



THE THEOSOPHIST

ADYAR

APRIL 1941

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

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

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR

MADRAS

INDIA

(Price: see cover page iii)

THE THEOSOPHICAL SOCIETY REASSERTS THE FACT OF UNIVERSAL BROTHERHOOD

(Unofficial—July 1940)

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

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

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

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

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

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

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



ON THE WATCH-TOWER

BY THE EDITOR

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

THEOSOPHY AND THE SOCIETY FIRST

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

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

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

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

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

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

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

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

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

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

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OUR WAR-STRICKEN BRETHREN

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

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

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

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

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

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

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

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THE PROGRESS OF THE WAR

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

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

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

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

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THE WAR OF PEACE

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

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

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

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

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

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

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

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OUR EXPANDING WORK

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

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

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

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

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

DR. MONTESSORI

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

SANTINIKETAN

(*The President's Tour concluded*)

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

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

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THE PRESIDENTIAL ELECTION

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

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

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

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

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

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

George S. Arundale

GREETINGS FROM TIBET

DEAR MR. PRESIDENT,

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

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

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

Yours sincerely,
ALEXANDRA DAVID-NEEL

12 January 1941

THE KARMA OF BLINDNESS

BY C. JINARAJADASA

(A letter to a blind Theosophist)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The purpose of life is to get from the pole of matter to the pole of Spirit. Indian Yogis sometimes close their ears, deaden their sense of touch, and so on, to block up the avenues along which the consciousness goes outwards; they do this in order that they may retire within. But self-inflicted limitations of this kind can never be fully effective. When, however, consciousness is limited by the Lords of Karma, we may be sure that it is never meant as punishment, but always as an experience from which the soul is to gain what it needs for its unfoldment.

Why in the process of our expanding our consciousness some are to be taught through blindness and not others, I do not understand. Yet one knows from first principles that there is not only meaning in it, but also an inspiring meaning. Some day we shall understand every detail of these Karmic processes. Till that day, let us add to our attitude of sympathy to those who suffer from blindness, an attitude of reverence as for those who are learning a high spiritual lesson which it is not for us to know.

BLIND JACK

He was born at Knaresborough in Yorkshire in 1717. At 6 an attack of smallpox left him blind for life. His affliction did not prevent him playing games with other boys. He soon learnt to fiddle merry tunes. Long before he was 20 he stood six feet two.

He rode to hounds, was a powerful swimmer, and was famous for the long walks he took alone. He would often guide people across the open country between his home and York or Harrogate. Never once was he known to lose his way. Wherever he went he carried a staff. One day he walked all the way to London, outstripping the coach.

During the Scottish rebellion, known as the "Forty-Five," he was a recruiting sergeant, enlisting 140 men. He did not forget to recruit himself among them, and went off fiddling to Scotland, fighting furiously at Falkirk.

Back home in Yorkshire this amazing blind man started a coaching service, bought and sold horses, and conducted other profitable businesses.

No living man knew the roads of England better than he did. He became a pioneer of road-building—preceding both Macadam and Telford. Doing his own surveying, he contracted for 180 miles of road-making, constructing bridges, retaining walls, culverts, and dykes. When other engineers failed to carry a road over the Pennines he succeeded.

His ability amazed all, his daring was the talk of the day. He had a ready wit, and loved a joke. Retiring to Spofforth about 1792, he died there in 1810. He was 93 when his end came. He was John Metcalf, but he was always known as Blind Jack.

—From *The Statesman*, Calcutta, India

THE PEACE AND RECONSTRUCTION DEPARTMENT

IS GERMANY A HOPELESS CASE¹

BY DR. H. O. SIMON

Is Nazism a natural and inevitable expression of the German mentality? Or is there hope of winning the German people back to the standards of civilized mankind? This vital question is discussed in the following article.

“IS Germany a hopeless case?”

The question is of more than academic interest. If the Germans, irrespective of their form of government and prevailing political, social and economic conditions, have been, through some inherent peculiarity of mental and spiritual make-up, “the aggressors through the ages,” and if the outrageous features of Hitlerism are the true expression of their philosophy of life and national character, then not only Germany but the whole of Europe would face a hopeless future.

