrainians, responsible for the exploits of terroristic organizations, had not been there, spoiling all the efforts of the Ukrainian Moderate Parties and of many Polish politicians, the Ukrainian problem would have been easily and peacefully solved in Poland. With this continual pressure it was difficult. It will have to be solved in the future in a liberal and broad-minded way. Karma has linked the two nations for ages, and it must mean a duty or some task to be done in common.

The high percentage of Jews in Poland—(10%) the highest in the world—was not only due to her tolerance and liberalism, accepting them when they were persecuted elsewhere, from the thirteenth to the seventeenth century; not only to rights and privileges they enjoyed in the Republic of olden days;

with those whom Poland has accepted herself she would have been able to deal easily, and till the time of the partitions the Jewish problem did not exist in Poland; many Jews were sincere Polish patriots and fought in the struggles for her freedom.

The rights they enjoyed were full; there was no legal restriction for Jews in any domain; religion and education were completely free (12 nursery, 87 primary, 2 secondary, 14 commercial schools with Yiddish as the medium of instruction; and 29 nursery, 172 primary, 9 secondary and 3 teachers' colleges with Hebrew; 2 scientific Institutes, "The Jewish Society for Culture of Judaic Science"; "The Jewish Scientific Institute"; etc.). But one must say that with the free development of Polish trade, of the Co-operative system and private enterprise in business, many Jews felt their possibilities of gain were becoming restricted, which was of course unavoidable.

The Jewish problem in Poland is a tremendously complicated one. The things we want to emphasize here are: no "pogroms," or any organized persecution of Jews, ever happened in free Poland; there were here and there individual cases of excesses, or spontaneous group-excesses, like in the Universities, all of them strongly condemned by Polish public opinion, and prosecuted by the Law and the

Government. That they were magnified a hundredfold, and other happenings simply invented, by German agencies, and all repeated by the press of the world, is a fact.

One must admit that the Jews are not liked in Poland because of psychological differences, but one must also state that in spite of it, when their persecution in Germany began, Poland was human enough to admit into her territory another several hundreds of thousands. And now, even under the Nazis, Poles are helping and protecting them, and one can hope that common suffering will create the first deeper links, and in the future Poland this problem will be less acute.

Other small minorities like the White Ruthenians (a million), the Lithuanians (80,000), the Russians (100,000), the Germans, were all enjoying the same facilities of cultural development and freedom of conscience and organization. The Germans have exploited it in the most clever way to organize a tremendous net of the Fifth Column (a considerable percentage of the 500,000 Germans living in Poland have done this work with precision).

Poland free, without any interference or hostile propaganda, is able to solve liberally all her minority problems, as it is in her tradition, character and ideals.

JERZY BARSKI

THE RELIGION OF POLAND

ROMAN CATHOLICISM

THE religion of the overwhelming majority of Poles has been Roman Catholicism, since the times when it came to Poland from the kingdom of Bohemia, in the beginning of her historical existence in A.D. 966. The adhesion of Poland to Roman Catholicism was of paramount importance to all her future: it was her chief link with the Italo-French world and culture. Although the harm done to Poland by the Roman Church, especially by Jesuits, has been very great, not only in the remote past, but even in the last twenty years of Poland's inde-

pendence, yet comparatively it would be probably far less than the good done by it. In fact Roman Catholicism is so cognate with some fundamental characteristics of the Polish nature that it would be difficult to imagine any form of Christianity more suitable for the Polish nation. In the sixteenth century and in the twentieth some interesting attempts were made to organize a National Catholic Church, independent of Rome, till now without much success. Yet something creative may result in the future.

The Greek Orthodox Church, in spite of its inner mysticism, was connected

with the spirit of Byzantine culture and with autocracy which was utterly foreign to the Polish nature. Had this Church been influential in Poland during the hundred years of Russian rule, it would have made the denationalization of the Polish masses quite possible, as their national consciousness was not yet vividly enough awakened in those times (120 years ago) to withstand the pressure. These facts explain why Protestant and even atheist Poles, while criticizing the Roman Church, still have some national gratitude and respect for her. If the separation of Church from State were introduced in Poland, which would be salutary to both, no inimical steps, as in France or Spain, against the Church, would be possible.

Throughout the centuries many of Poland's most fiery patriots were priests like the famous preacher Skarga in the sixteenth century, and the educational reformer Konarski in the eighteenth. During Poland's fight for freedom the Church gave assistance not only passively, but also actively through her monks and priests, such as Father Marek, the inspired helper of the Confederation of Bar, in the eighteenth century; S. Andrew Bobola, who was canonized not long ago; and the young school-chaplain Ignatius Skorupka in the war in 1920, who, his cross lifted high, leading his soldiers, chiefly schoolboy volunteers, to the attack, fell in the midst of the battle. And hundreds, nay, thousands of known and unknown priests, who resisted heroically in 1939.

Thus in spite of its weaknesses, shortcomings, limitations and even its

sins, the Roman Church has merited the gratitude of Poland, having taken an essential part in the preservation of her national spirit.

It should also be realized that though the Roman Catholic Church is fundamentally the same everywhere, yet its variations in France, Italy, Spain and Poland give it in every nation a distinct individuality. In Poland it bears the peculiar imprint of the joyous and poetic spirit of the ancient Slavonic religion, with its nearness to nature, and innumerable picturesque rituals and ceremonies which survive until our days, under different names, giving to it a touch of beauty and romanticism.

RELIGION OF ACTION AND SACRIFICE

The association of Christian priests with fighting may shock some Theosophists and pacifists. To understand it rightly we must know that in Polish psychology fighting for Freedom is a religious action, opposing aggression with arms a spiritual duty. This deep inner feeling is the expression of a peculiar Polish characteristic. Being eminently of an active temperament and of chivalrous spirit, Poles are only true to their own Dharma when they live a religion of action and sacrifice. The sword used in a sacred cause, in defence of Freedom—their highest Goddess—is as holy to them as the Cross. Love of their faith and love of Poland, worship of Our Lady and worship of Freedom, are blending into a peculiar mysticism and form the basis of the Polish religion—active and romantic, linking the sublime heights of the Spirit with the lower planes of activity.

Another characteristic of Polish religion is the "religious" attitude in social service, having no connection with the Church or faith. Some time ago a book was published, a collective work of one of the idealistic group of social workers, under the title, *The Religion of Social Service*. It gave many new ideas, akin to those expressed by Mr. C. Jinarājadāsa, on religion in its aspects of reverence for our Brother-man and on serving his latent Divinity. There are many voluntary social and educational workers in Poland, utterly devoted to their tasks, sacrificing their lives with marvellous self-abnegation in this spirit of worshipping God in their fellow-men. They take brotherhood and equality as bases of their work, they hate the common conception of charity and almsgiving, seeing in them an element of self-gratification and patronizing prevailing always over the sense of brotherhood and respect due to every human being.

They regard all sharing of knowledge and wealth with those who have less than themselves as a simple duty of comradeship and social solidarity.

CULT OF THE DIVINE MOTHER

The third most prominent characteristic of the Polish religion is the cult of the Virgin—Divine Holy Mother. She is not only the Mother of Jesus, she is the closest protector and friend. Devotion to her has a manifold variety of forms and aspects. She is worshipped in the popular religion as the Mother of fields and birds, crops and cattle, grain and snow, herbs and fire, and during the whole month of May

in every Church, chapel or roadside shrine, every day, special prayers and songs are offered to Her by innumerable worshippers.

She is for chivalrous men the highest ideal of saintly womanhood, the embodiment of the eternal Shakti. The spontaneous, often unconscious worship of the Holy Mother, has been for centuries so deeply ingrained in the very blood of the nation that it is instinctive, even in those who are not at all religious. But even atheism is somewhat different among Poles from what it is in other countries. It often is merely a protest against the narrowness and obscurantism of the Church, and does not touch their innate, instinctive mysticism, the sense of the Eternal and the Infinite, the feeling of the reality of the First Cause and of the immortality of the human Soul.

There is a characteristic scene in Mickiewicz's drama, *The Forefather's Eve*, which may be regarded as a general symbol. One of the Polish political convicts, being a little drunk, sings in the presence of the hero of the drama a song wherein the names of Christ and the Holy Lady are repeated in a somewhat irreverent way. The hero exclaims: "Shut up! I lost my faith long ago, never do I think about Saints, but I will never allow anyone to blaspheme Mary's name."

The part played by the worship of Our Lady in the history of Poland is unique. The first national anthem composed in the thirteenth century—legend says the tenth century—is a song in praise of Her, a grand, majestic call to the Divine Mother. It has been sung on every battle-field throughout

the ages. It is very different from all other national anthems, no parallel can be adduced for it, except the hymn of India—Vande Mātaram.

The Virgin was the object of a most tender and fiery adoration by all from King to peasant. In the seventeenth century, when the Republic was overrun by the Swedes, the only fortress which withstood the siege victoriously was that of her famous monastery of the Luminous Mountain at Czenstohowa, which held her oldest miraculous image. This was due not only to the valour of Father Kordecki, the prior, of his monks and of all the faithful, but also, as legend says, to Her own intervention, for She appeared, floating above the fortress in a shining form, extending Her protecting arms and spreading terror in the assaulting armies. It was then that She was proclaimed by the King, in a solemn oath taken at Lwow, as the Queen of the Polish Crown. And soon afterwards, in 1656, by the consent of the Pope, She was crowned as such. Since that moment the Polish Kings were said to rule the country on Her behalf, as Regents or Deputies of Her. This fact has certainly exercised a great spiritual influence on the nation and must have had definite occult results.

Besides this chief shrine of Hers at Czenstohowa, where the dark-faced image blesses yearly innumerable pilgrims, provoking outbursts of ecstatic rapture, similar to those known at Lourdes, there is another miraculous image of Hers in the famous Ostra Brama in Wilno. Its power is such that for generations everybody, no matter to what religion he belongs, has

paid reverence when passing under the big city-gate, on the upper story of which the small shrine is situate. Here the Greek Orthodox lays also his offerings at the feet of the Queen of Angels, whom he reveres as much as do the Catholics.

If the Madonna of Czenstohowa represents the mystic link with that which is common to all Slavdom, the image of the Madonna of Ostra Brama, with its affinity to Italian religious art, is more the symbol of the Angelic, the Devic, world.

A Russian philosopher and mystic of the nineteenth century, Vladimir Soloviev, has said that if the gulf between Russia and Poland is ever to be bridged, and real brotherhood between the two nations established, it will certainly happen at the Luminous Mountain, at the feet of the Holy Lady adored by both countries. One can hope that the roots of mysticism have not been completely destroyed in the Russian Soul, and one day, perhaps not so very far off, new shoots will spring forth from them, and then Soloviev's prophecy may come true.

The worship of the Virgin is the characteristic not only of the simple folk of Poland, but of her greatest men too. I remember with a certain emotion one of my conversations with Marshal Pilsudski, who was always keenly alive to the influences of Higher Powers. He told me then about his devotion for the Holy Lady of Ostra Brama, and of an incident when he was editing an underground socialist paper in Wilno.

The small press was in his own room, and every time he went out his anxiety

about a possible police search was considerable. One day he suddenly thought of the Mother of Ostra Brama. "I invoked Her aid, and simply said to Her: 'Well, Mother, you must take care of our press, it is working for Poland's freedom, please take the responsibility for it as for your own whenever I go out and I shall be calm.'" Did She give a satisfactory answer to Her Knight? He did not tell me, but after a moment he added with a marvellous smile: "And after that I was never anxious, I was sure nothing could happen under Her protection." It is hardly possible to express the fiery ardour glowing at that moment in the deep grey eyes of this man of power. It is difficult indeed to give any idea of what this devotion to Her means to a Polish heart.

The adoration of the Pole to Her is blended in the depths of the "super-conscious with his love for Poland and for Freedom," says Dr. Maryla Falk.¹ In her deep study of Polish thought, analysing the highest works of Polish inspiration, she adds: "The cult of the Virgin asserts its extraordinary promi-

¹ Dr. Falk, lecturer in Polish and Slavonic philology and culture in the University of Calcutta. The article appeared in the India and Poland number, edited by the Association "India and the World," May 1941.

nence since medieval times. In the background of this peculiar form of national worship is the vision of the Virgin as the ideal Archetype of Poland and as the familiar personification of the Divine Freedom, in whose image the State of the free Poles was shaped and defended on earth." And: "To the two factors in the drama of bondage and deliverance of the human soul as seen by Indian thought—God and the Soul—a third is added by Polish mystic thought, which throws a new light on Poland's worship of Our Lady, and on the deepest meaning of Polish patriotism. This third item is the unit of the nation, as intermediate between the unit of the individual and that of the Cosmos. This intermediary item partakes of the aspects of both the others, it is fundamentally a psychic Entity."

