



THE THEOSOPHIST

ADYAR

APRIL 1940

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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CONTENTS, APRIL 1940

	PAGE
ON THE WATCH-TOWER. The Editor	3
WAR AS A FACTOR IN HUMAN EVOLUTION. Annie Besant	12
THEOSOPHISTS AND THE War, 1939. J. E. Marcault	15
THE SECRET OF SIN AND SUFFERING. Clara M. CODD	18
SOME NOTES ON THEOSOPHICAL EDUCATION. George S. Arundale	21
FOUR VARIATIONS IN SONNET FORM ON THE THEME OF OCCULTISM. Mary Corringham	35
BACONIAN STUDIES: THE POET AND GOD'S WORD. James Arther	37
FUNDAMENTAL LAWS FROM THE SCIENTIFIC AND THEOSOPHICAL POINTS OF VIEW. E. W. Preston, M.Sc. and V. Wallace Slater, B.Sc.	50
ANCIENT INDIAN CIVILIZATION SERIES. Undertaken by the Adyar Library	56
REPORT OF THE ACTIVITIES OF KALĀKṢETRA FOR 1938-1939	60
THEOSOPHY IS THE NEXT STEP IN THE RIGHT USE OF LEISURE. Peter Freeman	66
CORRESPONDENCE	70
BOOK REVIEWS	76
INTERNATIONAL DIRECTORY	81

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OUR FIRST OBJECT

Of the three Objects of The Theosophical Society, two are distinctly separated from everything else . . . they may be said to be both of them unsocial in their nature, since their tendency is to isolate anyone who seriously occupies himself with them from sympathetic intercourse with his neighbours.

The First Object is altogether different. To "form the nucleus of Universal Brotherhood," so far from conducing to retirement and concentration, is a purpose so high, so deep, so broad, so universally sympathetic, so distant of realization, that it becomes vague and confused when the attention is directed to it, and to most Fellows this Object is about equivalent in practice to the formation of a nucleus for the recurrence of the Golden Age, or for the re-establishment of the Garden of Eden.

H. S. OLCOTT, 1889



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.

I

THE SOCIETY'S NEUTRALITY- UNIVERSALITY

I WANT to emphasize with all possible strength that from the beginning of its existence in 1875 The Theosophical Society has always maintained, and still maintains, a policy of strict neutrality with regard to all human affairs, whether religious, political, social, or of any other nature.

THE SOCIETY IS FOR ALL

The Society takes no sides in the present world war, and its membership is as open to Germans as it

is open to the French and British, Poles and Finns. But for the refusal of the German Government to allow a German Section within its frontiers, for being part of a worldwide organization, there might well have been a German Section today as there are French and British and Polish and Finnish Sections. .

The Theosophical Society is *for* all nations and *for* all religions, as it is *for* those who may subscribe to no particular faith. The Society is the friend of all, and the foe of none.

Its First Object is to establish a nucleus of that Universal Brotherhood of humanity which it conceives to exist though unrecognized

and still less observed. Its Second and Third Objects are to make such Universal Brotherhood more real.

Above all differences of race or nationality, faith or sex, class, caste and opinion, is that Universal Brotherhood which enfolds them all.

The warring nations are themselves warring within that Universal Brotherhood, constituting, with all other nations throughout the world, one human family, however much they may set at naught in action those ties of brotherhood which they may violate though they cannot break.

The Theosophical Society, therefore, is an organization which goes its way in every country on terms of true friendship with all, no matter to what nation they may belong, or to what faith, or to what class or caste, or to what political or other opinion.

And that which is true of The Society as a whole is equally true of its component parts—of its national Sections, of its national Lodges, throughout the world.

No Section of The Society, and no Lodge, stands for any partisanship of any kind. Every Section of The Society is as neutral, and therefore as universal, as The Society itself. And so is every Lodge, though in the case of Lodges some particular aspect of the Universal Brotherhood may be chosen for study and deeper understanding.

Neither The Society as a whole, nor any one of its component parts could, for example, pass a resolution condemning Germany or Britain or France or Poland or Finland without violating the neutrality of The Society, any more than it could pass a resolution declaring the superiority of one faith over another. The Society and its various dependent organisms are in honour and in duty bound to observe the utmost universality of attitude in all their official actions, so that the doors of admission to The Society may ever remain open to all, and as much to the criminal as to the respectable member of society. The Society is, and must ever be, a Universal Brotherhood. It must never at any time so act or function that it discriminates in favour of one human being, one nation, one faith, one race, as against another.

THE SOCIETY INSISTS ON UNIVERSAL BROTHERHOOD

The Society includes all, and excludes none. But it calls upon every one of its members to be as true, as each knows how, to that Universal Brotherhood to belief in which he or she subscribed as a condition of membership, urging each to study to the end of a deeper understanding of this Universal Brotherhood, and no less to explore the as yet hidden laws of life, thereby to gain increasing realization of

the fact that Universal Brotherhood is indeed the supreme law of life.

The Society stands, in a distracted world, in a world torn by innumerable dissensions in almost every field of its being, for that Brotherhood which is mutual appreciation, mutual service, mutual co-operation.

The Society declares the fact of the Universal Brotherhood of humanity, pays homage to this fact in its perfect neutrality and therefore universality, and calls upon every member to fulfil his individuality by working for such Universal Brotherhood according to his most honest and brotherly understanding.

It is for this reason that every member works for Universal Brotherhood in his own way, and it is because The Society is so perfectly neutral that every member is *free* so to work amidst his brethren—some of whom may work as he works, some of whom may work entirely otherwise.

THE SOCIETY HAS NO OPINIONS

No activity on the part of any member, no opinion of his, can in any way compromise The Society in its traditional policy of neutrality. Even if a member were to commit the disloyalty, indeed the dishonesty, of saying that The Society stands for such and such views, takes such and such sides, favours this, is opposed to that,

The Society could not thereby be committed to such a statement.

On the contrary, every member is constantly enjoined to insist that the views he expresses are only his own personal opinions, and that they are not, and cannot be, the opinions of The Theosophical Society, which has Objects but no opinions, the very Objects themselves being opinionless.

Thus, while the honour of The Society's neutrality-universality must be kept inviolate by every Section, Lodge and individual member, each member is called to contribute to the strength of that nucleus of Universal Brotherhood which The Society is, *his own individual understanding of this Brotherhood*. The very Universality itself is composed of individualities innumerable, as the one white light is composed of innumerable constituent shades of colour. Each colour must be its truest self, different from all other colours and shades of colours. So must each individual member of The Society be his own truest self, different it may be, and in a measure must be, from the selves of all other members.

EACH MEMBER TO BE TRUE TO HIMSELF

The Society calls upon its thousands of members to be true to their highest selves as they may know themselves, so that they

identify such truthfulness with the spirit of that Universal Brotherhood to which they bear allegiance.

A member in Germany may conceive his truthfulness to lie in fighting for his Fuehrer, as a member of one or another of the allied nations to conceive his truthfulness to lie in fighting against the Fuehrer.

A member may conceive his truthfulness to lie in deepest conscientious objection to war and to any form of participation in it.

No one can be false to his country, nor false to his faith, nor false to anyone, if he strive to be true to himself; nor, therefore, can he be false to The Society of which he may be a member.

Only is he false if convenience and prejudice and contempt, and perchance even hatred, take the place of truthfulness, and if in any way he seeks to undermine The Society's neutrality.

Naturally, in the eyes of some of the public, an individual member's utterance may be looked upon as an orthodoxy of The Society. To those who do not know the nature of The Theosophical Society the opinions of its individual members may be regarded as the voice of The Society. And in the case of prominent members this will be all the more inevitable.

THE PRESIDENT'S CONTRIBUTION

The President of The Society, for example, is expected by the mem-

bership generally carefully to exercise his own individual freedom in the expression of his opinions. The majority of the membership will not be satisfied with a President who is nothing more than the head clerk of The Society, or its official secretary, thus depriving The Society of his own individuality. The Society is a democratic body. Every member has equal rights, the President no less than any other member. And every member has equal duties, the President no less than any other member. The membership generally wants to know from time to time what kind of individual they have elected as their temporary head. They expect their President to state his views publicly, not only that they may know them, but that they may, if need arise, pass judgment upon them. They want an active President, an individual who contributes to The Society his own truthfulness in every field of life. But they also want him to be as careful as he can to avoid all identification of his personal views with The Society, lest its neutrality be violated. This is, however, difficult. Whatever he may say or write by way of scrupulous protection of The Society against his own particular individuality, the public must in a measure tend to assume an identification. It has been so in the case of all three Presidents of The Society, and is especially so, of

course, when the times are catastrophic, and opinions tend to be in serried ranks, one set against another set.

Still, the majority view among the members of The Society is that this price of misunderstanding must be paid for the greater advantage of the freedom of opinion which every member, including the President himself, must contribute to the strength of the nucleus of Universal Brotherhood that is The Theosophical Society. Brotherhood necessarily means difference, *and not agreement*, but respectful difference, not the difference which ends in violence: constructive difference, not the difference which is forever finding fault, forever in a state of superiority, forever breeding discord and hatred.

ALL MEMBERS TO BE FREE AND WELCOME

The Theosophical Society, and every Section and Lodge in it, is neutral, scrupulously neutral, so that all, be they who they may, may find and feel a welcome within The Society's ranks, within the membership of a Section or of a Lodge.

But not only must they find and feel a welcome. They must also find and feel a freedom—a freedom from confining orthodoxy, from the tyranny of any majority opinions, from being in any way apart because of their honest convictions,

and a freedom to express their honest convictions, albeit in utmost courtesy and chivalrous deference to the honest convictions of their fellow-members, of whatever nature such convictions may be, however divergent.

Within The Theosophical Society, as perhaps hardly elsewhere, members of all faiths, of all nationalities, of all shades of opinion, should be able to foregather in friendship, in mutual understanding and tolerance, yet without on the part of any an atom of disloyalty to their cherished principles. And amidst the friendly clash of differences there should arise such an ever-deepening sense of the Universal Brotherhood of humanity as shall someday bring about a veritable brotherhood of man without, or should it not rather be said, by very reason of the distinction of race, nationality, faith, sex, caste, class and opinion: by very reason of a true understanding of the nature of all distinctions.