But there is no reason for such despair. Hitlerism is a hopeless case: but Hitlerism is doomed. There is another Germany than that of Hitler. There was a thousand years of German culture before Hitler: there will be as many after he has gone. Even those German philosophers and statesmen of bygone times who are re-

garded as representative of the so-called Prussian spirit and as forerunners of Nazism, have but little to do with the ideology and policy of their unworthy successors. Anti-semitism, for instance, is widely believed to be a typically German hereditary disease; but it was Fichte who proclaimed the equality of all human beings; Nietzsche who warned against contacts “with anyone involved in that brazen humbug of racialism”; and Frederic the Great who claimed that in his State every individual might strive for salvation “after his own fashion.” Bismarck may have thought of this maxim when he told the then Prince William that “anti-semitism is in flagrant conflict with the tradition of Frederic II”; he, the admirer of Spinoza, Heine and Disraeli, regarded discrimination against Jews as “unjust and inhuman,” and strongly disapproved of it, “whether based on religious or racial grounds.”

¹ Circulated by Mr. J. J. van Ginkel, of Pretoria, S. Africa.

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

BISMARCK vs. HITLER

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

KISMET

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

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

P. M. JOHNSON

THE RISING OF ISLAM

BY ANNIE BESANT

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

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

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

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

the Teacher of that faith had laid down.

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

THE CENTRAL TRUTH

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

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

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

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

GREAT MUSLIM TRAITS

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

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

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

PREJUDICES AGAINST ISLAM

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

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

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

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

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

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

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

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

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

by spreading your history and your literature.

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

THE PRINCIPLE OF TOLERANCE IN THE QURAN

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

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

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

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

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

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

APPLYING THE PRINCIPLE

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

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

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

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

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

LINES OF WORK TODAY

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

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

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

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

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

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

EDUCATION IN INDIA

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

Have you ever thought why these Englishmen, the inhabitants

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

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

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

I PLEAD TO YOU . . .

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

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

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

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

THE QUICK AND THE DEAD

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

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

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

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

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

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

LUCIA MCBRIDE

THE MONTESSORI SYSTEM

BY C. JINARAJADASA

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

DR. ARUNDALE, MADAME
MONTESSORI, AND FRIENDS :

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

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

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

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

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

begins to understand life, not in the light of teachings received from others, but because of a marvellous change in himself or herself. It is a characteristic of the intuition that it comes to truth not through any process of mind, but by some development within the soul's nature. This wonderful door to knowledge concerning all life is opened by the child.

It is this significant conception concerning the child that Madame Montessori has introduced into our thought. Her technical methods are full of fascination, but more than all technique is her discovery concerning the child himself. Only as the teacher or the parent approaches the child with this conception, that the child has a revelation to offer with regard to all life, will there be the true Science of Education.

Often people ask me to write in their autograph albums. I sometimes write: "If religion means nothing to you, turn to the children. You will find in them an exquisite new religion, which will reveal the world to you in youth and beauty."

So I should like, in addressing you who are completing this Training Course, to say: Do not think that you as a teacher are present in your school only to give something to the child. The child too has something to give to you, something so precious that, when you discover it, you will realize

that it is more wonderful than even many of the teachings you revere in religion.

In your careers now opening to you, many problems will often arise, problems that no one will help you to solve. Turn then to the child, and you will find that the child is like a new Bible in which there is for you a message, a wisdom, and especially a comfort. Life will necessarily be difficult for all teachers, for teachers today are so little appreciated by the public. Still, if you are a teacher trained in the Montessori system, you will know how to receive much comfort from the children.

I should like to emphasize that you have not only learned a method, but that you have been given a key to unlock many of the secrets of life. That key is in the reverence you have for the child. The child is the bringer to all of a new message of life, and you the teachers, who have been taught to discover it, have gained a very high privilege.

Along other lines of work than education I too found that the child is a "little Messiah." Because I did so find, I have seen in Madame Montessori's system a vivifying gospel not only as regards education, but as regards everything in life which affects the teacher. It is my sincerest wish for you that you will be the true Montessori teacher, who not only teaches the child, but also learns from the child.

THE SOCIETY'S OBJECTS AND BLESSINGS¹

BY GEORGE S. ARUNDALE

I WANT everybody to be very, very clear as to his blessings by reason of his membership of The Theosophical Society. I think that those of us who happen to be members of the Esoteric School are very clear as to the blessings we additionally acquire by reason of our membership of the School. That is a matter into which I obviously cannot enter here. But I can draw your attention to the importance of realizing constantly what are the blessings of your membership of The Theosophical Society.

Some of us may see certain blessings, others of us may see other blessings, in any case each one of us should not be dead in The Theosophical Society but alive in it. Each one of us should have his consciousness alert as to the value and purpose of his membership in The Society or he will lie fallow in his membership, it will prove thereby an obstacle rather than a benefit. If an individual does not make use of the opportunities which are conferred upon him, those opportunities will do him harm and not

good. That is one of the laws of occult life, which causes the occult life to be described as "treading the razor edge." Either you get on or you get off, there is no half-way or intermediate stage.