Thus devotion to the Divine Mother and devotion to the Spirit of the Nation, conceived or simply instinctively felt as a living and powerful individual Entity—an Archangel, let us say—are blended into one, and this gives a peculiar and unique character to the Polish worship of Our Lady on battlefields, in every active fight for Universal Freedom, as well as to Polish patriotism and the service of Poland.

STEFANIA RAWICZ

The sign of the new, the Paraclete Era of higher Christianity will be the unity of the inner with the outer life, of the Spirit with the visible action. Christ will be realized as Power, as Fighter, as Man Triumphant, resurrecting in God, binding Heaven to our earth.

TOWIANSKI

POLISH MUSIC

THE Polish peasant is deeply musical and has a great richness of motifs and rhythms in his songs; many of them are most ancient, coming from prehistoric times, invoking Slavonic Gods, some are based on a gamut reminding one of the Indian. The Polish peasant's collection of Christmas Carols is considered the richest in the world; and his wind and string instruments are numerous, several of them very ancient, and not seen in other countries.

But it is in dance—the music of gestures—that the national genius of our people has found its best expression; it has created a great number of original dances: *krakowiyak*, *kuyawyak*, *polka*, *mazur*, *oberek*, *polonaise*—these are danced in all parts of Poland, and many others are used only in some provinces.

Three of these dances have specially influenced Chopin. *Mazur*, brisk and smart, born on the plains of Mazovia, in contrast to the monotony of the landscape; its accents are changing and capricious, its tempo quick but dignified, it is typically Polish in its rhythm and inner expression of inspired impetus and is most difficult to dance well. *Kuyawyak* is slow

in tempo, lyrical, often sad and plaintive in mood. There are thousands of variants, all of them full of grace and charm. *Oberek*, very quick, full of exuberant joy, has regular accents, always on the last of every second tact. These three dances find their reflection in Chopin's *Mazurkas*, those small masterpieces of a new artistic form which will remain for ever unrivalled.

Besides the popular songs we have an original religious music. Some ancient musical texts of the fourteenth and fifteenth centuries, till now unpublished, can be found in the libraries of our monasteries. In the sixteenth century Marcin Leopolita wrote three Masses for five voices, and many *Introits* of great beauty. The motifs were taken from peasants' songs and themes of gregorian chorus. The greatest genius of those times, Mikolay Gomolka, court-singer of King Zygmunt I, published in 1513 a hundred and fifty short songs, for a mixed chorus, to the words of the Psalms, just then translated by Jan Kochanowski, the greatest poet of the age. It is a most inspired and stupendous work, unique of this kind in Europe of the sixteenth century. In the same epoch

Staniczewski wrote a beautiful song for eight voices, "Beata Virgo Maria"; in his fugue for organs, As Dur, Sebastian Bach has taken the first five tacts of it. In the seventeenth century Zelenski published in the new style of the Renaissance eight books of *Offertoria* for the whole year, two choruses for seven or eight voices each, for two organs. Polish music of those times is equal to that of other countries and brings to the common treasury some original characteristics.

King Zygmunt I created a chapel of *Rorantists* at the Wawel Cathedral on the model of Rome. It was composed of one master and nine religious singers, and was active till the end of Polish independence. There are still many precious manuscripts not yet published.

There were several famous lutists in the fifteenth and sixteenth century; one went to France and was appreciated as the most excellent of his time under the name Jacob le Polonais. A French writer Jean le Laboureur wrote after his visit to Poland: "The music of their Kings is regarded as the best in Europe."

The Italian Opera reached Poland in the early eighteenth century and was much liked at the Court and by the rich nobles of the provinces. Some became themselves composers, and they started theatres with orchestras; others opened musical schools, in one of

which the pupils were all villagers, and one of the works of J. J. Rousseau was enacted by them at the Prince's Court.

In Germany and Sweden of the eighteenth century we find an influence of Polish dances, and the theoreticians of music consecrate much attention on the peculiar Polish style. The *Polonaises* of Prince Oginski are famous, they have, along with the works of Elsner and Kurpinski, inspired Chopin. Chopin, leaving Warsaw a mature artist, aware of his powers and conscious of his artistic ideas, fully recognized how much he owed to those two teachers.

At the Court of the last Polish King music flourished. Here the Polish Opera under Moniuszko, and the National Theatre under Boguslawski, were born at the beginning of the nineteenth century. There have been hosts of musicians since those times. Henry Wieniawski the violinist is well known, and Paderewski is so famous in the whole world that it is hardly necessary to write about him. His lyrics are charming and the dramatic tone forceful; he interpreted Chopin marvellously.

Niewiadomski is well known by his songs, Melcer by good operas and concertoes, Opienski by beautiful music for Slowacki's tragedies and for Shakespeare's *Tempest*. Polish directors of orchestras are well known; Mlynarski for years

led the orchestra in Glasgow; Fitelberg and Birnbaum the concerts in Vienna, Switzerland, Petrograd, Moscow, and many years in Warsaw. And the famous Stokowski in America is also of Polish birth. We have very remarkable composers, like Karłowicz, who perished young in the mountains, leaving many sympho-

nic poems rich and deep; Rozycki, author of many operas; and the greatest of all, Szymanowski, of original and powerful talent giving new accents and new flights to Polish music. He is regarded in musical circles as one of the best modern composers in Europe.

JOZEF WYRWA

CHOPIN¹

BY I. J. PADEREWSKI

"EVERY great music has its source in the cosmic spirit of Eternal Religion."

It is sometimes said that art is cosmopolitan. This is a prejudiced view. Only science—a product of reason—does not know any frontiers nor country. But art—like philosophy—and everything that springs from the very depths of human consciousness, cannot but bear all the characteristics of the National Soul.

If among all the arts music is most accessible to every race and nation, it does not mean that it is cosmopolitan, rather that it is cosmic in its character. Music is the only art essentially alive. Its elements are the elements of life itself. Universal energy is vibrating constantly, endlessly in time and space. Divine melodies are flowing inexhaustibly, unceasingly, infinitely, through the starry spaces, the milky ways, the un-

known globes, and beyond all globes, through human and superhuman regions, and creating this eternal marvellous link between all the worlds—the cosmic, universal "harmony of Spheres."

Peoples, nations, stars and globes are singing. Everything speaks, sings, plays, resounds; nothing exists save through movement, vibration, voice, through the Word. The Soul of a nation speaks and sings too. How? Listen to Chopin and you will know. Great music is ringing with the inner sound of the whole race, the voice of the whole land where it is born. Human music is only a fragment of music eternal and divine.

No other nation is richer in feeling, emotion, sentiment and subtle inner moods than the Polish. God has not counted the strings on our lute. He has not measured its sounds. It is in this sphere of feelings that lies perhaps our greatest and most seducing charm, but this may also be reckoned as one

of our weaknesses. The change of moods is sudden and quick, succeeding each other often without any interval; we live in extremes, from rapture to tears, from ecstasy to deepest depression there is often only one step. Maybe a certain instability with which we are sometimes charged, and the undoubted difficulty in collective disciplined action are the cause of this characteristic, often deeply tragic.

Of all great men whom God has entrusted with the revelation of the Polish Soul, no one has expressed this scale of emotions more fully than Chopin. Music—maybe only his music—was an ideal instrument for the expression of this Soul living in extremes. In this music sweet and stormy, passionate and delicate, almost to fainting at one moment, powerful and terrible the next; in this music which seeks to escape from the discipline of conventional rhythms and free itself from the metronome, as from a hated rule of a foreign lord; it is in this music that our nation, our soil, our whole Poland lives, feels and acts *in tempo rubato*.

An average Polish listener, uninitiated into the intricacies of the great musical art, may be indifferent, sometimes even impatient with the difficulties of Bach, Mozart or Beethoven. He may often feel a cold atmosphere, as in a big foreign cathedral. He may be unable to feel the Promethean pain of the greatest musician of the world as his own.

But when Chopin is played, every Pole is transformed. He listens with reverent delight, blood flows to his heart and tears to his eyes. Familiar dances of the Mazovian plains, the melancholy

of Nocturnes, the mystery of Preludes, the dignity of the Polonaises, the vivacity of Mazurkas, the titanic tales of the Etudes, and epic stories of the Ballads, the heroic impetus of the Sonatas—all this he feels and understands because all this is his, all is supremely Polish. He feels a touch of his native air, the atmosphere of well-known landscapes surrounding him. Scherzo . . . Does he not hear the triumphant songs of love of those ancient gigantic Slavonic Gods—wonderful fantastic joyous entities, in merry processions amidst the green fields and deep forests, with gnomes, salamanders, sylphs, undines and a host of smaller nature-spirits playing in freshly ploughed soil? The Goddess of Love with her gay damsels passes with swift pace, or hearkens to the mighty songs of the Great Queen who opens her heart full with delight, chanting her exuberant love—is it not the heart of Poland herself?

The Pole listens and the breath of his beloved land enters his soul. Chopin is indeed the voice of his country. From the sweet luminous Berceuse to those two Sonatas, terrible and powerful, which seem to be chiselled in a metal worthy of heroes, he goes through all the stages of his life and the life of his nation. He sees his childhood, "rustic and angelic," his youth "proud and stormy," "his mature age, age of defeat" (Mickiewicz), and now is the winter of life, the end of all his dreams, struggles and sufferings, here is the grave in his beloved Polish soil, with trumpets of Archangels leading him to eternity—the Funeral March.

The Pole hearkens and just like the poet "his pure tears are flowing"; so

¹ From a lecture delivered in Lwow at the Chopin Centenary Celebration in 1910.

we all listen to this supreme singer of the Polish nation.

Chopin in the depths of the Polish soil discovered precious stones, which he changed into marvellous jewels enriching the treasury of the nation and of mankind. He invested our village folk with the dignity of the greatest nobility, that of beauty. He introduced our humble peasant into the large world and made him equal with the proudest.

Poet, magician and monarch, through the power of the spirit he "changed the popular into the universal" (Norvid).

When Chopin was born the triple crime of partitions had been perpetrated on Poland. The star of Napoleon, which brought so many hopes to Poles, was still bright in the firmament. The childhood of Chopin was spent in this half-free part of Poland, artificially cut out from her living body like out of a heart still warm; a new Insurrection was approaching. Not knowing it he left the country for further studies, and could see her no more. But leaving her he was not alone, Her genius was with him, in fact it was incarnated in him. And that is why no other nation tried to claim him as its own, as was the case with so many great men of Poland.

Soon after Chopin's departure a terrible oppression, a savage persecution of all our culture began. Everything was prohibited, Polish schools, Polish language, faith of our fore-

fathers, the cult of our traditions, our national poets, but . . . not forbidden was Chopin. And in him we have found all, the prayer of our heart, the love of our freedom, and the dream of our victory. During these long gloomy years how many sacred cords have bound our souls to his music, how many hearts in deadly pain have found a balm in the eloquence of his heart, how many has he revived, comforted and regenerated? Who could count? He was the genius who struggled above the frontiers with the modest, innocent black letters of music as his weapon, for the Polish spirit so severely persecuted. And now he is in full, shining glory of the undying gratitude of the nation. He is not alone, her genius is with him. The greatest man cannot be great outside and beyond his nation. The greater, the more beautiful, the stronger he is, the nearer he finds himself to the heart of his nation. Chopin did not know how great he was. But we know that he was great with our greatness, strong with our power, and marvellous with our beauty. He is ours and we are his, as all our soul is revealed in him. Let us be strong to endure, to meet bravely further trials, let us lift up our hearts and prepare them for great and noble action, let us lift up our souls towards an unshakable faith in our nation. A nation that has such sons does not perish, she does not die, because she has an immortal eternal Soul of her own.

The highest flight of the Spirit in a Nation attracts to it the highest spirits.