THE SOCIETY AS IT IS TODAY

It is not to be said that The Theosophical Society has reached its goal, that it has achieved a perfect nucleus of the already existing Universal Brotherhood of humanity. The Society is still young in the world—not much more than sixty years old. It passes from time to time through those upheavals which come to all spiritual movements

that they may be chastened for their strengthening. Its members are by no means perfect, and human frailty exists among them as among all other human beings. The Society has its record of mistakes as well as of fine achievements. So may fault be found with it, especially by those who, themselves making faults, see the more clearly the faults in others.

But through the whole of its life so far The Society has been true to its great Objects and ideals, even though at times it may have faltered in the persons of individual members. And to no Object, to no ideal, has it been more true, is it more true, than to that neutrality without which it could not be true to that universality which is the very heart of the all-pervading Brotherhood of humanity. Its doors are ever wide open to all. To all it is a sincere and respectful friend. It has a hearty welcome for all to its membership.

The Theosophical Society is, perhaps, one of the, if not the, freest and most friendly body in the world. In the midst of war it is at peace with those who war. In the midst of hatred it stands for understanding. In the midst of all differences it stands for mutual respect.

Everywhere it stands for friendship: everywhere for the fire of renewing life amidst all deadenings into death.

To every race is The Theosophical Society a sincere friend, and to every nation and faith no less, without one single exception. Such is its neutrality, favouring none and therefore able to honour all.

* * *

II

THEOSOPHISTS, ALERT !

And it is because I feel constrained to say this in all emphasis that I would specially urge every member, in these times of ardent seeking for the Real amidst the unreal, to be on the alert to discern those forces which in fact would destroy The Theosophical Society and the principles which are embodied in its three Objects.

One of the first obligations of every member of The Theosophical Society must surely be to guard The Society against all undermining forces wheresoever they may be and howsoever they may arise. I do not hesitate to say that the destruction of The Society would cause the gravest injury to the world, as no less would any hindrance to the free circulation of Theosophy. The world has become the better for Theosophy and for The Theosophical Society, for the peaceful penetration of the illuminating wisdom of the former and for the universal friendliness of the

latter. Theosophy and The Theosophical Society have sensibly raised the standards of living everywhere they have in any way penetrated. And the more they continue to penetrate the happier and the more war-free the world will become.

Therefore must every member of The Society be on guard lest those forces that would dim the light of Theosophy or deny the universal brotherhood of The Theosophical Society should gain the upper hand and roll the whole world back upon the way it has been treading out of the deeper darkness into the more abundant light.

They must be on their guard against such forces both at home and abroad, within their nations, within their faiths, within the trend of public opinion, no less than as these forces manifest elsewhere.

A UNIVERSAL WAR PERIOD

Now are we in the midst of a tremendous clashing of forces, of the forces of light and of the forces of darkness. They are clashing in each one of us individually. They are clashing in our faiths. They are clashing in our nations. They are clashing in the world at large. War is going on everywhere, not only as between Germany and the allied nations. Theosophists should be able to recognize the existence of the war within the very precincts of their homes. War is going on within every neutral country no less

than between the belligerent countries, and in each belligerent country, too.

Even if there be occasion for neutrality as regards the actual belligerents themselves, this is not the time for neutrality as a whole. This is a war period in the history of the world—a war period in every field of life, not by any means only as to the actual war which we see taking place in Europe or in China. This is not the time for neutrality. This is a time for fighting for the Right against the wrong, for the Right as we are able to perceive it, against the wrong as we are able to perceive it. To each of us his Right should stand out as a beacon light. To each of us the wrong he sees should cry aloud to be put right.

COURAGE AND COURTESY NEEDED

My Right may by no means be the Right of another. My wrong may by no means be the wrong of another. The Right for which I may fight may be a wrong against which another may contend. The wrong which I may seek to overcome may be the Right another would protect with all his might.

It matters not. Let each of us seek out and know in all certainty his Right. Let each of us seek out and know in all certainty his wrong. And then let each of us be valiant, whether we stand alone or

among crowds, among a rejected few, or among an applauded many.

This is the time for courage, especially for the courage of our convictions, of whatever nature these may be. We must be very true to ourselves these days, so that we may add to the power of Truth struggling to be free. And within The Theosophical Society we have the wonderful opportunity of sounding forth our individual notes of truth in harmonious surroundings, for as each of us is encouraged by his membership of The Society to be free and to be true, so does each of us honour the freedom and the truth of every one of our fellow-members. The President gives emphatic expression to his opinions. His fellow-members will agree or disagree according to their own intuitions, judgments and feelings. They may say "Yes" or they may say "No." And The Society will be all the richer because the President has been free and true to himself, and because they too have been free and true to themselves. And each member without exception has the right, and, I believe, the duty, to be no less emphatic than the President or than any other member who lives and thinks and feels and speaks strongly.

We members of The Theosophical Society do not judge our fellow-members by what they say but by how they say it and in what

spirit. We appreciate honesty and sincerity and courtesy and deference far more than the actual opinions themselves.

We can none of us be more than a little right, but we all of us can be more than a little understanding and brotherly. And it is in order that we may be the latter while we cannot be the former that The Theosophical Society is neutral so that it may be all-inclusive. There is Brotherhood everywhere, and the nucleus which is The Theosophical Society must draw Brotherhood from everywhere without distinction of place or opinion, as its First Object declares. Brotherhood does not depend upon opinion, nor upon faith, nor upon race or nationality, nor upon the fact that one country may be at war with another country. Brotherhood is universal, and no circumstances of any kind can destroy it, though they may injure it.

How happy a family is The Theosophical Society in which every member is so free to be true to himself, so eager to honour his fellow-members, and so certain of being honoured by every one of them!

WE ARE UNDER THE STRONGEST MENACE

I hope it is most abundantly clear to every one of our members throughout the world that in times of adjustment such as these, when

the world is preparing for a forward move to a civilization more real, and when, therefore, the forces of inertia and retrogression receive their opportunity to frustrate the advance, both Theosophy and The Theosophical Society are under the strongest menace.

As the world is in the midst of a period of adjustment, so is The Theosophical Society, and so, therefore, is every member of it without exception.

The world must move onwards or backwards. It cannot stand still. The Theosophical Society must move onwards or backwards. It cannot stand still, nor can any member of it stand still. And as is The Society and its members, so in a measure must be Theosophy. Either must Theosophy unfold more and more of its glories, so that it seems to grow as we seek and find more of it, or it will grow impotent in static forms.

THE SUN OF THEOSOPHY

The Sun of Theosophy is only just above our horizon. Only the first glow of its radiance enfolds us. The sun of Theosophy must rise to shine in fullness upon our way. A veil has been lifted. But there are many veils.

At such a time as this the challenge is: Shall the Sun of Theosophy grow dim, or shall it

shine more and more unto the perfect day of full enlightenment? Shall The Theosophical Society, move onwards to become one with the whole world and then reincarnate for further leadership, or shall it sink into the obscurity of a static organization, centred in the world, and forgetful of its mighty origins?

The challenge must be answered by every member of The Society, and he must answer it, meet it, triumphantly reply to it, by ardently and actively proclaiming and demonstrating his perfect faith in Theosophy and in his membership of The Theosophical Society.

By no means shall he hide under a bushel the light he has received from either. As Theosophy and his membership of The Theosophical Society have shone upon him, so must he shine with their light upon his surroundings.

Every member has been born into such a time as this that he may testify to his light in the very midst of the darkness, and that he may shine with it through the clouds that obscure the ways of men.

Every member has been born into this Day of Judgment that he may be weighed in the great Balances of Righteousness to be found either wanting or rich in eagerness to give as he has received, to bless as he has been blessed.

George S. Arundale

WAR AS A FACTOR IN HUMAN EVOLUTION¹

BY ANNIE BESANT

IN studying evolution, the work of the Divine Mind in Nature, War, the apotheosis of physical pain, comes to be recognized as a swift means to a desirable end, as evolving admirable qualities of courage, endurance, self-sacrifice, generosity, comradeship, discipline, obedience to a leader, devotion to a man, and then to an ideal. With these moral qualities are also evolved physical strength, alertness, vigour, health, robustness, a body obedient to the will, resistant and capable of strenuous exertion. Evolution having for its aim the triumph of spirit over matter, War is seen as a quickener of that triumph, until a stage is reached when the good evolved by it can be evolved at a lesser cost of pain, and until the animal love of ease, comfort and sloth is normally transcended and has no longer power to corrupt and ruin the average human being. So far, the great civilizations have been corrupted by these vices and have decayed by them into putridity. The outer compulsion has been needed to prevent man from

sinking back into ignoble and luxurious indolence, and hence War has remained as a necessary factor in human evolution.

LESSONS OF HISTORY

Western civilization was beginning to slide downwards, luxury and sloth leading to sensuality, sensuality into bestiality, as witness the criminal statistics of Germany, and the vile outrages accompanying the early German successes. The sufferings, hardships, miseries of these terrible years will restore cleanliness to manhood. The prevalence of venereal diseases shows that western civilization was swiftly descending the slope which leads to racial destruction. The War has saved western Nations from being stifled in that quagmire, and nothing else could have saved them. Until at least the foremost races have evolved to the point from which they can no longer sink back into vilest impurity, so long will War be necessary to restore manliness to man.

The War has revealed the quarrelling classes in western civilization to each other, has made them

¹ From "Occultism and War" in THE THEOSOPHIST, May 1916.

recognize each other's value, has made comrades of duke and miner. The sullen underground war of classes and trade interests, with its meannesses, its cheatings, its trickeries, its graspings, its oppressions, has been slain by the physical War, less hideous and demoralizing than its predecessor. We have seen the misery that is the result of trade competition, of the struggle for world-markets, of the lust of power. It may be that the Nations will now realize that between Nations as between individuals, justice must rule instead of strength, and law instead of force.