We must, therefore, begin at the beginning of the various blessings that accrue to us through our membership of The Society and of the Esoteric School and all of the other memberships which come to us from time to time.

I. A GREAT INITIATION

The first blessing, to my mind, is of the nature of one of the great—the really great—Initiations, and I very much wonder how far it is made clear to an individual who joins The Theosophical Society that he is undergoing a positive, a definite expansion of his consciousness.

The First Object contains the theme of the initiation. It consists, does this initiation, in a conscious entry into the Universal Brotherhood of Humanity, and afterwards, let us hope, into the Universal Brotherhood of the Whole of Life. It should be made abundantly clear

¹ Roof Talk, Friday, 4 October 1940, reported by J. L. Hadaway.

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

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

AN OBJECTS DAY

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

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

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

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

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

II. A GREAT UNDERSTANDING

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

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

III. A GREAT DEDICATION

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

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

CEASELESS MOVEMENT

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

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

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

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

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

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

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

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

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

WE ARE A DYNAMIC SOCIETY

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

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

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

A SUMMING UP

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

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

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

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

AN OFFERING

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

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

LIVING

BY BERTRAM KEIGHTLEY

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

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

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

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

Amidst the welter of confusion which surrounds and torments us

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

and backslider from the "fold of Scientific Truth."

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

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

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

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

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

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

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

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

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

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

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

The net outcome thus far, Eddington considers to be that

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MR. BERTRAM KEIGHTLEY

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

—From *The International Theosophical Year Book*, 1937

THIS ENGLAND, AS HER POET KNEW HER

BY HELEN VEALE

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

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

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

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

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

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

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

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

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

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

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

the inequalities of the law in favour of the poor, and there is a complete absence of wanton cruelty and mean spite even in that typically English rogue Falstaff.

In the camp scenes of *Henry V*, we find English Tommies indulging in their well-known "grouching" propensities, against the circumstances of their employment and against the King himself. But the latter can fearlessly trust himself to their real affection, and even traps one of them, named Will, into a challenge whereby he later comes most sacrilegiously to box the ears of his Majesty in disguise. When convicted out of the King's mouth of this terrible act of *Lèse Majesté*, Will stoutly defends himself, and roundly asserts that it was the King's own fault rather than his. "All offences, my liege, come from the heart; never came any from mine that could offend your Majesty." Of course, he wins not only pardon, but a generous gift from the King. Those who know London well can easily recall the present King, and his father and grandfather before him, moving freely and without ceremony or guards among the crowds, not only of the well-dressed. Lip loyalty of the "Heil Hitler" kind is conspicuous for its absence, but real goodwill and practical devotion is at the service of the Royal Family, as chief representative and God-given ruler of the land we love.

But England has her individuality of life apart from her human children, and again none more eloquent than Shakespeare in its description :

Under the greenwood tree
Who loves to lie with me,
And tune his merry note
Unto the sweet bird's throat,
Come hither, come hither, come
hither !

Here shall he see
No enemy,
But winter and rough weather.

The authentic voice of England ever calls her sons from the sophistication of town and court to the purer pleasures of the countryside. Listen to the poet telling of :

Daffodils,
That come before the swallow
dares, and take
The winds of March with beauty;
violets dim
But sweeter than the lids of Juno's
eyes
Or Cytherea's breath; pale prim-
roses,
That die unmarried, ere they can
behold
Bright Phoebus in his strength—a
malady
Most incident to maids; bold oxlips
and
The crown imperial—lilies of all
kinds,
The flower-de-luce being one.

The poet is aware too of the elemental life of England, and its close connection with flowers and forests. Puck, that typically English sprite, figures in *The Midsummer's Night's Dream*, and Oberon, the Fairy King, conjures up a picture familiar to many :

I know a bank whereon the wild
 thyme blows,
 Where oxlips and the nodding
 violet grows,
 Quite over-canopied with luscious
 wood-bine,
 With sweet musk-roses and with
 eglantine.

Of all the birds, the sky-lark
 most typically expresses England,
 her freedom and tenderness, serenity
 and joyful faith. Those who have
 taken country walks in England,
 winter and summer alike, and been
 sensitive to the air thrilling to the
 notes of unseen airy songsters, will
 recognize the authenticity of this
 song of the Clown in *Cymbeline*:

Hark! Hark! The lark at heaven's
 gate sings,
 And Phoebus 'gins arise,
 His steeds to water at those springs
 On chaliced flower that lies;
 And winking Mary-buds begin
 To ope their golden eyes;

With everything that pretty bin,
 My lady sweet, arise!
 Arise! Arise!