SLOWACKI

CULTURE AND CHARACTER

THE love of beauty, grace of life and courtesy of manners, charm of customs and traditions have characterized Polish culture for ages, as well as a vivid, often exuberant joy of life. This last expresses itself seldom in crude and vulgar forms, even amongst the lowest classes. Mr. Charles Phillips says: "Fine manners are the oldest heritage of the Poles, the poorest beggar seems to the manner born. In every cottage of Polish peasants you will encounter good manners and unconscious grace in his modest etiquette." And Mr. Super writes: "The Poles' natural idealism, romanticism, toleration, taste and mental parts combine to provide a peculiarly graceful social atmosphere; courtesy, dignity, consideration and physical grace being its basic elements" as well as hospitality having no equal except in India, and a keen sense of humour displayed even in the worst conditions. Mr. R. Butler, not a friend of Poland at all, writes in his book, *The New Eastern Europe*: "They [the Poles] are the only ones in this part of Europe in whose composition there is included that subtle differentia, which marks off the 'big' nation from the 'small'"; and "in all Europe there is no other

people, with the possible exception of the French, which is so naturally gifted."

The charm of the Polish home; the grace of Polish architecture—most typical in old wooden churches, barns and granaries; the captivating beauty of Polish folk-art—weaving, pottery, lace, wood-carving, native batik; all are the expression of the artistic faculties and the instinctive deep-rooted love of the beautiful.

The extremely intimate communion with nature is one of the inner sources of Polish art and culture. It reaches a kind of mystic worship, a complete identification in many a poet. One of them writes: "The mighty stream of the Vistula in all its calm majesty teaches us more than any book, it penetrates into our soul, it flows through our heart, it brings about the union of our being with the Soul of the Land. The soil has its own Soul, this is literally true. When we enter into close communion with it, we begin to understand the meaning of the saying that planets are states of consciousness."

This nearness to the soil has influenced deeply our speech and song—two wings of the national

genius. "The Polish speech grew up directly from the native soil, it has an originality and a unity—no foreign amalgamations—it is pure like a stream descending straight from the glaciers." Its words are so pliable that they easily give perfect expression to the most delicate and subtle feeling and inner experiences as well as the richest pictures of nature and creative imagination, which is very vivid among the Poles. In the stanzas of Slowacki, who has been called by some English literary critics "Shelley and Blake in one person," and who is the greatest master of the feminine (Devic) side of the Polish language, every word seems to be a living winged entity, full of fragrance and light. In Kochanowski, Skarga,¹ Mickiewicz—representatives of the masculine line of our speech—the words are more solemn and austere, they seem to have more weight, the capacity to command, to shake and to awaken human consciences. Mickiewicz, in his lectures at the Collège de France, often spoke words powerful like thunder over the heads of mankind. These poets are till our days the great teachers of the rhythm and music of our language.

The characteristic of the Polish style in all literature is a spirit of

activity, vivacity and impetus—the same characterizing the popular songs, in which a deep inexpressible sadness, tragic and longing, are combined with an exuberant joy and a tremendous dash.

Individualism, an innate sense of democracy, deep religious feeling, and idealism are also the prominent traits of Polish character and culture.

Mr. Super thus defines Polish idealism: "It is the belief that ideals will prevail over brute force, devotion to principle, vision of the future, high valuation of spiritual considerations, relative indifference to the material situation, joy in ideas and striving after their realization, the quest for the ideal. . . Here are the roots of much that Poland was, is and shall be. It helps one to understand her faults and her failures, her sufferings and her surviving, her splendid achievements and her abiding worth. It is a fact that her culture is of the spirit, not material. Be it good or bad, this idealism is a reality, and it must be realized to understand Polish culture. It is one of the chief traits of character that makes the Pole interesting, attractive and admirable."

Because of this idealism the Pole throughout history represented a definite moral type, his attitude towards individuals and communities was never determined by race, creed or any other outer

consideration, but by simple humanity. His approach to socio-political problems had a religious touch, he possessed a peculiar quality which we may call Social Conscience, and a firm belief that love is the only real power able to unite in lasting bonds nations as well as individuals. This belief was so vivid in the fifteenth and sixteenth centuries that it found its expression in the Act of Union between Poland and Lithuania, regarded as a mystic and sacred wedding of the two countries. It is typical and unique. It begins thus:

In the name of the Lord, Amen. May this deed be remembered for ever. It is known to all that he will not attain salvation who is not sustained by the mystery of love, which does nothing wrong, radiates goodness, reconciles those in discord, unites those who quarrel, dissipates hatred, puts an end to anger, furnishes to all the food of peace, brings together the scattered, lifts up the fallen, makes rough ways smooth, turns wrong into right, aids all virtue, injures no one, delights in all things, he who takes refuge in its arms will find safety. Through love laws are established, kingdoms are ruled, cities are set in order, and the welfare of the State is brought to its highest, amongst the virtues it is the most to be commended, and if anyone shall hold it in contempt he deprives himself of everything good. May love unite us, make us equal, us, whom religion and identity of laws has already joined.

"What a document!" exclaims Mr. Super, "was there ever another such treaty? It puts the 13th chapter of the First Corinthians into politics where it is certainly much needed."

It is not the only one, we find the same religious touch in Kosciuszko's manifestoes to the nation, in the orders to the insurgent army of Traugutt, the head of the revolutionary National Government in 1863, when he says: "The Polish soldier must be a real soldier of Christ"; etc., etc.

It was the Social Conscience acting, when in the fifteenth century a Polish scholar—Jan Ludziska—was the first to feel and express forcefully that something is wrong in the conditions of the peasants; and many of the writers of the sixteenth century emphasized that human dignity must be equally respected in the poorest villagers, "these our brethren in Christ, children of our Mother—Poland." The Polish conscience applied the same principle to foreigners and to heathens. The Rector of the Cracow Academy—Pawel Wlodkowic—at the Council of Constance (1415) and Basle is alone in protesting strongly against the feudal principle, recognized by the Church, that the territories of heathens can be appropriated by Christian Powers and their inhabitants converted by force. He says: "The heathen also must be treated

¹ The Rev. Peter Skarga—court-preacher to King Zygmunt III—1536-1612, the greatest orator of the Republic, likened to the Hebrew prophets, so powerful were his thunderings on civic righteousness and patriotic duties; incomparable in his visions.

with humanity; faith cannot be imposed by violence." He becomes famous by his statement that the same morality which has to rule the life of the individual must be applied in the social and political field, that Christian love and respect for humanity in others must guide national and international affairs. This idea becomes the most cherished creed of the great thinkers of the post-partition period and is vividly alive in our days.

In the eighteenth and beginning of the nineteenth century the same Social Conscience is prompting rich nobles—landowners—not only to abolish serfdom on their estates, but to organize peasant self-governments, with schools, hospitals, banks, etc., of their own. Such were the experiments of Brzostowski, of Staszyc, the well-known professor and scientist of the Wilno University, of Master Towianski, and of many others.

The same conscience guided Kosciuszko not only in the most progressive ideas proclaimed and introduced in his own country, but in the full liberation granted and education in citizenship given to a batch of Negroes in America, in exchange for the land awarded to him by the American Congress in recognition of his great services to the American nation. It was in 1798—sixty-eight years before the law liberating the Negroes was passed!

It is also alive in Polish modern literature where the problem of social justice is presented with force and insight, with no class hatred nor flame of revenge, rather with deep understanding and compassion. Polish youth has been for generations actively concerned in social problems, not under the influence of any party, but out of a spontaneous inner urge. The love for the lower, the weaker, the younger, for the multitude, is a characteristic of the Polish temperament.

There is a keen reverence for manual work, the tilling of the soil, the labour of the craftsman and workman. A kind of original philosophy of work touching mysticism, was created. The working man, the "people," becomes a symbol. "The people is a dissatisfied, suffering, longing collective man, free from the burden of prejudices, keenly alive to great, to new truths," says Mickiewicz. The same ideas are repeated by many contemporary thinkers. One of them says that the source of the spirituality of Polish culture, of its peculiar freshness and fragrance—felt by every sensitive visitor—as well as its vivid social conscience, is to be found in Poland's spontaneous, almost unconscious harmony with two fundamental laws: the law of reverence and the law of protection. "Reverence is the most dynamic of all the creative

forces. The deeper it is felt by a nation the nearer she is to the Truth of Being. The law of protection is the motherly force at work. Souls and nations that are able to embody it in their deeds are nearer than others to the harmony of the cosmic order, to the Beauty of Being." Reverence seeks the Ideal, aspires upwards; Protection calls down powers from on high. Both are the life-breath of Poland.

The new conscience in humanity is being awakened chiefly by "motherly" souls. And the Polish genius was for ages deeply concerned with this all-human problem. Poland was also often called a bridge-builder, a union-maker. She forged links between religions, the Uniat Church is a link between the Roman and the Greek Catholic Churches, between the cultures of Western and Eastern Europe, between peoples—in Unions and Federations.

Another characteristic makes Polish culture somewhat different from those of more western countries: it is the capacity to create great symbols, myths and legends capable of inspiring generations, it is vividly alive even today. While Europe of the nineteenth century was busy building her material prosperity, developing all the inhumanities of the capitalistic system with the enslaving power of machinery, and nearly forgetting

the intensities of spiritual ecstasies and the grandeur of heroism, Poland, compelled by her strange destiny, was nourished by and living on them. Her life was abounding in happenings as dramatic as were the Roman Arenas with burning stakes and the life of the first Christians in the Catacombs. A dynamic religion was created every day anew, with all the power to inspire people for life and death. This has left a deep imprint on her culture and character. Heroism in all classes of society was taken as a matter of course; a peculiar modesty, rather unconsciousness of anything extraordinary even in the midst of sublime deeds and emotions, has developed. It is indeed difficult to be recognized as great in Poland. No amount of skill, knowledge, bravery, talent or statesmanship can suffice. Only moral greatness, nobility of character, generosity, kind-heartedness, added to bravery, like the knight's *sans peur et sans reproche*, and the absolute conformity of a high ideal with life and practice can gain the reverence of the nation. And we see such great characters, faithful to the last breath to their ideals, in every age of Polish history. The Polish hero-type is chiefly the hero-martyr, the knight, the individual and the collective warrior.

The joy of life is strangely intertwined in the Polish Soul with

a sense of tragedy. It is through tragedy that the art has chiefly influenced the nation, in tragedy the Polish Soul has found its deepest expression and hammered out its highest culture. It shines in the peculiar Polish patriotism which is a religion in itself. No country in the world has been so ardently worshipped and adored as Poland. But this name means not only a country for Polish hearts, it is an ideal and a high spiritual Entity as well. "Poland is not only a land, it is an idea." "To be truly national one must be supernational, universal," repeat our great poets. The passionate Polish love of Freedom is an all-embracing Ideal, it is the Kingdom of Heaven longed for the whole Humanity, because "only in those activities which are working for the spiritual Freedom of Humanity can we Poles fully express our real selves."

MARIA ROSZAN

SEAS AND MOUNTAINS IN THE LIFE OF POLAND

BY WANDA DYNOWSKA

THE vigour and vitality of Poland's life have depended through the ages of her history in some measure on two factors—the sea on her northern and the mountains on her southern borders. Already in prehistoric times the Slavs who united to form Poland had a well-developed navy, and were waging wars with the sea-power of Denmark. A considerable length of the Baltic shore including the future Danzig, then a purely Polish settlement, belonged to Poland in the ninth and tenth centuries; her early commerce followed the great water-routes of the rivers flowing to the Baltic Sea—chiefly the Vistula, carrying the produce of the land to England, Holland,

France and more distant countries. When Poland for some hundred years lost her access to the sea, because of the growing rapacity of the Knights of the Cross, it was a historic tragedy, like the amputation of a living limb from the Republic. When she regained the outlet to the sea, in the fifteenth century, it became the source of a many-sided development of the country. The land on the Baltic shores—Pomerania or Pomorze—inhabited by the stubborn race of Polish provincials, the Kashubes, seamen and fishermen, whom all the germanizing endeavours were unable to denationalize, has belonged to Poland for 654 years.

THE SEA

The sea also was an important factor in the formation of national culture. This was understood by the poets and writers of Poland and dimly felt by the nation, whose link with the sea was vivid, even in times when all dreams of a possibility of calling it Polish again one day would have seemed childish.

The sea became a myth in Polish literature, a subject of poems and longings. The genuineness of this feeling was proved by an outburst of general and passionate love, when independent Poland once more could call a seashore—although considerably smaller than in olden days—her own. A beautiful and picturesque ceremony took place, religious rituals were performed on the poor, bare shores of Pomorze, and the "Marriage of Poland with the Sea" was solemnized at Puck, when a Deputy of the nation, riding his white charger into the surf, saluted the tide with his drawn sword and threw an iron ring into the waves. It was a day of jubilation throughout the country. And every year detachments of the army repeated during great "Sea Festivals" a moving oath of fidelity of the Republic to her "wedded Spouse."