And we may, in the midst of the present pain, take comfort in the facts of human history, which show us that out of wars good has come to both the contending parties. Though a war, at the time, be a horrible thing, although the fields strewn with corpses, with wounded and mutilated men, be a sight of horror to any feeling human heart, still we can see in history that war passes and the results of the war remain, and that the results are good and not evil, and have worked for evolution and not against it.

WARS MADE INDIA A NATION

Many times has India been invaded. Alexander and his Greeks invaded the north and they rolled back again; but they left traces of their art behind them, and Indian art became more beautiful, because

the Greeks had touched it. Mussalmans came, conquered and settled down, but can anyone say that they did not bring with them a stimulus to India? Look at the buildings of northern India, and you will see that India has gained from the invasions of the Mussalmans; they brought with them virile qualities, valuable in the growth of a Nation, and although there have been many wars in the past between Hindus and Mussalmans, they are growing now into a single Nation. And the name of India today is higher than the name of either separately, and they are becoming the right and left hands of the Motherland, to work for the common cause, to aim at the common goal.

WARS MADE BRITAIN GREAT

Take England herself, and look over her story, and see how many have come and gone within her narrow borders. Romans came and left the roads that remain to the present day; for the great roads in England are still the Roman roads, the roads made by those ancient invaders. The Saxons came, they brought fire and sword, and they brought also with them the system of village communities—*panchāyats* you would call them—and their sturdy life; and they built up the village life in England, and laid broad and strong the foundations of English liberty and of the English House of Commons.

The Danes came, and they brought with them knowledge of sea-craft, knowledge of navigation, and they gave the sailor-element to the growing Nation. Then the Normans came and conquered all the rest and gave protection, with oppression, to trade and commerce, so that the middle class grew up. Then north and south fought against each other, killed each other, murdered each other, until they became a United Kingdom ; and thus you have a mixed Nation of many Nations, and they have all grown into Britons. The past fights, the past struggles, the wars, and the invasions of England have all built up a mighty Nation, where the qualities of all have blended into a harmonious whole.

TOWARDS THE ERA OF NO-WAR

Just as the chemist mixes various things together to make a Compound, so God, by war, by invasion, by revolution, blends many men of different types into a single People, all the richer for the blending. Wars leave something behind them.

Every great struggle has ultimate good as the outcome, and so we grow to understand that God is in the War as well as in the Peace, and that in these varied ways He evolves man towards human perfection. This old Hindu teaching is the modern Theosophic teaching, based on the Ancient Wisdom, common to all the eastern faiths.

Brotherhood is the key-note of The Theosophical Society. Brotherhood is the key-note of the coming Civilization. Co-operation will take the place of competition, arbitration the place of war, friendliness between Nations the place of alienation, suspicion and distrust. We are in the midst of a great transition period, when the old is dying, when the new is being born. As the birth-throes of the mother end when the child is born, so shall the birth-throes of the Nations cease when the new civilization comes to the birth. Then once more the highest worlds will mingle with the lower, triumphant religion will teach man solidarity, and the Nations shall learn War no more.

The history of mundane misery is but the romance of the war of the Gods, a war still unfinished.

H.P.B.

THEOSOPHISTS AND THE WAR, 1939¹

BY J. E. MARCAULT

General Secretary of The Theosophical Society in France

THE INNER SIDE OF THE CRISIS

THAT which makes us Theosophists is that we understand, or at least we are trying to understand, the evolution which operates in us, as in all men, and which has reached today this crisis which we call war. The spiritual cause of this war is that in the international world where, until now, there has reigned only the moral of interest, evolution has introduced the moral of justice.

The spiritual issue at stake in this crisis is that the international world may become a democracy of peoples where, in the liberty necessary to all spiritual life, each individual nation may be able to express fully all the possibilities of its life. Insofar as we understand the reason of this crisis and bring to it our strong and intelligent cooperation, we are voluntarily engaged in a war of the spirit which is evolution. Because we understand we are without hate; our war is not on the plane of politics or of economic interests, it is on the spiritual plane. But because the nations in conflict incarnate the

spiritual strife, because the combat of the spirit, generally limited to the planes of ideas and desires, has descended to the plane of matter and of action, it is necessary for us, in order to remain faithful to the spirit, to take part and to act upon the physical plane, with understanding and with love, but also with all our power and with all our capacity for sacrifice. To remain outside the conflict when the destiny of the Spirit unfolds itself in the conflict, this would be to betray the Spirit.

WHAT TO DO

We are often asked, since the general mobilization and the dispersion of most of our groups, what Theosophical work is possible in time of war. I will try to answer this question for all members.

It is necessary in the first place that we should justify our character as members of The Theosophical Society and cultivate our inner life. To be a member of The Theosophical Society is not sufficient, it is necessary also to be a Theosophist, that is, above all to understand the life within us and beyond us and to apply its

¹ Translated from *L'Action Théosophique*, 17 December 1939.

laws to our spiritual growth and to the spiritual progress of humanity.

The culture of the spiritual life has been described and analysed for us so often that there is no need to dwell upon it here. We possess a splendid literature, ethical, mystical, occult, and each can find in it the help he needs.

On the other hand, to understand this war it is essential that we should think of it as part of the general evolution of the races of humanity and that it necessarily terminates one spiritual era and opens the way to a better one. If we understand, we are on the side of the Great Beings who guide evolution and demand of us that we adapt our inner life to that of the great brotherhood of humanity and to that of the Great Brotherhood of super-humanity.

HOW TO HELP

That which concerns The Theosophical Society, the first duty of its members, is to maintain the cohesion of the nucleus of the Universal Brotherhood which we represent in our country, that each group represents wherever it may be.

It is necessary that the members who remain at the home of the Lodge consider it as their duty to correspond with those who have been mobilized, with the evacuees of their group, that they adopt them, so to speak, send them books,

and if it is expedient, lend them assistance, acting for the mobilized members as their families.

It would be fitting also that our members should offer their services to the authorities which are engaged in works of practical brotherhood; it would be good for our work in the future, in the towns where we have centres, that Theosophists should be known as being always in the first rank of those who are giving understanding and loving service to the community of which they form a part.

At the moment when the Government is enforcing the co-ordination of all the fraternal energies of the country for the relief of suffering caused by the war, it is necessary that Theosophists should take part in the national effort of assistance where their special capacities and the special needs of the country call them. All the public and private organizations, medical and social, are at present grouped, in order to provide for the exceptionally sad needs caused by war and, at the same time to economize to the maximum the efforts and resources of national relief.

This co-ordination of the brotherhood of humanity is purely Theosophical in spirit, as it is a unique activity of human brotherhood in all its forms—religious, lay, public and private. It is truly an active nucleus of the Universal Brotherhood of humanity.

Another form of activity would be to send books or pamphlets to the scattered members of the Lodges. In the Departments where there are refugees or evacuees, it should be an essential task of our members to assist the transplanted people to re-make a social life, either by helping in their integration in the resident population, or, if they are groups, in helping them to organize themselves in strong and fraternal communities.

TOWARDS A NEW ERA

If we wish to re-build France after this trial and prepare efficiently for the New Era, it is necessary to prevent these brothers—deprived of their familiar environment, social and spiritual customs—constituting in their places of refuge, islands of moral depression, and to see that they do not return to their homes with the mentality of those who have been the recipients of charity. It is necessary for them to pre-

serve, in the ruins of their automatic habits, together with their civic conscience, a strong spiritual autonomy. We cannot claim to have an understanding of the New Era and its preparation if we do not perceive that it will be made of the spiritual life of those who will enter it with us, and if we neglect to work for them in the present.

Volunteers in the work of spiritual evolution and constituting its peaceful army, our work is wherever this spiritual life is evolving, that is to say, wherever there are men and groups of men. The economic and political problems are the *forms* of the spiritual life, and our interest in them is legitimate, but the *reality* of our activity is the spiritual life itself, and that which gives value to our activities is that we feel ourselves responsible for the character of the spiritual life into which our country will enter in the New Era.

To clean thyself, O ignorant one,—Prayer. To polish thyself—Love for thy fellow-men. To refine thyself—Meditation. But, O youth, remember, Prayer is not asking the All-Powerful for gifts for thyself, but for thy fellows; and Love means service; and Meditation means thinking the thoughts that strengthen the will. —M. M.

THE SECRET OF SIN AND SUFFERING

BY CLARA M. CODD

General Secretary of The Theosophical Society in S. Africa

THE problems of life, to be even faintly understood, must be viewed from a great standpoint. Man is not a newly-created, arbitrarily-endowed being. He is a creature in process of evolution, and not only one life, but many lives are his in the great school of the world, which is the field of his growth and development.

OPPOSITES—CHOICE—GROWTH

Sometimes we wish we could mould that world differently, and leave out all evil and pain. But then, instead of being self-determining, self-directing intelligences, men would be mere automata. Evil is part of the divine order. "I form the light," says the prophet Isaiah, "and create darkness: I make peace, and create evil; I the Lord do all these things."

It is a necessity for the evolution of self-consciousness that the divine possibilities, ourselves, should come under the play of the pairs of opposites. Everything has its opposite; black and white, day and night, joy and sorrow, activity and rest, and finally good and evil. Unless we had had experience of

the night we should not know that it was day; unless we had been unhappy we should not know that we were happy, unless we had experienced evil we should not know wherein good truly lay.

Life is a continual round of choices. Often we choose unwisely, but that is because we have not yet had sufficient experience: the "original sin" of ignorance taints us all. If some would ask why Life created us ignorant, we can but reply that it seems a universal law. Is a child born grown-up? Does a tree spring at once into being?

How does our primeval ignorance become removed? Here we come to the real origin of sorrow and sin.

What is sin? Dr. Hastings, in his *Dictionary of the Bible*, writes:

Three cognate forms in Hebrew with no distinction of meaning express sin as missing one's aim, and correspond to the Greek and its cognates in the New Testament. The etymology does not suggest a person against whom the sin is committed, and does not necessarily imply intentional wrongdoing. It indicates a quality of actions

rather than an act itself, and presupposes the existence of law.