So many are the quotations one
 is tempted to make, for the Plays
 are a rich treasure-house. For all
 times England's picture lies here,
 her strength and weaknesses, her
 purpose and place in God's world.
 In conclusion we may take leave of
 This happy breed of men, this little
 world,
 This precious stone set in the silver
 sea,

in the words of Bolingbroke apos-
 trophizing the land from which he
 has been exiled:

Then, England's ground, farewell;
 sweet soil, adieu,
 My mother and my nurse, that
 bears me yet!
 Where'er I wander, boast of this
 I can,
 Though banished, yet a true-born
 Englishman.

A strange story of a vision of Christ in a daylight sky over a
 Southern England village was related by a farmer in the hamlet
 of Firle nestling in a vale of the Sussex Downs. He relates that
 he was tending his sheep on the hillside when he saw a white line
 slowly spreading across the sky. From this, he says, appeared the
 vision of Christ crucified on the cross. Then he saw six angels with
 long white wings take form and one appeared to him to be playing
 a harp. The apparition lasted for two minutes and then faded
 out of the heavens. When the farmer rushed down to tell his
 fellow-villagers he was amazed to find that other villagers had seen
 the same thing.

Another woman evacuated from the nearby town of Newhaven,
 and her sister said: "We could see the nails in the feet on the
 cross and one of the angels with arms outstretched appeared to be
 praying." The village was taking the vision as a sign for British
 victory.

It will be recalled that in the last war many soldiers claimed
 to have seen a vision which became known as Angels of Mons.

—From *The Bombay Sentinel*, 6 Nov. 1940

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

—EL EDITOR

EL PAPEL DEL TEOSOFISTA EN LA SOCIEDAD TEOSOFICA

POR MARCELLA SCHMITT

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

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

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

Una pregunta importante que deberíamos hacernos es: Prestamos o nó servicios constructivos a la Sociedad. Hablo de servicios bajo el aspecto de trabajo activo en la Logia, porque me parece que el éxito de la Sociedad en el mundo depende hoy de la unidad efectiva de ellas. Esta unidad puede ser una realidad, sólo cuando cada miembro aporte su debida contribución.

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

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

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

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

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

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

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

ARMONIA Y COOPERACION ENTRE LOS MIEMBROS

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

Consideremos ahora especialmente nuestro Grupo de Jóvenes

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

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

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

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

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

THE FIFTH COLUMN: A CHALLENGE OF THE WAR

BY J. L. DAVIDGE

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

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

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

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

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

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

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

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

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

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

SCENES FROM THE REAL AND THE UNREAL

BY C. JINARAJADASA

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

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

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

II. THE WISEST MAN IN ENGLAND

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

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

WHO HAS GONE HOME

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

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

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

III. THE MOST REPELLENT AND MOST CHARMING GIRL IN ENGLAND

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

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

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

IV. THE WOMAN, THE GIRL AND THE DONKEY

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

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

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

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

And who shall say where fantasy ends and Reality begins?

THE PASSING OF PROMINENT THEOSOPHISTS

DR. EDALBEHRAM

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

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

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

MRS. SMYTHE

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

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

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

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

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

Mr. Smythe adds:

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

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

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

—*The Canadian Theosophist*

"THE NIGHT BELL"

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

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

the physical body and therefore not cognizable by our eyes.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A. K. SITARAMA SHASTRI

CORRESPONDENCE

RE-STARTING LIFE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

KATE SMITH

DR. ARUNDALE AND THE WAR

An American friend writes :

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

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

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

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

"WARTIME DUTIES OF THE PRESIDENT"

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

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

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

JOHN BARRON

20 October 1940

A WORLD VISION IN THEOSOPHY

Mrs. Lavender, Publicity Officer, Adyar, writes :

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

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

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

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

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

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

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

THE MARS-MERCURY PROBLEM

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

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

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

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

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

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

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

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

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

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

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

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

C. A. HARE

¹ James Arther queries: What difficulties?

² Why not?—J. A.

³ Right!—J. A.

THE SOLAR SYSTEM

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

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

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

properly speaking ; only attraction and repulsion."

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

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

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

H. L. S. WILKINSON

IRELAND, EIRE AND THE GREAT PLAN

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

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

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

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

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

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

JAMES H. COUSINS

Nilgiris, India,
3 February 1941

LOVE AND LIFE

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

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

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

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

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

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

"OMNIA VINCIT AMOUR"

BOOK REVIEWS

YOGA

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

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

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

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

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

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

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

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

PHILOSOPHY IN EDUCATION

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

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

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

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

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

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

—J.L.D.

A JAINA LIBRARY

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

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

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

Speech is a wonderful thing in the
life of man :

Thou shouldst not make thyself un-
worthy with prattle !

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

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

—D.

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