In a few years, as by magic, the bare shores changed. In place of a poor fishermen's village there grew up with astounding speed, the proud and splendid port of Gdynia, earning the admiration and applause of all specialists, and the interest of tourists. With the most modern harbour arrangements, beautiful buildings, spacious streets and squares, Gdynia became not only one of the richest of Poland's towns, the route of 73 per cent of her

trade, and one of the chief nerve-centres of the quickly growing commerce of the Baltic, competing with the best German ports, but also Poland's dearest child, loved like the sea itself with a passionate attachment. This feeling cannot be understood by nations who do not know what compulsory inactivity in one's own home means, who have never experienced the intoxicating joy of retaking the full possession of their own land, and organizing its strongholds, the inner as well as the material fortresses of its Spirit, by the voluntary enthusiastic effort of all citizens. No one can imagine the intense emotion felt by us during the first years of our regained freedom at the sight of a train with Polish inscriptions, of a regiment of our own Army, or of an aeroplane with a pilot of our own; when the first Polish ship touched the sea-waves, the first batch of Polish sailors left the naval school.

Poland has proved her love for the sea by deeds, not only by emotions and ceremonies. Her Navy serves now the common cause of the Allies and of human freedom. Its heroism and skill is recognized and praised. A new chapter in our culture was opened by the access to the sea, and a new chapter in the glorious history of Polish valour is being written by our seamen since September 1939.

THE MOUNTAINS

Who can describe the ineffable glory of the mountains, those spear-heads of our earth, the frozen fountains of her proud aspiring dreams! Who can express the enchanted, magnificent world of the Polish mountains, more wild,

more virginal and lonely than the Alps, where man has penetrated with his impertinent ugliness, desecrating with the signs of his selfish civilization (advertisements, hostels, etc.), this temple of the living Gods?

The Tatras—the highest part of the Carpathian Range—may be rightly called the very heart of Poland. Quiet and grand, severe and austere, they represent a world of their own, where those who can sense and “speak” with the Devas may live for months never feeling alone.

When we came first with Dr. Arundale and Rukmini Devi to the marvelous lake, “the Eye of the Sea,” in the Tatras, it was said: “How like that of the Himalayas is the atmosphere of this place!” We were unable to understand what these simple words implied; how could we? We only felt something grand behind them and were happy. Now that the writer knows the Himalayas, that she has touched their exalted atmosphere, and believes that if Svarga can be located somewhere on earth it is certainly in the Himalayas, she now fully understands Dr. Arundale’s exclamation, and agrees with it whole-heartedly.

The second impression of Dr. Arundale’s struck us likewise, and for years remained a riddle; it was: “What a strange gravity, one would say deep sadness, is here. Is it the trace of the nation’s past sufferings?” We could not understand. It was in 1925, the seventh year of Poland’s independence, one felt in places not yet visited since the war, a kind of relief in the whole of nature, a deeper and more luminous smile of joy, unknown in the times of

slavery. Why here, in the one spot which had been least touched by its oppressive burden, should its vestiges still persist? When we learned that the Tatra mountains are the chief dwelling-place of the National Deva, we still wondered, for His life seemed now so rich in joy. . . . We understood it only in 1939. Was He—the Deva—aware of the impending fate of His land in the near future?

The Tatras . . . on the rocky shores of the mountain’s clear, snow-fed lakes, limpid like crystal, surrounded by a ring of different shades of green, from the dark, nearly black of the “Limba,” Polish variety of mountain pine, to the light green of the wilderness of different kinds of ferns, closely embracing the deep blue jewel-lake; and on the barren wild and stony shores of still higher lakes, one learns what Silence is. There are only two spots in Poland where such silence reigns, the Tatras, and one particular chapel in the Cathedral of Wawel, where the Polish Kings used to come through a private gallery to attend Mass, or to pray in solitude at any hour of the day or night before the Most Holy Sacrament ever present in this chapel. What a Silence. . . . A grandeur which takes away one’s breath. A peace so infinite that one feels small as dust, yet vibrant with some fiery power which seems to touch the heart with a magic wand, changing it into a motionless pool.

The infinite perspective of ages. Depths inconceivable to the average men. The Tatras and Wawel—two temples, two sacred altars of the nation’s shrine, and a mysterious legacy for all humanity.



HIGH TATRAS



THE CASTLE OF WAWEL - CRACOW

The influence of these mountains on the life and culture of Poland has been incalculable, greater than that of the sea, not only because of the fact that they have never ceased to belong to Poland, but also because here generations of poets, thinkers, painters and musicians have found solitude and communion with the Infinite, which has been manifested afterwards in their creation. Works of art inspired by the Tatras are innumerable. Zakopane, the chief mountain resort in the valley of the Tatras, was for years the intellectual centre of the whole country.

The mountain peasant is a unique type among the Polish provincials. He has never known what serfdom means nor any dependence on lords and nobles, he has always been his own master, free like the wind, with a peculiar fantasy, pride and humour. Extremely poor, as only oats can be grown on a rocky soil, he used, in former ages, to rob the travellers on the highways of the plains and bring the booty proudly home. Independent and stubborn, artistic and brisk, always in love with his mountains, he has enriched Polish culture; the art of wood-carving and wood architecture has spread all over Poland, and is known under the name of the "Zakopane Style." There were several museums of old mountain art in Zakopane, where we could see beautiful specimens

of ancient peasant paintings on glass, as well as embroidery and lace. The dances in the mountains, the songs and musical instruments are very different from those of the plains. The famous dance and songs of the "Zboyniki," (those brigand adventurers, who disappeared only in the nineteenth century), have a peculiar rhythm and a somewhat wild beauty. Their songs not at all appreciated by the town-dwellers, who are much despised by the mountaineers, are similar to some of the songs of India. This part of Poland is probably the richest in legends, tales, myths. The culture of the mountaineers, their style of life and language—a quite original Polish dialect from which a host of poets have profited—has an expression and dignity of its own.

The Germans have well appreciated the latent qualities of the Polish mountaineers, and have done all they could to awaken in them separatist feelings, by bribery, by all kinds of special favours, and by a "scientific" theory that they do not belong to the Polish nation.

All Poles who were not natives of the mountains have been driven from the whole province, together with all Jews. No Pole is now allowed to enter the Castle of Wawel, no Pole can worship in this greatest of Poland's temples—the Tatra mountains.

Through our Nation must come to the conscience of mankind a realization that God's temple on earth is not in this or that place, in this or that ritual, but on our whole globe, and in mutual relations between individuals as well as between nations.

KRASINSKI

THE POLISH THEOSOPHICAL SOCIETY

BY WANDA DYNOWSKA

THE strength of our Society was not in numbers, but in the active realization of Theosophy; of course not in all its manifold aspects, but in those which most appealed to the national temperament; it was active Brotherhood and a sense of responsibility for our own nation's life, and a keen interest in the life of other nations.

The comparatively small number of members was in itself the expression of the Polish approach to great Truths and idealistic organizations. There was not even one member who would have joined The Theosophical Society out of mere intellectual interest; everybody considers he has first to achieve in his life some revaluation in the light of Theosophy, to begin the practice of its principles, and serve The Society before joining it. Its membership was treated with earnestness and reverence, as implying a great responsibility, and a duty of active co-operation. That was the chief reason of the high level of our general meetings, the earnestness, harmony and an almost esoteric atmosphere which were recognized by every visitor from other Sections.

The second reason of it was Brotherhood realized "down here," not only "up there," practised and lived as a matter of course, as a kind of simple, cordial comradeship, taking sympathetic interest in everything concerning other members, ever ready to help in small matters of the physical plane as well as

in all others. It had also a specifically Polish touch of reverence for the human Soul in itself, which was expressed not only during some acute differences of opinions and methods, resulting often in keen opposition and struggle between members of opposite temperaments, in a common sincere endeavour to "work together differently," but also in continuance of good relations with those who—for various reasons, chiefly seeking new aspects of Truth in Krishnaji's teaching—left The Society. The degree of deep friendship, harmony and unity realized in a group, numerous enough, of workers, was the occult basis of all our Theosophical movements, and has been recognized and blessed by an Authority higher than anyone we could quote.

If other Sections were rich in learning, in knowledge, in research work, big libraries, buildings, wonderful lecturers, propaganda arrangements, etc., the Polish was rich in youthful enthusiasm and in the typical Polish quality—conformity to the Ideal with practice. That was probably the reason of the fact that Poland was the only country in Europe where the Order of the Brothers of Service was allowed. Started on general lines, similar to the one working in India, it soon developed specifically Polish characteristics. It was an invaluable training-ground for character, a reservoir of true power, an experimental field where we were

unconsciously led to face the inner problems which were most important and vital for Poland, stumbling blocks on her historical path, concentrating all the ardour of our young enthusiastic hearts on their solution. The problems of obedience and of freedom of the individual conscience; of the hierarchical rule of the one, or—according to the democratic principle—of the majority; the problem of creative and harmonious co-operation of very different psychological temperaments, of born leaders, of the great Manu type, and of revolutionary poets, whose flights often disregarded and broke order and plans, or on the contrary hurt themselves and felt their inspiration vanish, their creative faculties crippled, under the heavy weight of some misunderstood principle. Even if we did not succeed in finding a completely satisfactory solution and a method of fully harmonious co-operation of both these extreme types, we achieved a degree of mutual reverence, love and even admiration for the very differences, which may be in the long run even more important. With time the artistic group understood that it had to submit to a certain extent to the one in which the power aspect prevailed, and that the only key to every difficulty is wise love.

The Order of the Brothers of Service with all its grades, with its Community, passing through different stages, from that of a monastic type, with no private property nor personal will in matters of work, to a very free common living, creating a centre of attraction for outside people in search of an Ideal, was a real service done to

the spiritual life of Poland, a valuable contribution to her inner creative endeavours.

The Community being brotherhood in practice, and a social experiment too, has interested more people in Theosophy than any other form of propaganda could have done. The Poles can never be "converted" by lectures; they dislike all kinds of leaflets, pamphlets, etc., regarding them as below the dignity of an idealistic, spiritual society; but example, lived experiment and sincere endeavour can work miracles with their hearts. It is through the heart, through the inner sense of the Right and the Beautiful, and through action that one can spread Theosophy in Poland.

One of the most interesting activities of our Society was a farm in the country, where every year two or three gatherings were held; summer schools for workers, for members and for outside people, and these last were the greatest success. People could come to lectures and meditations—these were generally much liked—they lived with us, learned to know us, and we tried to make them happy, free, feeling friendship around them; and the greatest pride of our members was the invariably repeated opinion: "One can agree or not with all your Theosophical theories, but one thing one must admit: you have realized a degree of brotherhood rarely, if ever, seen in any other organization." That was the best form of our propaganda; the links remained, the subtle radiance worked, and the Light of that which is the very heart of Theosophy touched hundreds of people yearly.

Another characteristic of the Polish Theosophical Society was its deep identification with the life of the nation. The words of Dr. Arundale that we are, or rather should be, the spiritual vanguard of Poland, were understood literally, and we could honestly say that we were feeling the pulsation of the nation's life so intensely that we were not far from being identified with her heart. Not one of Poland's problems left us indifferent; there was no activity—idealistic, mental, social or political—which did not attract our attention, our study or such help as we possibly could give.

We had a Branch studying the Jewish problem; a group working on the friendship and understanding with Lithuanians; another, with some prominent people in it, trying to create an atmosphere of cordiality, frankness and mutual confidence with Ukrainian intellectuals; there were endeavours to unite the youth of all parties and opinions, and to create in open social gatherings in The Society a tribune for a free discussion of every new movement, idea, tendency, quest, etc., etc.

There was also a group called "Servers of Poland," which tried to do some active, practical work and had achieved remarkable results; there was a meditation group, called the "Amaranth Group" (amaranth is the Polish national colour) which was in touch with idealistic movements and people all over the country, trying to serve as a channel for the vivifying and inspiring power, strengthening their work.

We were in touch with Marshal Pilsudski, who was deeply interested in occultism, and there was a time when

he used to summon some of our members to discuss spiritual and occult matters, to enquire about the progress of our work, and many times he gave us invaluable psychological advice; he sometimes visited incognito our Community, staying for the night to the joy of the members. We were in touch with many social and political workers, since our Order of Service, preaching no philosophy, had a larger membership than The Theosophical Society and included some outstanding people.