LAWS UNIVERSAL AND IMMUTABLE

It is clear that sin is a violating of natural law, a *transgression*, a movement across the flow of the evolutionary tide, instead of *progression*, a movement forward with it. Life evolves under the reign of majestic, immutable laws—these are the impress of the Divine Mind upon matter. These are the real commandments of God, and act according to their nature with a magnificent disregard of our personal likes and dislikes, perhaps because their aims are directed towards impersonal, cosmic ends, even for ourselves.

Thus our thoughts, great and lovely, ignoble and petty, are not only affecting the minds of others within our neighbourhood, but are fashioning and forming our inner selves, creating character and capacity for future lives. Our longings and intentions are exerting magnetic pressure on the surrounding universe, finally bringing to our hands the things we long for, or aspire after. And our actions are creating our environment. These results are more easily seen, for we know that every word and deed makes a difference to the rest of the world. Rarely do we stop to ask ourselves what kind of difference. It must be one of two. Either each word and act is adding

to the sum of the world's happiness and progress, or it is detracting from it. Whichever it is, the like will one day return to ourselves, creating the help or injury, the friends and foes, of everyday life.

This fundamental law is described in the words of the Christ: "All things whatsoever ye would that men should do unto you, do ye even so to them: for this is the law." We learn to obey that law by the reactions from life which we call sorrow and pain, for the Great Law is the Divine Life in action.

So when a man chooses that which helps the evolutionary will, joy comes with enlightened choosing. But when he chooses that which is for himself alone, without consideration for the progress and the good of all, misery and darkness follow close upon his heels. They are not separate, the cause and its inevitable result.

HINTS ON LESSONS OF LIFE

Too frequently we look upon our sorrows and frustrations only as retribution. They are not so much retribution as education. Like a seed planted in the ground, the divinity in each one of us lives and grows upwards. It is shone upon by the sunshine of human joy, and nourished by the rain of human tears. Each has a different function in Nature's economy. Happiness is the expanding force, sorrow

the purifying power, or to use a more modern term, the "sublimating" force. If we do not let ourselves grow bitter, sorrow will make us more sensitive, more refined. The ancient Celts said of a man who suffered much: "That man is making his soul."

Sometimes it seems as if the kind and good had more than their share of sorrow, whilst the selfish and careless flourished like the green bay tree! This is because Life will not ask of a man to learn a lesson too hard for him. Often the lesson comes long afterwards, when the man has grown, and like gold tried in the furnace, he is refined, not destroyed. This is the real forgiveness of sins. We can never escape the results of our deeds. But by those very results are we purified and set free, the Immortal One within making atonement for the sins of his personalities life after life.

One day all will come to final beatitude and bliss. Understanding this, let us try to learn the lessons of sorrow and trouble. Have we a weakly body, frail health? Let us take it as an opportunity to realize ourselves as souls and not only bodies. Our best plans go awry. Knowing that ideals are living things, we stoop to build again, perchance with worn-out tools. Another injures us: he is

but the unconscious agent of the Law. Never seek revenge, for that belongs impersonally to that Law.

The pain of love scorned is our own denial of love come back to us. Hypocrisy returns as unmerited reproach and misunderstanding by others. And when blind rage or selfish cruelty defaces the body of a brother-man, to the door thereof comes back in the future deformity or terrible disease. Most dreadful of all is the reaction caused by cruelty of a more refined type, the deliberate torture of another's mind and heart. This shall come back to the perpetrator as a broken mind and heart. Again, opportunities denied, what are they but the other side of opportunities let slip at other times? So shall frustration teach us, in the end, how to turn sloth to power of effort and of will.

THE PURPOSE OF LIFE

All things shall come to us in the long future; the ideals we long after, the reparations we would make. Meanwhile let us be glad to suffer, for the guerdon of wisdom and compassion that crowns pain bravely borne. For if we would know the true inwardness of life, it is just that: strength to bear another's burden, understanding to compassionate and sustain.

SOME NOTES ON THEOSOPHICAL EDUCATION

BY GEORGE S. ARUNDALE

CHAPTER I

INTENSIFICATION OF THE HEAVEN SPIRIT

IN a very rapid series of pictures I have recently visioned a system of education that, within very obvious limitations, is an approximation to what might, at our stage of evolution, be called *real* education.

I have brooded over the question as to where such a system might come into existence. The Besant Theosophical School must do its own very important work of trying to improve out of all knowledge the existing system of education, but must still keep its activities within the understanding of the better type of parent. On the other hand Kalākṣetra, the International Arts Centre, might very well, under the guidance of Rukmini Devi, help to experiment in an educational scheme which should be truly scientific in the inner Theosophical sense of the word.

Such a scheme, one is convinced, would attract the attention of that highest type of parent who is eager to give his or her children the very

best possible education apart altogether from the question of the passing of examinations and of entering a paying career. Such a scheme should certainly attract the notice of this type of parent, however rare he or she may be, and so would probably attract half a dozen or a dozen children sufficiently sensitive to be influenced by the deeper refinements of the scheme, and would also in the long run profoundly affect the existing educational system.

We should thus have the existing educational system, our Theosophical schools and colleges as intermediate stages, and an educational institution or two working the *real* scheme, possibly under the direction of Kalākṣetra.

For anyone occupied in building up a scheme of *real* education, its background and permeating influence must be the Heaven spirit. The English poet has told us that "Heaven lies about us in our infancy." This *real* scheme must to the very uttermost take advantage of this great truth.

In the ordinary systems of education the Heaven that lies about

us in our infancy grows more and more out of perspective as the months and the years pass, whether that infancy be passed in the home or in one of the various types of nursery schools.

It will be the immediate task of a *real* scheme of education wisely to bring that Heaven spirit more and more into perspective, so that it forms down here a beautiful part of the picture of every child, and so that the child can draw on it for his happiness and for his encouragement.

IN THE HEAVEN WORLD

The Heaven World may be viewed from various points of view, but it is pre-eminently, especially towards its later stages, the eternal background for all time-incarnations. An individual who is about to be reborn obtains, in the pre-birth period of his Heaven World experiences, a revelation of the ultimate essentials of his individuality from the very beginning of his upward path to the very end. He becomes steeped both in the glories of evolution and in their gradual unfoldment life after life. It is this revelation which arouses in him so intense a desire to return to the outermost frontiers of the evolutionary kingdoms, so as to extract from these that essence of glory so vivid in fact, but so terribly obscured by our ignorance. In the Heaven World he knows. In the

outer world he has to try to remember and to experience.

In this Heaven World he knows who he is. He knows how wonderful are his various functioning bodies, and he even has a dim idea as to the splendours of the bodies in which he is not yet able to function. He knows whence he has come. He knows what he has to do next—in the incarnation he is about to assume. He has a perception of a number of goals in front of him. He sees with heavenly clarity the road on which these goals are such desirable landmarks.

DESCENT ON EARTH

He who is to be the leader, the genius, the saint, he who has gone far upon life's pathway, becomes imbued with an almost divine strength. When he entered the Heaven World, he was tired. Now is he a giant refreshed, eager even to descend into what he knows is comparative darkness, in order to make it Light.

As a giant he descends into the outer world, holding, as it were, the sword of his will in his hand.

But then to many such giants comes what is a shock of great disillusionment. The Spirit is willing, has been willing for long, but has forgotten about the flesh. The Spirit is willing but the flesh seems so very, very weak.

It is indeed very true that the flesh *is* weak, that is to say, it

cannot all at once respond to the imperative demands of the Spirit.

And even the vast majority of those who leave their various Heaven Worlds certainly not as giants, even in those whose Spirit has not yet learned to become so very willing, there has been a refreshment, a renewal of Spirit. Even where for the majority there is not so great a chasm between the willing Spirit and the weak flesh, even then there is a tragedy for the multitude of Spirits awaiting incarnation in the world as we have it. Where are they to find flesh which is comparatively responsive, even if weak? Where are they to find a *real* system of education?

I am convinced that a number of such fine Spirits would be guided into good parentage, and that the good parentage would be duly influenced to be attracted by a *real* system of education, if the magnet of such a *real* scheme were to be constructed.

RHYTHMIC GRACE

We have then to try to reproduce in such a scheme the spirit of what may be called the last stage of the Heaven World. Immediately certain features of this Heaven World force themselves upon our attention. The supreme characteristic is what one can only call "rhythmic grace." The individual living in this stage of the Heaven World is suffused with wonderfully rhythmic vibra-

tions and with a grace which is the purest reflection available of that Divinity of which a Heaven World is a shadow. The imperative quality of a *real* scheme of education is its ceaseless insistence on rhythm of bodily being, on poise, and on grace of bodily movement. In using the word "bodily," one thinks, of course, of bodies other than the physical, as well as of the physical body.

The first purpose in this *real* scheme of education must be to help the child to live rhythmically and gracefully in the veriest detail of his living. In the home, when the rhythm is the rhythm of sleeping and eating and stretching forth, care has to be taken that the rhythm beats regularly and in consonance with the needs of what, for want of a better word, must be called radiant health. Everything depends upon the mother. Does she know what graceful living means? Has she a sense of poise? As she has these, so is the unfoldment of the child made easier, made more natural.

But it is very hard on a fine Spirit, with all the memories in him of the rhythms and graces of the Heaven World, and with a growing fear upon him that he is losing these as he enters into his new vehicle, to have to try to hold these against the circumstances of his birth. Many a time the bodies of little tiny children die, simply because

the fine Spirits that should occupy them feel it useless to struggle. They have hoped for the best. Something very much less than the best has come to them. Disappointment is deep. They withdraw.

In any little educational community in which a *real* scheme of education is sought to be worked, everything must subordinate itself to rhythm and grace and poise. It will be for those who develop this scheme to determine how these three heavenly characteristics shall be expressed in terms of daily living, whatever the nature of the living may be.