Another characteristic of our Society was care and need of beauty, in the Headquarters; at every meeting and public lecture we consciously used music, flowers, recitation, songs, to create an atmosphere of pure and lofty beauty, attracting the Devas and Gandharvas. This was bound to influence the sensitive artistic Polish nature. At our country farm we also used some improvised rituals, invocations, fire ceremonies, dances and plays in the midst of the enchanted harmony of the spot, in the woods, on the bank of a big river.

One of the activities in which much was accomplished, was the propagation of new ideas about health, diet, rest and healing; the League of Healing was known in Warsaw, where it secured the co-operation of some professional physicians, and with coloured light, massage, psychological methods and special exercises was helping hundreds of patients. And the Healing Meditation group was the oldest in our movement, started at the very beginning in 1920 and working since then without interruption. Another meditation group, the "Shakti" group, meditated on

different aspects of Cosmic Shakti, and Her influence was the source of lofty inspiration, sunshine, delicate refinement and "motherly" devotion. Meditation groups were one of the strongest points of our Section.

Lectures and study classes were, of course, a part of our work. We had at least half a dozen very good lecturers, some of whom could capture and influence the largest audience, in spite of the fact that a Polish audience is far more critical and exacting than in many countries. One more group was engaged in creating a permanent link with the Centre and with other countries. The interest in the life of other people being one of the Polish characteristics, our members were only faithful to this tradition when they vividly felt their link with other Sections and interest in other national cultures.

HISTORY OF THE POLISH T.S.

Before the Great War there was in Warsaw a T.S. Lodge, attached to the Russian Section, composed chiefly of half-Poles. It dispersed or joined the Steiner movement before the end of the war, and when we met some of its old members for starting our work, we were told: "Even a Master, if He could come to Poland, would not succeed in gaining her to Theosophy." Of course we found that the reverse was the truth.

Our Society began its existence after the return of our delegate from Paris at the end of 1919, with Dr. Besant's authorization, her handwritten personal message and blessings, with Mr. C. Jinarājadāsa's encouragement, speaking the first time about the Apollonius of

Tyana Centre located in Poland, with a big box of books, which however wandered for one year till it reached our hands, and a firm resolve to found the Polish Section of The Theosophical Society in the shortest possible time. We had nothing to start with, no books, no room, no money. Several hundred pounds, voted by the English Section, were not allowed to be sent, and never reached us; a few pounds were brought by Miss Dorothy Arnold, who came with the best intentions, but not knowing the Polish character and conditions could do little, and soon left. Our few members, ruined by the last war, gave all they possessed—even wedding rings and watches—to send the delegate to Paris and had nothing more to offer; but enthusiasm and fervour were boundless and they carried us through.

On the 1st January 1920 the first organizing meeting was held, the first meditation group started. The conditions of life were tremendously difficult, Warsaw was overcrowded with refugees, our workers living in the suburbs, often preparing their lectures in the streets, under the light of the street lamps, delivering them to one or two persons, in some drawing-room of an unknown hostess, but they were not discouraged, for energy and devotion conquered all obstacles. In spring there was a Lodge in Warsaw, another one in Cracow, and in Wilno. When war came, all the members went to the front, the girls to the Red Cross or canteens for soldiers. Some most promising men fell in the defence of Poland's freedom, other members lost their nearest and dearest ones; in September everything had to be started anew.

It was an epoch-making event when the first books were purchased, when the first room was offered for our exclusive use. Lectures were gathering more and more people, discussions were lively, questions were deep and interesting. Not one of our workers had any experience in Theosophical work, one had joined in Italy, the other through correspondence, the rest were admitted by us. Often the lecturers had to postpone the answer to some difficult question till the next meeting, and having very few books for reference they simply went to sleep with an earnest request for the elucidation of the matter, and invariably woke up with a clear perception of the problem. Soon some money was collected and the publication of a magazine was possible. In spite of extreme difficulties of an occult pressure making often every effort doubly exhausting, in spite of lack of means and competence, the work was growing and spreading. In 1923 the Section was ready; it was inaugurated on Whitsunday, under the power of the Holy Ghost, the most appropriate and auspicious day for Poland—in the friendly presence of Mme. Kamensky, as a symbol that all the past between the two countries, Poland and Russia, had been forgotten. And the Charter was received at the Vienna Congress, July 1923, from the hands of Mr. C. Jinarājādāsa.

The work went on growing in strength. The second most memorable date in the history of our movement was Spring 1925, when Dr. Arundale with Rukmini Devi paid us two visits, winning the special and unique devotion of our people, and “discovering” Poland and our work, which till then

had been going on with no help or encouragement, save the invisible help often vividly felt by us. It was a boundless and unforgettable happiness, it was also a most vigorous impulse to the expansion of all our movements—the Order of the Brothers of Service and the Community were then started.

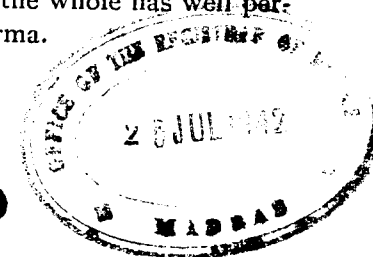
Soon Bishop J. I. Wedgwood paid us several visits and also Mrs. Adelaide Gardner, who became one of the most faithful friends of our Section. Some other visitors also came; we were now “discovered” and known. The period 1925-27 was the golden age of our activities, of our expansion and influence in the country. The farm was purchased and organized, publications started, extensive lecture-tours carried out, etc. Our General Secretary was invited on a Central European lecture-tour—Austria, Hungary, Yugoslavia, Rumania were visited and links made with countries and members—and to Great Britain for 25 lectures on Polish culture, England, Scotland and Wales were visited. The expansion of the work in Poland itself was marvellous.

Autumn 1927 brought an unexpected “catastrophe”—the resignation from all our movements of three prominent workers, who had been for several years in the very heart of our activities, under the influence of Krishnaji’s teaching. Till then both lines had been parallel and developing harmoniously. The Star Self-Preparation group was a real power and Star lectures were arousing the greatest interest of the public. It was a hard blow, the gap for years was difficult to fill; the Community lost its headquarters and had to undergo the first reform. The bewilderment and

pain of the members were indescribable. It was in this state of chaos, like after a bomb-explosion, that Dr. Besant paid us a visit. She helped us to rebuild, reorganize and heal the inner wounds; but it took a very long time till all the traces were transmuted, and our only victory was the unchangingly friendly attitude towards those three, and an unflinching perseverance in our further work. But the first period of youthful enthusiasm and almost childlike flight of inspiration was over, we were now as old soldiers knowing the strain and stress of exhausting battles, holding on by manly qualities more than by the fire of youth.

It was the time of growth of the Liberal Catholic Church, the Order of

Service with its different Leagues, of provincial Branches, of study courses, summer schools, etc.—a steady, quiet, deep growth, which lasted with different happenings, some reverses, many successes, till the war. The Society grew in depth, in earnestness, in quiet and heroic steadiness in spite of all the sacrifices the work often required. Art was fostered. During the last years an amateur theatre was going round the villages under the lead of a member. Some members had leading positions in social work, in education, and in politics. One can say that, although not numerically strong, the Polish Theosophical Society has exercised a considerable influence on the life of free Poland, and on the whole has well performed its Dharma.



THE KARMA OF POLAND

AS SEEN BY POLISH THEOSOPHISTS

WHAT is behind the Karma of Poland? What is its inner meaning? This question has been faced by the greatest men of our land, it has been also faced by Polish Theosophists. It is not easy to give an answer to it, even for a Theosophist, as there is a kind of a riddle, of a mystery, in the fate of Poland.

The Polish thinkers and poets have seen in this strange fate an indication of Poland’s spiritual mission, a sign of a need for her to undergo an intense purification, to become in the shortest possible time worthy of being a Messen-

ger of a New Era for Humanity. Thus one of the famous triad of our poets says: “Through our nation martyred on a cross of history must come to the spiritual conscience of mankind the realization that religion has to influence the sphere of politics as much as any other sphere of life”; and: “in a nation whose outrage is the greatest sin against humanity, the Ideal of Humanity must shine with the brightest light.” Another says: “Poland has been destined to reproduce for the community of nations the mystery of mediation, by proclaiming through her life the

Gospel of Freedom, by bridging the gulf between the fallen plane of political life and the original plane of life divine." That was the understanding of Messianic philosophers.

There was also another extreme of thought in the so-called "positivistic" school of history, which attributed all the misfortunes of Poland to her own unpractical idealism; it had its source in the conception of the fight for existence and the survival of the fittest in unscrupulous might, but also in an utter despair after the failure of the last fight for freedom.

Thesis and antithesis. Polish Theosophists have tried to find a synthesis. First of all many of them thought that the present Karma of Poland is the result of her past incarnation, which is supposed to be linked with Etruria and Greece; it is of course a hypothesis, far more perfect inner faculties would be necessary to determine it with precision.

The other conception is that there are individuals as well as nations, of a dramatic type, (of the fourth or seventh Ray, and those who are near the path of the Mother), who need, to fulfil their Dharma, a greater pressure, a heavier hammering, a more intense fire, in which the metal must become not only red but white, to be transmuted into alchemic gold. The nearer one is to the dangerous, creative powers of the Mother (Holy Ghost) the greater must be the purity and integrity of the soul, individual and national alike, the more disastrous is every error or deviation from the straight path.

It may also be that some paths being the preparations of qualities which will be necessary only after many centur-

ies in their full development—in the seventh sub-race or seventh Root Race—have to be awakened, and to a certain extent unfolded, far earlier. This can be done only in a peculiar atmosphere, in a great intensity of suffering, under a tremendous strain of struggle for life itself, with no assistance from outside, when all the power of resistance has to be drawn from the very depth of our own being, as the indestructibility of its inherent Divinity has to be discovered by a living experience never to be forgotten. And Poland has to follow this path. On the dramatic path life is bound to be tragic. It is no use to ask why, nor to compare one destiny with another. Our own Dharma is always the best for us.

Some of the Polish Theosophists believe that the MONADS of nations (Devas) have, like human ones, a free choice of their own Ray for a given Manvantara; they imagine that the Eternal Spiritual Entity behind the Polish nation has deliberately and freely chosen this path of chivalry, of heroic dramatic activity and tremendous suffering. The mission of a bridge-maker between heaven and earth, in which one has oneself to become a living bridge, requires a great love and an intimate knowledge of both, and this can be gained through hard experience only.

In such Dharma they see the explanation both of the Polish history and of the Messianic ideas, which were only dim forebodings of a far-off future. The poets and the thinkers have been right when they have felt that Poland's "King-Spirit" (Deva) has to soar higher, to touch heaven more

immediately and fully—in sudden, tremendous flights and uplifts, not through slow gradual effort—than those of other Rays; and those who have seen that there are strange paradoxes in the Polish nature, greater heights and lower depths, have been also right. If the vanguard of the nation is often in advance of some others, the rearguard may be at the same time behind, on the dreary plains of earth, on roads full of dust and mire. The extremes touched by souls in Poland are more marked, the scale of actual experiences larger, but the happiness of fulfilment is felt only when the two extremes are linked together, when "heaven" and "earth" (masculine and feminine forces) are, at least for one moment, blended into one indivisible whole.

The reason of the peculiar ferocity of the Nazis displayed in Poland is seen by our Theosophists in the fact that there exists in our land a spiritual and occult Centre, established by Apollonius of Tyana, founded not for Poland's sake but for the great part of the Continent of Europe. Of course its radiation, although not yet in full activity,

for only the future will see its marvellous expansion, is more felt in its vicinity, and this is bound to create in all dark forces a tremendous reaction of rage and hatred, which unloads its dynamic power of destruction on the poor, innocent inhabitants, unconscious guardians of the common treasury of European humanity. It was often wondered if this fact was not influencing the whole Karma and Dharma of Poland; if the knowledge of it was not one of the reasons of our Messianic poets' beliefs. In any case Polish Theosophists have always felt it deeply, and proved their gratitude and reverence for it by lives of utter dedication and service in which—in a purely Polish way—there was no room for any other thought, any other devotion.

Something of the splendour of the Rishis may touch in blessing even the humblest guardian of one of Their treasures, one of the tokens of Their love for mankind. And if our sufferings are great in fulfilling the guardianship and the duty of defence, it is only a sacred trust accepted by us with gratitude, joyous courage and faithfulness.

W. L. B.

SOME SYMBOLS

IT is in some symbols that the deepest tone of Poland's Soul is revealed, too subtle to be expressed by any word. In all the countries it seems that Poland alone has the *White Eagle* as her emblem.

The ancient colour of her standard was not ordinary red, but amaranth,

the same that is found in the bearings of the princely family of Rakoczi, as the author was able to discover during her stay in Hungary.

Polish Theosophists believe that a special link binds Poland to Master the Prince; they quote many proofs: The Poles' exceptional love for and skill

in rituals; the age-long friendship between Hungary and Poland, with much mutual service and co-operation, like the common fight of the Chief Hunyadi Janos and the Polish King Wladislaus against the Turks in 1444; some mysterious contacts of our greatest poets with the Comte de S. Germain in France (as recent researches indicate); signs of Master Rakoczi's interest in some spiritual and Theosophical activities in Poland during the last twenty years and the encouragement He gave in messages sent to a group of workers. But a still more striking proof is found in the fact that the only great symbol that renders almost perfectly the prominent tone of the Seventh Ray—that élan of chivalry—like the inspired flight of wings, that inexpressible, majestic and fiery impetus, is to be found in Poland in the unique figure of her winged knights—the Hussars of the sixteenth century, whose regiments were invincible, for the strange sight of their wings fluttering in the winds and the rush of their charge was unbearable to the enemy's men and horses alike. To these regiments were due the greatest Polish victories over overwhelming forces of the Turks and Tartars. Thousands of these unbelievable figures, having something of the heavenly hosts, spread a kind of solemn awe in the ranks of the bravest fighters.

Was the Polish Winged Hussar not a mere symbol, but a real link between the human Knightly Order and its angelic counterpart, a living bridge between the fiery flight of the ethereal spheres and the self-sacrificing soldier's toil, a channel for the power of the

august Chief of all knights? Who can say?

In one of Chopin's Polonaises (As Dur) the same ineffable heroic simile of broad, intoxicating forward flight sings in mighty tones—the flight of the Nation's Deva to His goal.

Great living symbols of another type are to be seen near Cracow: two small ancient mounds ravaged by time, and two others enormous and new, dominate the whole country. The first are memorials of prehistoric heroes—Princess Wanda and Krak—links with the pre-Christian Slavonic life of Poland; the others are in memory of the two greatest sons of modern Poland—Kosciuszko and Marshal Pilsudski. Raised by a million hands, each bringing a handful of earth in spontaneous offering of love and veneration, millions of hearts glowing with their highest emotions during the sacred labour, no wonder that they represent to clairvoyant sight huge ethereal blazing hills of many-coloured light, like fiery rainbow-hued volcanoes. They have been raised by the power of Poland's collective heart, and stand there visible for miles around, influencing all her present and future generations, as the embodiment of the spirit of immortal Greatness, the everlasting longing of the Polish Soul.

In 1935, the memorable year of Poland's most cruel loss—the death of Marshal Pilsudski—when the presence of the great Deva was felt nearer than ever before, one of our clairvoyant Theosophists saw Him and described Him thus:

"I was alone in the Tatra mountains, lost in contemplation, in close communion with the spirits of this sacred

spot, meditating for hours; leaving my body and remembering after my return what I saw. One night I found myself in the enormous hall of an ancient castle; a solemn ritual seemed to be imminent, and august guests were assembling. I understood that the Devas of different nations were coming. I remember some: Great Britain's—grave, strong, majestic, with very definite features and a kind of feeling of ages of experience behind; Russia's—with far less clear delineations, enormous, mys-

terious and grand, but somewhat vague in colour and shape; then suddenly the brightness of a smile shone—I recognized it—it was the Deva of Poland. Without weapons, yet the very essence of chivalry, almost childlike in His freshness, His unutterable exalted devotion, His inspired élan; all His adoration seemed to flow in two streams in an ineffable youthful dedication. I followed His worshipping gaze—it was directed to the Holy Queen and the Master of all Rituals and Knights."

D. Z. W.

O man, didst thou but know how great thy power!
 One thought of thine, like hidden lightning flashing,
 Through gathered clouds can send the thunder crashing
 In wasteful storm or pour down fruitful shower.
 Didst thou but know that o'er each thought of thine.
 There wait, as earth and air await the thunder,
 Demons and angels held in breathless wonder:
 Wilt thou plunge to hell or rise divine?
 And thou dost glow like clouds that wander high
 Yet know not what they do nor where they fly.
 Men! One of you, in chains, by thought alone
 Can overturn or raise the loftiest throne.

MICKIEWICZ

THE WOMEN OF POLAND

SINCE pre-Christian times woman has been greatly revered in Poland. She has been priestess in the Slavonic temples, sybil and prophetess; the last Vestals were massacred by Germans in the famous temple of Arkona on the Rugia Island in the twelfth century. She was guardian of the sacred fire; magician in the mystery-rituals of the Goddess of Love and the Goddess of Nature. She was singer and poet, "the white servant of the Gods," whose voice—through her—reached the mortals.

She has also been fighter and ruler, like Sigrida Storrada the Proud, daughter of the first King of Poland, mother of King Canute of England; like Wanda, the first Polish Queen, who led her troops against a German invader and suitor, and who, seeing his great power, sought death in the waters of the Vistula to save her country from further bloodshed. After the spread of Christianity, the woman of Poland found the field of her activities restricted, her priestly and prophetic authority wrested from her. The excess of her physical strength and prowess changed gradually into an inner power of will; now saintliness became her goal, and the nunneries her field

of action. In the royal dynasty of Piast alone we find fourteen nuns and several saints. In the fourteenth century there lived the famous youthful Queen Yadviga, canonized some centuries after her death.

In the fifteenth and sixteenth centuries the Polish woman was the source of health and vigour of society; she was shaping Polish life, filling it with that quality of attraction which constituted the ineffable charm of Polish culture, and made it always prevail over any other with which it came into touch, even in periods of bitter political defeats. If the nation has remained always invincible in the domain of custom and tradition, and proved an unconscious conqueror influencing the forms of living even of her oppressors, her cultural values being higher, the merit belongs to the Polish woman. She was also the mother and protector of villagers, as early as the fifteenth century, their doctor, nurse and adviser; she has moulded the moral and physical type of the nation, ennobling the whole race, creating its spiritual *tone*.

Self-sacrifice and courage, fortitude and perseverance, in public as well as in private life, dignity,

pride, liveliness, love of beauty and a peculiar charm have always been the characteristics of the Polish woman. She is unshakable in her faith, in her duty, in her love, and in her romantic dream too. Dreamer and realist, unconscious mystic and practical worker, she embodies the Ideal of the nation, and influences the life of Poland more than women do in any other country of the world, except perhaps in India.

But her greatest moral strength was shown when Poland lost her independence. She helped the insurgents by hiding arms and soldiers at the risk of her life; by carrying orders through the enemy lines; by preparing lint and bandages for the Polish guerilla groups during long anxious nights; by keeping up the high spirit of the menfolk in the home, often insisting upon their joining the insurgent army. When defeat has come, she has never despaired, in those times in the nineteenth century as well as now, the force of her spirit being almost greater than that of the men. She has cheered them, in the darkest hours, with an ineffable love and an unshakable faith. Hundreds of women voluntarily accompanied their menfolk into exile in Siberia, in spite of incredible hardships and infinite sufferings. And those who remained shouldered the illegal education of the younger generation; organized

underground schools and courses, under the very nose of the oppressors, in towns, in manor houses and in the villages. Many consecrated all their youth to this work, not knowing what leisure was; they often renounced even marriage for the sake of the service of Poland. It is from the mother that the child learned patriotic songs and prayers for the Motherland; from her it imbibed a fiery love of the country and a devotion to her Spirit. That Poland has survived, that her culture has not been polluted and her language corrupted, that denationalization was impossible, that marriage with representatives of the foreign rulers or even social intercourse with them has never taken place, was due to the Polish woman.

Mr. Charles Phillips writes: "The life of Polish women was one long fight. It was in the home that they had to put up the greatest struggle during the dark hundred years of the partitions; pressing ever closer, heavier and more insidiously into the very precincts of the fireside, the strength and power of Poland's oppressors worked to destroy the soul of the nation. If the language of the Poles remains a living force, the richest of all the Slavonic tongues, if the songs, and music and art, and all the treasures of the land have never died out, but kept remembered and alive, it is because the women of Poland have been both

true and strong. Like a great Mother, Poland through her women, has kept her children warm against Her breast, and gathered close about Her knees."

When the fight for Polish schools began, after the first Russian revolution of 1905, and there were children's strikes in Warsaw, the woman was in the forefront; when private Polish schools were at last allowed, she rushed to start them. When the underground work of the Polish Socialistic Party had been launched, she went out organizing workmen and youth for the coming armed fight. In this active struggle—in 1905—women were liaison officers, printers, distributors of proclamations and leaflets, carriers of arms and bombs. They were everywhere where the life of the nation was throbbing, from the terrorism of the revolutionaries to the sweet charity of nuns. The Legions of Marshal Pilsudski in 1914-17 contained a host of active women. Let us quote once more Mr. Phillips:

"In Poland the story of the Catholic Sisterhood is an epic in itself. Polish nuns, long before Florence Nightingale, were the first nurses ever known to go out on the battlefields to care for the wounded and dying. All the energies of Polish women were turned to cultural, patriotic and educational activities during the time of subjection, they worked in any imaginable form for social welfare, often taking the lead.

The result was inevitable; when freedom of political action was regained, the women of Poland were ready for leadership in it. They have achieved a higher position and have held an ampler field for a longer time than any other I have heard of, not even excepting our own America. Complete equal suffrage is only one item. Eligibility to the highest office in the land is another—for a Polish woman could be elected to the Presidency of the Republic. The emancipation of the woman of the land has had nothing sudden about it, nor did it happen overnight. They have been public leaders for centuries; leaders, workers, builders, only they have not been heard of in the outside world; or if heard of, often labelled by the names of other nations.¹ They are working now in National Legislatures, in Municipal Councils, in Political Parties and in Ministries. Their associations count hundreds and thousands of members. There is also a fighting woman. I knew the type well, as

¹ E.g., Dr. YOTEYKO, the first Director of the first Pedagogic Institute in Europe, author of *The Science of Labour*; working in Belgium, and therefore known as a "Famous Belgian Sociologist"; later professor of psychology at the Collège de France.

Dr. M. ZAKRZEWSKA, who founded in 1853 the New York Infirmary and the New England Hospital.

H. MODJESKA, the great dramatic artist of the nineteenth century, famous by roles in Shakespeare.

W. LANDOWSKA, the famous musician, specialist in ancient music, living in Paris.

M. CURIE-SKŁODOWSKA, the modest discoverer of the greatest scientific achievement of our times; etc., etc.

guards and patrols; I knew their records, how they had fought as bravely as any men and had introduced a high idealistic element into the army's life. I knew that men were glad to serve not only with them but under them. I knew about their heroism in the defence of Lwow against the Ukrainians under German influence in 1918. Lwow was almost unmanned, and women and children had to defend it, and they did it with such courage and heroism that one has the strongest impulse to stand and salute when one hears the very name of Lwow. After Lwow they organized a regular Legion in Wilno, under woman command, who fought bravely during the Bolshevik invasion in 1920. Four thousand women were fighting by that time. Some names are immortal. There is really no end to Poland's list of heroic Jeannes."

But the Polish woman is not only a social worker and fighter, she is an artist and a poet too; from the village girl, whose delicate paper-cuttings have no equal in Europe; whose embroidery, weaving, lace are appreciated and sold all over the world; whose spontaneous love-songs are full of charming freshness, to a host of distinguished writers, novelists, poetesses, of whom modern Polish literature can be rightly proud. Some are of great fame and talent. There are also many first-class

actresses, dancers, sportswomen and aviators, painters and sculptors, professors of arts and crafts, and architects of remarkable capacities, many of great achievements. The Polish woman of all classes loves beauty, joy, dance, movement in every aspect; she is also a passionate lover. During the whole period of the twenty years of independence women were in the first rank of all creative work in the country.

And during the war of 1939, we may ask, and now? Words fail to express all that one knows. They have fought and are fighting with the same courage and absolute self-abnegation, with the same fire hidden under an impenetrable mask, in secret and in the open, in danger every minute, unaware of their almost superhuman strength. They are falling by the rifles of the executors, and suffering with a martyr's smile and the proud dignity of queens, deportations, dishonour, brothels, forced labour; great and pure even in the mire, where the monsters of iniquity cast them by force, often with the words: "This also is a part of the general fight for Poland and for Righteousness; we shall endure it to the end." When one falls, hundreds of others are ready to sacrifice their all, death is not dreaded. One of them told me: "We are accustomed to death, it is our constant companion since many

months, it is blessed when it comes suddenly. Worse than death is humiliation and dishonour. With these we shall fight to the last breath." And they are fighting every day, every hour. They will never submit. And the Soul of Poland will be once more saved by their fortitude, their heroism, their grim determination and their pride.