NATURAL MUSIC

But in addition to this great trinity of the Heaven World, there are its natural permutations and combinations. One is no less supremely struck by the musical content of the Heaven World of every individual, nobler or less noble according to the growth of the individual.

Music is obviously of vital importance in a *real* scheme of education. It is important from the very beginning. The little child must first hear beautiful music. Next he must move to it, appreciate it. And next he must discover his own music in himself, and create, create, create. And when I speak of music, I naturally include singing.

I do not know quite how to describe the kind of music that is re-

quired. However much it may consist in the hearing of beautiful music already composed, it must also consist in what I must call "natural music," a music which is a natural accompaniment to the incidents of daily living. In the Dalcroze method of Eurhythmics, there is that element which comes very near to what I am trying to explain. I have heard M. Dalcroze improvise for what happens to be the prevailing rhythm of the moment, and it is very wonderful how such improvisation, performed in this case by a great master, fulfils the circumstance for which it has been created. All this has to be very carefully thought out. It needs someone with the very soul of music in him or her to evolve from daily living its translation in terms of music.

Then, of course, there is dancing, no less an essential ingredient of a *real* scheme of education.

Rukmini Devi should know through her awakened intuition what is the nature of music in all its aspects, and of dancing, in such a *real* scheme of education.

SIMPLICITY TO SUBLIMITY

There is a great unfoldment which, as it were, discloses itself as we penetrate it from Simplicity to Sublimity. Sublimity is the apotheosis of Simplicity, is the supreme Simplicity, and in the simplest Simplicity abide the

very highest mountains of Sublimity. We must never think of Simplicity as just a beginning, just a means to an end, that we must evolve from Simplicity into Sublimity. We must perceive in that Simplicity in which we educate the youngest a beautiful Sublimity which even the noblest Sublimities in all their complexities can never transcend. The pendulum of this scheme indeed is to be seen as swinging between, and as combining, Simplicity and Sublimity.

We must lay the foundation of deeply cherished Simplicity from the very earliest years. And we must begin, of course, with the physical body. While I have been going beyond the purely physical-body limitations, it must never be forgotten that the physical body responds most sensitively to the events happening in the lives of the other bodies.

The parent and the teacher are concerned, as it were, with opening the windows of the various bodies, so that the soul, the Ego, may look through them upon the outer world largely that it may see what it needs in order to intensify that Heaven spirit which is its objective.

So far as the physical body is concerned, its windows are its five senses, and each sense—the eye, the hand, the nose, the ear, the tongue—must be educated in that

discrimination which will enable each to delight rightly. In any *real* scheme of education the unfoldment of each sense is of vital and prime importance.

As incarnation after incarnation passes, the Heaven spirit must be intensified both on the physical plane and in the very Heaven World itself, until the time comes when the one pervades the other, until Heaven dwells upon earth and earth becomes a Heaven.

CHAPTER II

THE TEMPLE OF CHARACTER

I have been very much impressed by an address to the well-known Bedales School, near Petersfield, Hampshire, by Lord Horder, the King's physician.

To start with, he is reported to have stressed the fact that self-discipline is the essential foundation of effective living, and he declared that if he were looking for a school in which to place his "ewe lamb" he would look for a place in which the "ewe lamb" might acquire good manners, cleanliness and punctuality. I am thankful to read that he said he would not "bother about academic training—nobody bothered about mine. But I should bother about health, about food, and more and more about rest both of the body and of the mind." And he might well have

added "and of the feelings and emotions."

I should bother about the possibilities of manual work, about some chance of contact with the good earth, and I should . . . make an inquiry as to the possibility of the pursuit of what used to be called the gentler arts.

And then Lord Horder goes on to say :

I would assess progress in terms of human happiness and contentment rather than by the number of pupils who got their school certificate at the minimum age, or the importance of the positions filled and the size of the salaries earned by past students.

How true this all is. And how remote from the poor standards by which we judge education in these crude days.

I wonder how soon it will be possible for us to wrench ourselves away from all the so-called literacy which dogs our footsteps today from the cradle of the primary school to the grave of the university.

THE URGENT NEED

The more I have to do with real work and the more I come face to face with the re-building of the world in all its innumerable aspects, the more I seem to see with ever-increasing clarity the urgent need for an equipment of the average citizen far other than that which he at present receives.

This urgent need expresses itself to me in two aspects :

1. The development of character ;
2. The capacity to do.

There are, of course, citizens who are below the average, different from the average, and above, perhaps far above, the average. I am not thinking of these. They need educational facilities adapted to their individual needs. I am thinking of the mass of citizens, whether they be villagers or town or city dwellers, though it is obvious that the "doing" of the villager is a different "doing" from the "doing" of the dweller in towns and cities. But in the case of either, the character to be developed is surely the same.

I do not hesitate at all to say that with all his so-called learning, the product of the schools and universities of today is in no way superior to the citizen who has had no such advantages (?). Indeed, am I exaggerating if I say that on the whole there is more character to be met with in the average villager than in the average individual who is plastered over with examination certificates ?

THE PILLARS OF THE TEMPLE

As for character, there is the great literature of every faith in which to find set forth those qualities which endow childhood, youth, womanhood and manhood, with their respective nobilities. Many

great writers have set forth their conceptions of the essence of character, as, for example, Sir James Barrie, who singles out the virtue of courage, or John Ruskin, who in glorious English describes to us his seven lamps of architecture—which shed their light upon individuals no less than upon buildings. I myself have selected Reverence, Friendship, and Compassion—all of them consummated in Understanding—as the three great pillars of the Temple of Character. The Scout Law, again, embodies a number of most valuable ingredients of character.

There is no dearth of material from which to evolve a Charter of Human Character. But with such material available the great problem of education—a problem which so far it has not begun to solve—is as to how to encourage its constituent qualities to grow, to develop from seed to bud and from bud to flower. Education has not yet discovered that in every human being the seeds of greatness of character have been sown, and are only awaiting fructification. The problem of education is not to implant character, but to unfold it. Character is the birth-right of all. But too often it is exchanged for a mess of literacy, be it that of what are called the three R's, or of the very highest degrees which call the attention of the world to goods we ought to be

able to deliver but cannot. For the most part, degree-holders are not the better for their alphabetical appendages, and it may well be doubted if even they are more instructed. Certainly they are not more educated.

THE FOUNDATIONS OF JOYOUSNESS

I am clear in my own mind that we must lay foundations of joyousness, whatever may be the pillars we select for our Temple of Character. Unless education be joyous, it cannot be education. Joyousness is the acid test of right education. But such foundations can only be laid by joyous teachers, and I often wonder if it be at all possible to reform our educational system until we know how to educate joyousness in our teachers. And it is not a little pitiable that most of our training institutions are far more intent upon form than upon life. If we had a little more knowledge, as have poets and artists, as to the real whence of the children with whom education is concerned, trailing clouds of glory as they do, we should realize how vital it is to do all in our power to continue such glories to the best of our ability, and this means to make the lives of the children as usefully happy and joyous as we possibly can.

How are we to establish the rhythm of joyousness? Only I,

think, through music especially, and through the other arts, and thence into the creative crafts. Only rhythm can truly educate—rhythm in its various forms and cadencies. Therefore, our teachers must above all else be artists of one type, one rhythm, or of another. And we need not be alarmed by the thought that it is very difficult to find men and women who are artists. If there be any difficulty at all it is because we do not encourage the artist-spirit in education, and so it lies asleep in most of us, in all of us, perhaps, save where it is imperatively awakened from within.

CHAPTER III

MAGICIAN-TEACHERS

I am sure that if our training institutions were manned, as to their staffs, largely by artists in whom dwells strongly the spirit of the teacher, we should soon find their students finely responsive. And I am not thinking of their learning music, but of their being musical. I am not thinking of their being able to draw, or to paint, but of their being artistic. I am not thinking of any power in them specifically to create for themselves, although they must have in them definite creative capacity. I am thinking of their power to evoke creativeness in their pupils. Often there are very great artists who are

very poor teachers. But there may be artists who are very good teachers.

THE SPIRIT OF THE ARTIST

And it must be remembered that the spirit of the artist is by no means necessarily confined to what we call the arts. The spirit of the artist dwells in all who create, no matter what may be the field of their creation. An individual may be an artist in cooking, or in teaching, or in some social science, philosophy or religion, or in organizing, or in business, or in speaking or writing, or in the vocation of soldier or sailor or airman, or in inventing, or in diplomacy, or in any other externalization of himself, of his being.

Therefore are wanted as teachers those who have what is called a flair for vital activity, for giving life to whatever they may be doing. First and foremost a teacher must be alive. Next he must be alive in some special field. And the work of a training institution is first to admit only pupils who are very obviously alive, and second to discover the fields in which respectively they are alive, to help them to make the discovery if they have not already made it, and then to help each to be alive in his field as gracefully, as aspirationally, as scientifically, and as purposefully as he can. We may want some of our teachers to be

artists in what are called the subjects of the curriculum—in mathematics, in history, in geography, in the mother-tongue, in a classical language, in a science, in physical exercises, and so on. But we must insist that they be artists, or more than half their teachership-value is lost.

Children are essentially artists. Let this be realized fully. They are essentially creators. All the noise they may make, all the exuberance of spirits, all the mischief as we call it, all these are the spirit of the artist, the spirit of the creator, seeking ways and means of self-expression. And it is the utter condemnation of the present system of education throughout the world that no help is given to the child or youth to take hold of his powers and use them to his own delectation and to the profit of his surroundings. The corrective of unruliness, save in the most exceptional cases, lies in helping the child to dig channels through which his life may pour into forms upon which he will gaze with rapture, because, even though he may be unaware of the fact, they are reminding him of his divinity.

THE STIRRING OF THE CREATIVE SPIRIT

A child who goes to school must enter a world of artistry, of creativeness. At once as he joins this larger world he must be permeated

by the creative spirit as it manifests in sounds, in colours, in forms. One or another of these will stir in him his own creative spirit. He will want to do. And through this wanting to do, he will begin to become. So is it that the development of character and the capacity to do are really interchangeable in their essential natures. Doing is learning. Doing is becoming. Doing is character-building.