JANUSZ DLUZEK

"A DUEL"

WHAT is the face of Poland since 1939? Much is written in the press of the world; many voices reach us "from the other side," and yet Poland of the present is still little seen in all her reality even by our friends. We often hear words of pity: "Oh poor helpless Poland!" They sound like insults to us. The pity of our well-wishers may be directed towards those of the Poles who are like homeless wanderers scattered in all parts of the world, whose lives, although spent in outer freedom, are more crippled, poor and bound than the lives of those who bear the chains of slavery on their wrists, blows on their backs, insult and starvation, outrage and torture, with heads high, hearts inflexible, in a greatness and a pride that does not bow. These do not need anybody's pity. To send them anything less than homage, than a profound obeisance of reverence, seems to us almost a sacrilege.

They are far from being "helpless." They *could* submit and co-operate with the Nazis, and immediately the pressure would be eased; if they do not

relax their grim resistance, their continual fight, their indomitable active protest, it is their own *choice*, the free decision of their wills.

Were those schoolchildren of Bydgoszcz "helpless" when they refused to shout "Heil Hitler" under the severest threat, and were shot one after another—136—not one afraid, not one bursting into tears on seeing the dreadful spectacle of their companions falling, not a shudder of awe, nor a desire, even in this last moment, to obey the order and save their lives; were they "poor helpless children" slaughtered thus like sheep?

No! They were examples of fortitude for heroes.

And those boys, newspaper-vendors of Warsaw, who run at the greatest speed with prohibited leaflets, shouting scornful jokes at German officers, knowing they use their revolvers freely, and shoot well—are they helpless?

And those hundreds of thousands of men, women and children, yes! of all classes, who belong to organizations of active fight, well realizing all the risks—living day and night engaged in

conspiracy, harder than any normal open war—are they to be pitied?

And the messengers who serve as "couriers" to despatch news to other countries and to bring news back, smuggling it through well-guarded frontiers. Recently a manifesto signed by 2,000(!) delegates of different units of this organization—who managed to gather in Conference, to discuss, write and print the appeal—was sent to all occupied countries and still further, reaching England, America, India. Are not these messengers heroes greater even than the valiant soldiers at the front? Are they not all worthy of Victoria Crosses, for personal bravery, initiative and cleverness under constant danger for weeks, sometimes months?

And those who clandestinely print leaflets, pamphlets, regular newspapers (30 are now published in Poland), and even small volumes of poems—underground, in the utmost secrecy, knowing that sooner or later they will be discovered and hanged?

We could quote pages of examples, all proving how utterly wrong are those who imagine that Poland defeated, crushed, starved, is helplessly submitting to the triumphant foe, not rising in opposition against the all-powerful might, not trying the impossible.

The truth is the reverse. Poland is fully armed, with physical as well as moral weapons, actively resisting in every corner of her land, in every city, town, village, by every possible and impossible means. Poland is like one huge well-organized underground camp; one great Collective Man, whose force is inexhaustible for it comes from the one source which never fails; who, living

in close companionship with Death, bears a peculiar imprint of gravity, unknown to us, but who in spite of that has not lost his humour, his laugh, which serves also as a weapon.

The calm manly pride at having no Quislings to Poland's discredit, in spite of all the efforts of the Nazis, of all temptations and promises, is felt by all. The deep conviction that one is not fighting for Poland alone, but for values infinitely broad, sacred and universal, is equally alive. It is expressed in every communication which reaches us from Poland.

In the small volume of poems spoken of above, we meet a strange form of art-expression, hitherto unknown in our twentieth century. It may shock the established canons of aesthetes. The words are sore and sharp in their glaring naked truth, in the simple eloquence of bare facts; they are almost immobile in their cool pathos. These verses are more like prayers addressed directly to the Almighty, like ancient books of lives of martyrs, than anything we know as conventional poetry. It is the awe of life that speaks. But we also see in every line a dauntless stubbornness, the inflexibility of "steel souls" who feel their foundation in the Rock of Ages, immutable and changeless. Above the ever-present poignant memory of defeat, above the heart-rending awareness of the surrounding dreadful reality, hovers a conquering power of faith in the historic, organic unity of the nation, in the communion of the living with the dead, in the unbreakable all-powerful continuity of existence, individual and national; untranslatable as they are we shall try to

convey something of them in a few lines:

"The tanks are gone; the bombs do not whistle; death amidst fire and smoke no more touches every Warsaw home. The foe is here, yet he has not crossed Poland's barricade, he has not conquered and conquer will he never."

A soldier fallen in defence of Warsaw rises from the grave on the September anniversary and reports: "Poland lives! in every street, in every home the battle for Poland continues; from every drop of our blood new fighters, new soldiers of freedom, are rising."

"Time has stopped. It seemed it would never move. Suddenly over the execution field, Chlapowski's cry sounded high: 'Long live England and France, Poland's Victory hail!' With a sign of the cross made over the assembled crowd—he fell. Like a sacred Host we received this death."

The little volume begins with a "Credo"—in "the almighty Motherland and her sons martyred for the rights of Man," and through a pure, hard simplicity of expression it reaches the final universal accord: "I believe in Beauty Supreme, in Justice Universal, in the Communion of Nations, in mutual forgiveness of sins, in the Resurrection of the Spirit, and Peace everlasting, Amen."

These words written in normal times would have been only beautiful; rising from the bottom of hell, where the very opposite forces reign, where Beauty and Justice seem as distant as the farthest star—they have the quality of a new spiritual Revelation.

* * *

September 1939—the lightning stroke, the avalanche of steel and fire, met with an exaltation of heroism by the whole nation as one man. It was an epic; it was a full manifestation of Poland the real. Now, after two years of unequal underground fight, the nation looks back to that bloody September almost with envy as to the "bright time of glorious exploits and happiness." (Manifesto 1941.)

Rightly so, an open manly fight, no treason, no defection, no vacillation, no dishonourable deed.

There was no more difficult thing to bear for a proud race like the Poles than the suspicion, not only of hostile critics, but even of Allied friends and many Poles—refugees who have seen only a small fragment of the campaign—that some weakness, some incapacity, must have existed in the Polish ranks, some shadow on our honour; the Nazi technique being unknown, the fight too short, the defeat too quick for people to believe in the flawless, unyielding bravery and honesty of the defenders. Poles themselves—only abroad, thank God, not in Poland itself—in utter despair and amazement, bewildered by the incomprehensible bending under the unbearable, instinctively sought relief in charges and accusations, trying feverishly to find the guilty one, two, ten, the visible culprits, the enigma seemed intolerable. Oh, the tragic misery of the defeated; the sad psychology of the weak! The same was seen in France after the collapse.

Only some impersonal witnesses, high officials of Embassies of friendly Powers, were there emphatically to deny the rumours and reveal them as slander.

They had seen the whole campaign, they knew of the plans of the Commanders-in-Chief of the Polish forces to form new armies in Rumania and France, they knew of King Carol's personal message, of a letter with guarantees. . . . One day the truth will be established by history in all its fullness—documents do exist. But during that long winter, we had nothing in our defence, we had to bear the little ironic smiles of foreigners—the author knows how they taste—Dutchmen, Frenchmen, Rumanians—what was the future to show? It was only in the spring, when Holland fell in five days, when the full might of the Nazi army was felt in Belgium, and when France collapsed, that we were freed from the burden, that suspicion changed to appreciation, often even into admiration.

The facts known to the author suffice to his exacting conscience for him to state most emphatically that all these rumours were false, born of weakness and shattered nerves. No dishonourable deeds were ever committed by the Poles in the glorious September of 1939. If there was insufficient preparation, that was common to the whole of Europe, but innumerable were those of German origin, polonized for several generations, trusted and regarded as our own, who formed the vanguard of the Fifth Column covering the whole country with a devilish net.

The deeds of valour of the Polish army in the September fight with the Germans are not unknown—the defence of Westerplatte and the Hel Peninsula by a small force, for twenty-eight days; the battles of Kutno, of Lowicz, of Modlin, and Warsaw's thirty days'

defence; but how many know that the guerilla warfare lasted till April 1940, when the last division that had managed to spend the whole, exceptionally severe winter in the woods, helped by villagers, after troubling the enemy, with many sallies was surrounded by three times larger Nazi forces, and after a hopeless fight, finished with not one man remaining, while all the neighbouring villages were burned and their inhabitants massacred for their co-operation? Even less is known of the resistance to the Russian army, though its sudden entry sealed the fate of the Polish forces, just then trying to regroup for further resistance. There was the defence of a town by a group of sailors of the river marine—whose bravery made the opponents think they were facing a whole division, and there were only 300 boys, who in the end shut in a Church as in a fortress, defended it to the last man, to the amazement of the enemy. Little is known of those small boys who used to rush with bottles of kerosene to break them and light it over the advancing tanks, thus putting them out of use. The inevitable loss of life was regarded as an honour. Nor of those village women who used to cover fallen bombs with their thick skirts to try to prevent their explosion, succeeding in some cases, paying for it with their lives in others.

The glory of the open, proud September fight ended. A new struggle began.

If "in the story of national disasters an awful primacy belongs to Poland," it is "because the Nazis nurse a special hatred of Poland, she is all that

offends them; no Quislings, Seiss-In-quarts, no Lavals, no nation of ready and obedient subjects." Yes—"a primacy of sufferings, a first rank among martyred nations belongs to Poland." But—"Poland is an old unconquered fighter." These words of Professor Gilbert Murray at the Royal Institute of London to commemorate and pay homage to the professors of the Cracow University, interned and tortured by the Germans in November 1939, express the truth. The Nazis cannot bear Polish pride, they cannot suffer the dignity of fearlessness which stands erect in spite of all; it is a challenge that provokes their elementary rage in response; they see that they can kill, but not bend them to their will, and this arouses their fury. That is the psychological reason of the unbounded savagery of their acts. It is a duel, a kind of race as to who will prove the stronger. Unequal one would say, and yet. . . .

Their first goal is to break the spirit, to destroy all that feeds and sustains it, or that can serve as inspiration or relief. Hence the torture of the intellectual and cultural élite—the nation's professors, scientists, artists, leaders, priests, and prominent men or women; the closing of all academic and higher schools; the closing or limiting of the freedom of religious institutions; the prohibiting of all private teaching; the proscribing of Polish books. There is a list 49 pages long of authors and works prohibited, about 4,500—5,000 volumes; not only patriotic poems and novels, but works of history, geography, economics, history of art and culture, of songs and even pictures of

Polish landscapes; and everything which bears the imprint of Polish thought. A splendid testimony it is indeed to the value of Polish literature. Not only are these books forbidden in libraries, bookshops and in private hands, under heavy penalties, but they are destroyed on a large scale. Proscribed is Chopin and all serious music, as well as good cinemas; only pornography is fostered. Some of the best pictures of Matejko, representing the glories of Polish history have been burned. Everything which speaks of Poland's life, in any domain, is mercilessly and logically destroyed or taken to Germany. Monuments, museums, private collections, manuscripts, archives, old architectural specimens, memorials of Polish Kings and great men, etc., etc.

The second method is the endeavour to corrupt and degrade the character specially of youth, by the most ingenious and "Satanic" means. An elaborate plan of subtle spying and reporting of the names of friends as having betrayed others to the Gestapo, is constantly resorted to, to undermine mutual confidence and break national unity. Special posts of propagators of immorality—drink, games of chance and debauché—have been introduced. Their duty is to become friends of the youth of both sexes, to gain their confidence and draw them slowly into the most abject corruption. These agents speak good Polish, bear Polish names, play well their role, make lavish offers. Youth is unemployed, deprived of study, of books, of any healthy occupation, often starving. Clever methods are used to obtain news from still younger children;

food, sweets, gifts are given to small hungry ones, if they will praise Hitler or repeat sordid things about their Motherland. In elementary and vocational schools—the only left—German teachers receive prizes for the best methods of vilifying Poland, of awakening in the children contempt for their land and admiration for the might of Germany, for crushing their self-respect and self-confidence and bringing them up as docile slaves. What cannot be extorted from comparatively healthy, normal children and youth, is tried again after beating, starving, torture, after breaking all physical resistance. Yet, even then in most cases all attempts fail just as much as with grown-up people. One wonders at the almost superhuman strength. "Steel souls" indeed are being hammered out.

The third method, best known abroad, is physical oppression, torture and the terror. Methodical starving of the whole population with ostentatious differences made for the "Volksdeutsche" and for co-operating Ukrainians. When a delegation of the inhabitants of Warsaw met a high German official to present the impossibility of subsistence on the small wages and poor rations allowed, the answer was: "I agree that for free citizens it is too little to live on, but for slaves even that is too much." And Greiser said: "Any Pole who dares to raise his hand against a German will be exterminated at once; there are enough trees in the land to hang all the Poles if they resist further." And yet every day Germans mysteriously disappear, estates administered by "treuhänders" are set on fire, trains with troops and ammunition are derailed

throughout the length and breadth of Poland. And the underground organization with its strongholds and "fortresses" grows in silence and darkness, slowly, calmly, irresistibly. Can we wonder at the helpless rage?

Destruction of the health of the race by sterilizing injections, by methodical infection with venereal diseases, by systematic underfeeding, by cold, due to a calculated lack of fuel for the Poles; tuberculosis, and all kinds of cruelty, like expropriations, depriving people of their lands and homes, cannot unfortunately be overcome by fortitude alone. But there is a stoicism even in this respect. Some private letters received by friends in Switzerland in January 1942, say: "All of us have hands and feet with frost-bites; we mostly sit in the kitchen, the only place where water does not freeze, with a small candle for us, no other light being available. We sleep in our clothes, and never have warm water for a bath or for a wash. People are dying by thousands, but they cannot all die out, so we may hope to meet again one day." This stubborn, stoical attitude works like a shield.

What we know about the state of the average man and society as a whole is imposing and heartening. Solidarity in suffering has created a new sense of brotherhood, innumerable are the associations for mutual help; everybody cares for others and shares the little he has with those who have still less. Hundreds of examples of Jews protected by Poles at the risk of their lives, prove how empty are the charges made against the Poles of active anti-semitism. (The joyous cordiality of the

Jews meeting the Polish troops in Palestine and their mutual friendly relations, is another proof.) And innumerable are the examples of workmen on their own initiative sharing foodstuffs with unknown families of intellectuals, being in a somewhat better economic situation than they are. The whole society is one strongly cemented block. Unity is a spontaneous inner need.

The picture of Poland's trials would not be complete if we did not refer to the Russian occupation which lasted from 17 September 1939 till the Russo-German War. This is not the time to appraise the results of this occupation, the more so since we all admire Russia's magnificent bravery and stubbornness in fighting and beating the Nazis. We recognize her tremendous sacrifices in the cause of the Allies; we are in military alliance and co-operation with her. But when the war is over the history of Poland will be seen to have been gravely affected by the intervention of Russia. It must suffice here to say that more than three millions of the population have perished since the war began—almost 10 per cent of the total, a larger percentage than in China during four years of savage war.

* * * *

Some words about the Poles abroad must be added. First of all, our Government is not a provisional one, but one legally constituted according to the Constitution. It represents the continuity of the Polish State, and this fact has a great historical significance. It does its best to represent Poland well, and General Sikorski, our Prime Minister, has achieved most remarkable results in organizing the Polish Army,

Navy and Air Force. The Army fought heroically covering the French retreat in the Vosges, and French refugees near the Swiss frontier, where 3,000 Polish soldiers fell, and 18,000 had to cross into Switzerland where they were interned; it was active in the battle of Norway. It is now in England and Scotland, in Libya—Tobruk—and Palestine, in Russia and Iran. It is the largest of the forces of occupied countries fighting with Britain. It is growing every month and its valour is recognized by all their comrades-in-arms.

The Polish Navy, like the former Merchant Marine which escaped from Gdynia at the very beginning of the war, is valiantly co-operating with the British; it takes part in convoy and patrol work, in attacks on U-boats; it was active in the pursuit of the "Bismarck" and the bombing of Petsamo; it has sunk one German destroyer; and the submarine "Orzel" (Eagle), whose escape from Tallin in spite of the confiscation of maps and instruments of navigation was an Odyssey, sank the German troop-carrier "Rio de Janeiro" near Norway in March 1940, and thus disclosed the imminent plan of a German attack. It perished in action.

For exceptionally brave deeds in the Mediterranean, some units were awarded decorations, and Admiral Forbes some time ago paid a tribute to the knowledge and skill as well as character and fighting spirit of the Polish Navy, saying that he learnt the value of the Polish sailors in the heat of common fighting.

The exploits of the Polish Air Force are famous. Innumerable are the praises they have gained; congratulations

from the King, Sir Arthur Sinclair, and others; they have the reputation of "dare-devils" in Britain, more than a match for the toughest foe. From the time of the arrival of the Polish Fighter Squadrons in Britain till November 1941, they have destroyed for certain 528 enemy aircraft, probably 109 more, and damaged 52. They have taken part in over 300 raids, with 1,495 aircrafts. One squadron has scored the record figure of 165 enemy planes. To appreciate this figure let us quote Mr. P. Z. O'Grady writing in the magazine *The Wings*: "Only two British squadrons

can claim more than 150 enemy planes each, in two years' active fighting. The Polish figure 165 covers only one year." The Polish squadrons are constantly taking part in the bombing of Germany and factories in France.

In Poland itself and out of it, the Polish nation, united and strong, is fighting, according to the words of the "manifesto" quoted above—"true to the Ideal which inspired our insurgents and revolutionaries of the past century, we fight for *your freedom and for ours*, for the Independence of all nations."

JAN BRZESKI

THE FUTURE

WHAT will be the Dharma of Poland when the war is over and in the following New Era so much longed for by humanity? If it really will be the Era of the Paraclete—of the Mother—with a new outpouring of His divine power, as not only the prophecies of Polish seers seem to indicate, we must hope that Poland will have to play in it her role, being so deeply linked with this aspect of the Divine. This is the further radiant future. In the immediate future she will have once again—to forgive. And this means more than we can conceive today. Yet Poland would not be true to herself if the flame of vengeance should last when the

foe is lying in the dust utterly defeated. The time for revenge is during the fight, not after victory—such is the code of chivalry.

One may venture to say that there are already signs of this possibility; in the "Credo" of a Polish underground fighter we read: "I believe in mutual forgiveness of sins." The author may not have thought of the Nazi power in writing these words, he may not yet have included this dreadful foe in his all-embracing feeling, but it will come, it must come.

The next, no less tremendous task—once more to heal the nation's body and soul. Not to betray the nation's dignity in any

diplomatic compromise or concession, wherever honour and self-respect are concerned with friends or with foes alike. To care above all for the Soul, the honour, the dignity of the nation; and this will be a tremendously difficult task.

To rise to a degree of national unity not yet known in the country and to bring back the religious spirit of old into the work of Reconstruction, into the new political life, minimizing the fanaticism prevailing in it—the foundation for this unity is being now laid amidst the deadly struggle for existence in Poland itself.

And last but not least to create such a tremendous faith in the nation's inner mission that no deviation may be possible. Then only Poland's Dharma can be properly fulfilled in those most exalting years that will succeed the war. We can enter into federations and unions with other countries, but never must we forget that in no case can these stand in Poland's way to the fulfilment of her Ideals, nor limit her way towards them.

What is, what will be, Poland's mission for humanity?

To strive for and with time to achieve a new Freedom—most of all freedom of action; action for its own intrinsic moral value, not as a reaction to anything from outside. This, practised in the life of a nation, is a task for centuries.

To follow her way of linking up extremes, bridging gulfs, seeking ever the synthetic, the most creative path. Whoever will impartially study the Ideals of ancient and eternal Poland—the free citizen in a free State, the brotherhood of classes and religions, based on respect for human dignity in every man; social conscience, aiming at the enlargement of the rights and opportunities of all, not by the revolts of the poorest, but by the voluntary sacrifices of the richer, the co-operation of nations on federative principles, bringing ethics and brotherhood into international relations—will have to admit that they are yet far from being realized by humanity, they still remain the Ideals of the future.

That a country which for centuries has actively stood for these Ideals, and realized them to a certain extent in her life, will be called to take them up again and express them in a new form, adequate to changed times and conditions, seems logical and obvious.

Modern experiments have utterly failed. Fascism as well as Bolshevism in practice deny the freedom of conscience, of opinion and of the all-round free development of every citizen. The tyranny of Capital, be it centred in private or in State hands, is as cruelly exploiting individuals as ever. Scientific or even humanitarian approaches, not based on a deeper

spiritual outlook, seem insufficient. Till moral force becomes as the motive power of reforms, there is little hope of finding a just and lasting solution. The problem of the relations of the individual to the community, of the limits of personal freedom and rights versus the rights of the nation and the State, how a free man can evolve in a free society—is the vital problem of modern humanity. Not one country, not one system, actually in operation has solved it. Not even America or Great Britain; yet on the proper solution of it depends the immediate future of mankind. "Europe will not attain social and spiritual unity unless and until she transforms the States—those idols of modern times who enslave people instead of serving them" (Gorski).

Poland with her ingrained idealism and her ancient experiences is especially fitted to bring to the solution of these problems a noteworthy contribution, and it seems that it will be one of her chief tasks in the New Era. A creative combination of hierarchy and democracy, of the moral authority of the few with the right to self-expression and responsibility of the many, have to be blended in some new forms of government, and Poland may be able to find them. If . . .

Through ages Poland has aimed at the development of nobility,

nobility of thought, of feeling, of action; a new nobility must be evolved for the future. Centuries ago Poland was speaking of the rights of the peasants, feeling instinctively that the rod of power which had slipped from the hands of her nobles had to be seized by the people, who must soon be called to the great task of a conscious realization of the collective Dharma.

The small peasant Republics of Lithuania and Latvia have shown in their interesting experiments that the type of citizen they evolved was a kind of small bourgeois, whose civilization may be considerable (radio, gramophone, piano in villagers' houses, electric lamps, stoves, etc.), but whose inner culture was poor, whose ideals did not rise much above material welfare. This is totally foreign to the Polish temperament. Poland's way lies in evolutionary changes in which nobility of race and culture will not be submerged by rough and crude elements, but will penetrate by infiltration, and permeate even the lowest strata of society. This has been the purpose of all the idealistic work, education, art, social service during the last twenty years. But Poland was, and probably will be, faced by serious dangers on this path.

Although her working class is on the whole on a higher cultural (but not material) level than that of many western countries, in her

peasantry there are two distinct types: One is strong, stubborn, hard-working, clever, but rather materialistic, and though attached to the forms of religion, bowing before the principle "might is right" and the "end justifies the means," with its sense of reverence dimmed—the ordinary, rather selfish and un-idealistic type, in spite of its passionate attachment to the soil and strong nationalistic feelings. The second is fine, honest, idealistic and self-sacrificing, dreamy, although no less stubborn, practical and realistic, longing for high truths, clean methods, with a deep sense of reverence and responsibility—a purely Polish, beautiful type, heir to the best tradition of the nation.

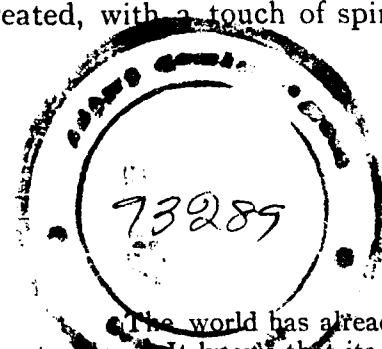
If the latter could be strengthened and should prevail, then a new form of socialism would be created, with a touch of spiritual-

ity, in true harmony with the Polish genius.

But what changes in every class of our society these dreadful years will bring, what type of citizen in the majority of the nation will emerge from the furnace of tragedy—we cannot foresee.

The war is not over; Poland may be soon—once more—the field of gigantic military operations of two armies. . . The strain, the physical and moral agonies may still increase. How can we foresee what traces will be left when both tides recede? We feel it to be too tragic to allow any speculation on our part, we can only see clearly the immortal, the permanent Ideal of Poland before us and have an unshakable faith in Poland's Spirit that will rise triumphant again in spite of all, ever faithful to her Dharma.

ZOFIA TORWID



The world has already understood where the course of history is tending. It knows that its guiding power is the wisdom of God and its purpose—the evolution of mankind in tune with God's will, in constant endeavour to discover and to live according to the Law of God. Nations are means to this end, tools in God's hands, living vehicles through whom the different, well-pronounced characteristics of the human race are expressed and are unfolded to their highest blossoming. They are in Humanity what musical notes are in an accord—they have to reveal harmony in difference.

KRASINSKI

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