The training institutions must educate in their pupils a positive responsiveness to sounds, to colours, to forms. They must be educated in sounds, colours and forms, whatever else may form part of their training. These three form the structure of every type of life. Whatever else it may be, it is a sound, it is a colour, it is a form. The young child must, therefore, spend his school-time in hearing, in seeing, in touching, in smelling and in tasting that which is beautiful and soul-stirring. Even a taste can be soul-stirring, believe it or not.

As Wordsworth has told us, "Heaven lies about us in our infancy." But that is all he could say. He could not add that the Heaven that lies about us is there to be grasped by us with the aid of education, for in his day there was no education, and there is little enough even now. It is this Heaven that must, at least during childhood and youth, become a

living reality by the magic of education and of its magician-teachers. Wordsworth tells us that by this splendid vision of Heaven youth is attended. But the vision is made to be so dim through visionless education that it is not long before he

perceives it die away,
And fade into the light of common day.

It may well be inevitable that the vision must needs grow dim as manhood or womanhood with its duties and responsibilities and disappointments begins to obscure the rightful optimism of youth. But let the obscuration be put off as long as possible, even though it be part of the educational process to strengthen the young to meet the difficulties of manhood and womanhood as these weigh with increasing heaviness upon the shoulders of the human pilgrim, and I would make bold to say that many more of these burdens may be borne lightly than sometimes we think. It is less the actual burden itself that matters and far more our attitude towards it.

FLOWERS FOR HAPPINESS

Francis Thompson—these poets are the real knowers of the soul of education—asks the question: "Know you what it is to be a child?" And then answers it:

It is to have a spirit yet streaming
from the waters of baptism: It is to

believe in love, to believe in loveliness, to believe in belief; it is to be so little that the elves can reach to whisper in your ear; it is to turn pumpkins into coaches, and mice into horses, lowness into loftiness and nothing into everything, for each child has its fairy god-mother in its own soul; it is to live in a nutshell and to count yourself the king of infinite space.

All this is of the spirit of childhood and of youth, and might well be also the spirit of maturity and old physical age, with the added splendour of the refining of the years.

In our education we must take count of all this. We must attend to it. We must provide for it. We must encourage it to blossom forth to its appointed flowering. We must remember that the child, as the poets once more tell us, comes into our midst, "not in entire forgetfulness" of the glories whence he has come.

Education must be for remembrance. We do not educate from virgin soil. We educate from a garden which has its seeds here, its buds there, its flowers here, its weeds there. There is nothing for us to plant anew. There is everything for us to tend and cherish. The perfect garden is in embryo, or at a stage of its unfoldment. And as for the weeds, we must help the child to see to it that there is less and less room for them, so that they become starved away.

The Great Gardener has sown a garden in each one of His children in every kingdom of nature. And He allows weeds to spring up that each may learn the better to remember his flowers.

Weeds for remembrance. Flowers for happiness.

CHAPTER IV

THE CALL TO CREATION

To create means to achieve the next step in the unfoldment of the individual life, by no means to do something that has never been done before. To create, so far as regards this *real* scheme of education, is to lay the next brick that needs to be laid and to lay it exactly where it has to be laid. To look with the eyes, to stretch forth an arm, to point with a finger, to move a foot, to give forth a cry, to roll the body, to crawl hither and thither—all these may well be creative acts of the highest order, because they are the next step on the way.

A real scheme of education is for unfoldment, for simple and natural unfoldment, for direct unfoldment, and the veriest detail of unfoldment is of active concern to such a scheme. The scheme must with the least possible obtrusiveness aid in the unfoldment, not by outer direction but by doing all in its power to awaken the Ego within to direct its own unfoldment.

SOUND-COLOUR-FORM

The business of the scheme is to provide the greatest common measure of educative environment for the groups of children which are its care and concern, and so to fashion this environment that each individual child may be able to draw the wherewithal for his special requirements as a unique individual.

The scheme must therefore take up as its first work the construction of this environment upon the foundations of Sound, of Light, of Form. It must establish, at least as a working hypothesis, certain basic sounds, certain basic colours, certain basic forms. These will, of course, differ according to differences of race, nationality and temperament. But they will, if intuitively chosen, be channels between the heaven of the Ego and the earth of its vehicles.

These basic sounds, colours and forms should themselves form the simplicities out of which complexities may be established. And the senses of the physical body should be developed through these colours, forms and sounds: The eyes should be educated through colour and form. The hands should be educated through forms and textures. The nose should be educated through fragrances. The ears should be educated through sound. And the tongue should be educated through tastes. And in all cases

we must begin with simplicity, gradually evolving from it such heights of sublimity as the individual may be able to reach.

We shall have the Sound Room, the Form Room, the Colour Room, the Fragrance Room, the Taste Room. And we shall endeavour not only to ascertain individual preferences, but also seek to relate the contents of these various rooms with the outer world in nature and in all other appropriate ways.

In all cases, too, there will be Receptivity and Activity. There will be Appreciation and Creation. There will be Being-Becoming and Doing.

CREATOR, SUSTAINER, REGENERATOR

To the child's use we must offer access to such ingredients and implements as are conducive to creativeness. He must be able to make sounds. He must be able to make colours. He must be able to make forms. He must be able to make fragrances. He must be able to make tastes. It is to the God in him that we are ever calling, and God is Creator, Sustainer, Regenerator.

And all these things he must be able to do collectively and individually, and he must be able to do them without causing the cessation of the creative spirit in another. He must learn the lesson of not destroying another's creative activity in order to further his own.

In order to learn to do this, he must discover—the only true learning is discovery, self-discovery and the discovery of others—that everywhere there are individualities busy, as he may be busy, creating sounds, creating forms, creating colours, creating fragrances, creating tastefulnesses.

Thus will he begin to hear music everywhere, see rainbows everywhere, perceive forms of beauty everywhere, and see also that there are tastes and fragrances for his selection, themselves at work helping their subjects to live and move and increase their being.

THE OCTAVE OF TRANSITION

In the earlier years we begin with him on the highest note of the scale of Creating, Sustaining, Regenerating; and he remains for some time almost, but never quite, exclusively the centre of his circle. But as he grows, we help him to pass from higher to less high note, from less high note to lower note, and so into the universal from the individuality, the universal being gained without the individuality being lost.

Such is the expansion of his consciousness. And it has to be achieved in terms of the physical body, of the body of the feelings and emotions, and of the mind—to begin with. But in the case of the more evolved child flashes from the inner heights will have to be taken into consideration.

We must settle down to the development of the various senses appropriate to the various bodies. The five of the physical body are clear, but we should be on the look-out for two more—are they the gland sense and the chakra sense? I feel sure these two are working, and need to be taken into careful account.

We see at once the need for the most careful medical attention to every child at the very beginning of his entry into a real scheme of education. All that can be tested must be tested and in as much detail as possible.

The astrological chart is of great importance, and the medical chart must go with it in equal detail. And a temperament chart will also have to be maintained. The Seven Rays with their respective inter-dependences will serve as a general scale of differentiation.

CHAPTER V

SELF-EXPRESSION THROUGH RHYTHM

Taking the physical body first, the object of the real scheme of education is to set up both from within and from without an appropriate rhythm—general in the beginning and specialized as the child's nature begins to unfold to the eyes of the teacher.

First must be set up the rhythm from without, unless the child is

unusual and demonstrably seeks to release a rhythm of his own.

Through music, through dancing, through singing, through movements of all kinds, the physical body will be helped to become lissom, balanced, throbbing to gradually increasing purpose and design.

THE AWAKENING OF THE SENSES

And as the time passes the awakening of the various senses to the possibilities of communication with the outer world—receiving and transmitting messages of all kinds—will take place, as far as possible, to the accompaniment of rhythms in changing terms of colours, forms and sounds. It is clear that the alphabet is to be learned in this way, with sounds for each letter, and perhaps shades of colour and varieties of forms no less.

The child sings the alphabet as he learns and recites. And words that are very much key-words to him may no less be associated with colours, forms and sounds.

The movements of the body should not only be for the necessary movements of the body as such, for walking, running, and so forth, but they should also be to the end of real dancing, especially if the child be a Hindu child and thus has access to the great Hindu religious dances. Dancing, singing, music of all kinds, drawing, painting, are to be learned, or rather

educated, less for themselves as such, although they themselves have their own high ends, but more for the general unfoldment to which they so potently contribute. They are, as are also all other ingredients of any real scheme of education, to the end of the ennoblement of character and to the erection of the great virtues of living.

LESSONS OF THE SILENCE

One of the most beautiful of lessons in a real scheme of education is the lesson which takes place in complete Silence—the teacher singing, swaying, making various movements, and the children either copying her silently, or answering her silently, according to the nature of the lesson, or should I not rather say subject.

You will notice that I refer to the teacher in these cases as a woman—probably because for many of the subtleties and refinements of this system of education only a woman will suffice.

THE LANGUAGE OF THE ARTS

I expect that for certain of the real education exercises it will be necessary to use, for Indian children, a modified form of western music. Indeed, since any real scheme of education must be international as well as national, the children must learn to be international in some of their appreciations—as for example in music, in singing, in painting, etc.

The language of the arts, international as these truly are, must be learned by all children who are being educated in a real system of education, so that through the arts may be powerfully developed a spirit of international understanding.

BECOME FLOWERS

Teachers who work in any real scheme have to learn the art, very difficult for some, of educating art and not teaching their art. They have to learn to give to each of their pupils himself, or rather to educate from each of their pupils himself, and not to give him themselves. It is, of course, true that a teacher by giving of his own very best self can stir the best in his pupils to self-expression.

This has its own great value. But it is rather the keystone to the arch. It must be preceded by the identification of the teacher with his pupils, so that he enters into their very being and arouses it to self-expression. He must tend to the seeds in them, and only as these begin to become buds may he say to them: See how I am trying to flower. Become flowers yourselves expressive of your own natures.

THE STAGES OF DISCOVERY

He must always remember that he has to interest the God in the child in his own individuality and

ts vehicles and in their own unfoldment, not to interest the God in the child in his—the teacher's—individuality, save insofar as thereby he can arouse the child's individuality.

Awareness—Attention—Interest—Appreciation—Emulation—Originality: these are among the stages whereby a child discovers himself.

In the case of the child whose nature is already straining at the leash for self-expression, as in cases of established genius, the last of the stages may appear without the intervention or interposition of any of the others.

(This article is also being published as a booklet.)

FOUR VARIATIONS IN SONNET FORM ON THE THEME OF OCCULTISM

I

“ . . . in this state of receptivity (Clairaudience) it is possible to hear even the note of jewels. . . ”

Hath not a diamond a lovely sound !
The inconceivable, strange song of it
Sustains my spirit's vigil as I sit
Withdrawn in silence from the world around.
It is the voice of all beneath the ground,
Telling of earth's deep regions, never lit
By quickening ray, which still the dark outwit
To bear a gem wherewith great kings are crowned.
Out of drab dust He strikes full radiance !
What flashing fire, what leaping light may spring
From veriest clod ! When bitter circumstance
Oppresses thee, go hear the diamond sing :
“ A birthplace in the foetid clay was mine.
Mark me ; how pure I am, how bright I shine ! ”

II

“ . . . we are prisoners of our flesh . . . ”

I stretch my hand to touch the beckoning star ;
I strain my eyes to see beyond the scene ;
I strive to hear if men say what they mean ;
But my poor senses reach not out so far.
What should be perfect, apprehensions mar.
What should be clear, benumbed perceptions screen.
And evermore implacably between
Me and all else there rises bar on bar.

I am walled in by flesh, it is my prison.
 Yet there come moments when I plainly feel
 Earth is not all. Let but a lark be risen,
 And I'll have knowledge of the skies a-reel.
 Who made this gaol, He surely will supply
 The key to it : else, fettered here, I die.

III

" . . . I was caught up in a wave of sound, all Nature calling, the voice
 of God. . . "

It seemed, at first, the echo of a song
 By vagrant breezes borne upon the air ;
 I knew not who was singing it, nor where,
 For all about me pressed a busy throng.
 But it swept o'er me as I walked along,
 Till suddenly I stood transfixed there,
 My clouded consciousness at last aware
 Of a great Voice that grew more sure, more strong.
 It was all Nature calling out to me—
 Things moving, things inanimate, things dead ;
 A mighty wave of sound, a symphony,
 That ebbed and flowed with splendour round my head.
 O riches indescribable, to fill
 Life's shattered emptiness ! Peace, and be still.

IV

" . . . we cannot evade our Karma. . . "

The wise man holds the universal creed
 That every action has some consequence.
 He sees the workings of a plan immense
 Therein, and shapes it gladly to his need.
 Yea ! though in grief today his heart must bleed,
 And aching agony consume each sense,
 Tomorrow surely will bring recompense,
 As shall outstrip his highest hope indeed !
 We question not the truth of what we see
 In all around us : rain withheld or given
 Slays, or assures, the blossom on the tree—
 And is Man less than this in sight of Heaven ?
 The Law of Karma goes on forever :
 Delay or hasten it . . . escape it never !

MARY CORRINGHAM

BACONIAN STUDIES

IV. THE POET AND GOD'S WORD¹

BY JAMES ARTHUR

I. THE ENGLISH BIBLE

HAS Bacon had anything to do with the English Bible? Some Baconians will answer the question in the affirmative, and to these I myself belong. But the point should be well understood. The problem is essentially different from that of Bacon's authorship of Shakespeare's or Spenser's works. There is in the case of the Bible no question of his being the original author, of course; nor of his being either the sole or even one of the original translators; nor of his being one of the known revisers or reviewers of the work of the translators. If in fact he had a hand in the Authorized Version of 1611, it is only as the unknown *final reviser* of the translation made and already revised by others, as well as the *supervisor* of the printing of at least one page of the first black-letter edition. The former point would be carried together with the latter, if this could be proved. That, then, is what we are going to do.

We shall base our observations on the facsimile edition in a slightly reduced size of the 1611 Bible, printed at the Oxford University Press on the occasion of the tercentenary of its first publication. The new edition is furnished with a useful bibliographical introduction by A. W. Pollard, and with more than sixty illustrative historical documents. Because of the photographic reproduction of the old volume, page for page, we are sure of having the text before us, just as Bacon saw it through the press, without the obliteration by any later hand of any hidden or secret mark of his workmanship.

Before the Authorized Version came into existence, there had been several complete and incomplete English translations of the Bible in circulation. Among these are *Tyndale's New Testament* of 1535, the first volume of scripture printed in England; *Coverdale's Bible* of the same year, the first of all printed English Bibles, translated from the German and Latin; *Matthew's Bible* of 1539, a compilation of Tyndale's and Coverdale's rendering; the *Great Bible* of the

¹ For the previous studies see: I. A Royal Romance, THE THEOSOPHIST, August 1939; II. Lovers in the Forest, September; III. Boars and Kindred, October and November.

same year, a revision based on Matthew's Bible, the first "authorized version"; the *Genevan Bible* of 1560, in the Old Testament an independent revision of the Great Bible, the New Testament consisting of a revision of Tyndale's latest text; the *Bishop's Bible* of 1568, also a revision of the Great Bible. Forty-three years later this was followed by *the* "Authorized Version," itself professedly but a revision of the last of the old Bibles.

Among all the previous translators and revisers, the debt of the 1611 Bible is greatest to William Tyndale. In this respect it has been said that his "work fixed once for all the style and tone of the English Bible, and supplied not merely the basis of all subsequent Protestant renderings of the books (with unimportant exceptions) on which he laboured, but their very substance and body, so that those subsequent versions must be looked upon as revisions of his, not as independent translations" (Pollard). Another authority asserts that "the history of our English Bible begins with the work of William Tyndale, to whom it has been allowed, more than to any other man, to give its characteristic shape to the English Bible. Tyndale's translation may be described as a truly noble work. Surely no higher praise can be accorded to it than that it should have been taken as a basis by the translators of the

Authorized Version, and thus have lived on through the centuries up to the present day" (Westcott).

Second in importance is Miles Coverdale. Compared with William Tyndale, he was "a man of far less scholarship, but of an equally happy style" (Pollard). He had "a certain delicacy and happy ease in his rendering of the Biblical text, to which we owe not a few of the beautiful expressions of our present Bible" (Westcott).

These few historical and critical observations are absolutely necessary to understand the scope of our indebtedness to Bacon, if he indeed had anything to do with the 1611 Bible. His case was much like Miles Coverdale's; he could not compete in mere philological and theological erudition with William Tyndale or many of the forty-seven translators appointed by King James the First; but in "delicacy and happy ease" of handling the English language, nay, in poetic diction, mastery of style, stately rhythm of movement, as well as in depth of thought, intensity of feeling, and enthusiastic religious inspiration, there was not a single one of them, Tyndale and Coverdale not excluded, who was not left standing in the valley, while he was climbing the solitary peaks of the highest Wisdom and Art. It cannot be denied that the 1611 Bible, leaving its scholarship aside, is such a unique work of the highest

art, only equalled, or probably even surpassed, in this respect, by Shakespeare's inimitable Plays. It is this fact which makes me inclined to accept the hypothesis that Bacon was its final reviser.

In order to understand how far his part in this revision went we must now consider the principal facts regarding the origins of the "Authorized Version." The forty-seven translators were divided into six "companies," grouped around the principal centres of ecclesiastical authority and secular learning, two being of Westminster, two of Cambridge, and two of Oxford, and each containing from seven to ten members. To each of the companies a certain number of the books of the Bible were apportioned, and further divided among the individual scholars for translation. The whole undertaking occupied seven years from start to finish, of which about half was expended upon preliminary discussions and private research, and the latter half was taken up by the actual work of translation and preparation for the press. The whole work of translation being finished, three copies of the whole Bible were sent from Cambridge, Oxford and Westminster to London. "A new choice was made of six [*read* twelve] in all, two out of each company, to review the whole work, and extract one out of all three to be committed to the

press. For the dispatch of which business they went daily to Stationer's Hall, and in three quarters of a year finished their task" (Walker). From another source we learn that Bilson, Bishop of Winchester, and Miles Smith, afterwards Bishop of Gloucester, "after all things had been maturely weighed and examined, put the finishing touch to this version."

In King James's outline or programme of the work, he had cleverly sketched out the proceedings in such a way that the translation should in the first place be made by "the best learned in both Universities, after them to be reviewed by the Bishops and the chief learned of the Church, from them to be presented to the Privy Council, and lastly to be ratified by his royal authority." Now the most curious part of the whole story is that, up to and including the so-called final revision by the Bishops of Winchester and Gloucester, the general course of events is perfectly clear, and has been historically established; but as soon as the work has left the hands of the Church dignitaries, all becomes a mystery.

Neither of the Privy Council's part in the matter, nor of the King's final approbation, has there been found any historical trace, except perhaps for the latter the words "Appointed to be read in Churches" on the title-page, and

the phrase "Authorized Version" by which the Bible is generally known. And yet, it is inconceivable that the last part of the King's programme should have been entirely disregarded. There seems no other explanation left than that, once out of the hands of the Bishops, they lost all control over the work. The records cited up to now are all from ecclesiastical sources. At this point they cease to flow, till the Bible appears as a finished product from the press of one "Robert Barker, Printer to the King's Most Excellent Majesty" as he is called on the title-page.

It is during the final process, then, that Bacon may very well have come upon the stage, and played his part, not to the great public, but to the King's private audience. He was at the time quickly rising in the royal favour. Whatever others may say or think of King James's intellectual endowments, he prided *himself* on being somewhat of a theologian and an author, and he undoubtedly recognized in Bacon a man of literary genius. If we have to admit that King James's propensities would not allow him to leave the Bible, as presented to him by the Bishops, severely alone, but would force him to let his critical eye run over the whole version, the next step is to admit that, outside the pale of ecclesiastical circles, there stood no man nearer to

his court-circle and better equipped to advise him and do the "final revision" for him than his Solicitor-General of four years' standing, who had acquired national fame as a Master of English, and world fame as a philosopher by his *Essays* (first edition, 1597), the *Advancement of Learning* (1605), and the *Wisdom of the Ancients* (Latin, 1609).

This really "final revision" must have been pretty thorough, but entirely restricted to emendations of a purely literary character. Bacon's reverence for the "Word of God" was as deep and sincere as that of any of the official translators. He would not have touched the scholarly rendering except insofar as a happier word or phrase, or a purer synonym suggested itself, as a change in style, a stronger or a statelier rhythm would improve the literary quality to his sensitive ear. Still, the revision, even of this limited scope, must have been pretty thorough. The high perfection the "Authorized Version" has attained as a work of literary art, and the unity it exhibits as such throughout the whole bulky volume, can never be satisfactorily explained without the hypothesis of a "final revision" by one single Master-mind.

* * *

The way in which the translation had been made, by six companies and forty-seven individual

translators, of whom the great majority must have possessed only mediocre literary and poetical talents, is all against the art and unity shown by the printed Bible and proven through the coming centuries. Even the labour of the twelve reviewers and the two so-called final revisers, limited as they were by profession and inclination to philological and theological considerations, could not elevate the text from mediocrity to a work of genius. How the labour of translation and revision went on, John Selden, a near contemporary, has described in his *Table Talk*. "The translators in King James's time took an excellent way." Indeed, for the practical, limited purpose they had in mind, namely, to obtain a text as faithfully literal to the original as possible, a better course could not have been chosen. "That part of the Bible was given to him who was most excellent in such a tongue (as the Apocrypha to Andrew Downs) and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, etc. If they found any fault they spoke; if not he read on."

But the art and unity of the 1611 Bible has to be explained somehow. We may not in these days leave it unexplained as an insoluble mystery or as a provi-

dential miracle, or again leave the question open as does the following historian. "Whether the wonderful felicity of phrasing should be attributed to the dexterity with which, after meanings had been settled, and the important words in each passage chosen, either the board of twelve or the two final revisers put their touches to the work, or whether, as seems more likely, the rhythm, first called into being by Tyndale and Coverdale, re-asserted itself, after every change, only gathering strength and melody [of itself, or by miracle?] from the increasing richness of the language, none can tell. All that is certain is that the rhythm and the strength and the melody are there" (Pollard).

A nation's language does not grow of itself; only her men of genius make it grow. A book cannot gain in rhythm, strength and melody of itself, a literary genius must bring that about. Bacon-Shakespeare was such a genius, the true creator of modern English. He was the only one of his time, great enough in every sense, to have produced what we have before us in the Authorized Version. Tyndale's and Coverdale's English may have been all that could be desired or expected of their time, but admittedly it cuts a poor figure when laid alongside the Authorized Version. And even if we allowed it to have had an all-powerful influence over the

new version so as to give it that high quality of art, which it possesses, the unity of the whole work as such has not yet been accounted for.

We have the example of the *Bishop's Bible*. The method of its production was virtually the same as that of the 1611 Bible. The initiative for it was taken by Archbishop Parker, who wished to improve on the authorized *Great Bible*, and in this way to challenge the ever-growing popularity of the Calvinistic *Genevan Bible*. The method followed was "by sorting out the whole Bible into parcels and distributing these parcels to able bishops and other learned men, to peruse and collate each the book or books allotted to them." And just as the later translators of the Authorized Version declared their intentional dependence on previous versions in the words, "truly we never thought from the beginning, that we should need to make a new translation, nor yet to make of a bad one a good one; but to make a good one [*i.e.*, the *Bishop's Bible*] better, or out of many good ones, one principal good one, not justly to be excepted against; that hath been our endeavour, that our mark"; so also the translators of the *Bishop's Bible* took as one of their rules, "to follow the common English translation [*i.e.*, the *Great Bible*] used in the churches, and not to recede from it, but where it varieth

manifestly from the Hebrew or Greek original."

Yet what was the result? Here is the criticism delivered on it by a modern scholar: "The detached and piecemeal way in which the revision had been carried out naturally caused certain inequalities in the execution of the work. The different parts of the Bible vary considerably in merit, the alterations in the New Testament, for instance, showing freshness and vigour, whereas most of the changes introduced in the Old Testament have been condemned as arbitrary and at variance with the exact sense of the Hebrew text" (Henson).

The question therefore is, how is it that the *Bishop's Bible* shows such "inequalities" in "merit, freshness and vigour," whereas the Authorized Version exhibits a marked unity of "strength, rhythm and melody," while both versions were carried out in essentially the same "detached and piecemeal way"? Again the answer can be no other than that one single Master-mind superintended the "final revision" of the whole Bible in the latter case.

In support of the qualities of high art and unity of execution of the Authorized Version, I may conclude by quoting the words of Professor Arthur Quiller-Couch of Cambridge:

That a large committee of forty-seven, not one of them outside of this

performance known for any superlative talent, should have gone steadily through the mass of holy writ, seldom interfering, seldom missing to improve; that a committee of forty-seven should have captured (or even should have retained and improved) a rhythm so personal, so constant that *our Bible has the voice of one author speaking through its many mouths*: that is a wonder before which I can only stand humble and aghast.¹

The wonder disappears when the Bacon editorship is accepted.

2. THE NUMBER-PLAY

There now rests the question, are there any proofs for the contention that it was Francis Bacon who was the Master-mind that gave the Authorized Version its rightly admired final shape; in other words, has Francis Bacon left his finger-prints on the 1611 Bible in token of his handiwork, as he has done on the Shakespeare Works? Apparently he has! But there is also a sharp contrast—the scarcity of such marks, one or two only, as discovered so far; and their limitation to the anagram and clock-ciphers. The explanation I have to offer for this contrast is that, as remarked before, Bacon's reverence for the "Book of God" was such that it did not permit him to subject its printing—even if he could have controlled it as absolutely as he did in the case of the Shakespeare

Folio of 1623—to the same manipulations as the latter volume. Furthermore, it was not comparable in any way to the other book as regards his authorship. His task had only been to give it the "final touch" of genius. It would therefore suffice if he left only one or two irrefutable marks on it of his having had a hand in it. And I think with others that that one signature of his is found in the 46th Psalm, on the folio-sheet marked by the printers Ddd3 which is somewhere near the middle of the volume. In order fully to appreciate the subtleties of the anagram and clock-ciphers involved in it and incorporated into this one page—to be exact, in its left-hand column—the following typographical description from the bibliographical introduction to the tercentenary edition may serve as a basis:

The text of the Bible is printed in black-letter with the inserted words (now printed in italics) in small roman, and roman type is also used for the summaries at the head of each chapter, for the subject head-lines at the top of each page, and for the references to parallel passages in the margin; the alternative renderings in the margin are in italics. The text is printed in double columns enclosed within rules, with ornamental head-pieces, and a few tail-pieces, and capitals at the beginning of each chapter and psalm.

This description is not quite complete; a few details are omitted: (1) the headings of the chapters

¹ Quoted from *Theosophy in Australia*, April 1917, page 4.

Folio Ddd 3, left-hand column of the Black Letter Bible

God our refuge. Psalmes.

16 In stead of thy fathers shall bee thy children, whom thou mayest make princes in all the earth.

17 I will make thy name to bee remembered in all generacions: therefore shall the people praise thee for ever and ever.

PSAL. XLVI.

1 The confidence which the Church hath in God. 8 An exhortation to behold it.

To the chiefe Musician || for the sonnes of Korah, a song upon Alamoth.

God is our refuge and strength: a very present helpe in trouble.

2 Therefore will not we feare, though the earth be removed: and though the mountaines be caried into the midst of the sea.

3 Though the waters thereof roare, and be troubled, though the mountaines shake with the swelling thereof. Selah.

4 There is a river, the streames whereof shall make glad the citie of God: the holy place of the Tabernacles of the most High.

5 God is in the midst of her: she shall not be moved; God shall helpe her, and that right early.

6 The heathen raged, the kingdomes were moved: he uttered his voyce, the earth melted.

7 The LORD of hosts is with us, the God of Jacob is our refuge. Selah.

8 Come, behold the workes of the LORD, what desolations hee hath made in the earth.

9 He maketh warres to cease unto the end of the earth: hee breaketh the bow, and cutteth the speare in sunder, he burneth the chariot in the fire.

10 Be stil, and know that I am God: I will bee exalted among the heathen, I will be exalted in the earth.

11 The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

PSAL. XLVII.

The Nations are exhorted cheerfully to entertaine the Kingdome of Christ.

To the chiefe musician, a psalme || for the sonnes of Korah.

Clay your hands (all ye people): shoute vnto God with the voyce of triumph:

2 For the LORD most

high is terrible all the earth.

3 Hee shall vs, and the ne

4 He shall vs, the excell

5 God is;

6 Sing pi

7 For G

8 God re

9 The

10 Accord

11 The LORD

12 The LORD

13 The LORD

14 The LORD

15 The LORD

16 The LORD

17 The LORD

18 The LORD

19 The LORD

20 The LORD

21 The LORD

22 The LORD

23 The LORD

24 The LORD

25 The LORD

26 The LORD

27 The LORD

28 The LORD

29 The LORD

16 In stead of thy fathers shall bee thy children, whom thou mayest make princes in all the earth.

17 I will make thy name to bee remembered in all generations: therefore shall the people praise thee for ever and ever.

PSAL. XLVI.

1 The confidence which the Church hath in God. 8 An exhortation to behold it,

Lo the chiefe Musician for the sonnes of Korah, a song upon Alamoth.

God is our refuge and strength: a very present helpe in trouble.

2 Therefore will not we feare, though the earth be removed: and though the mountaines be caried into the midst of the sea.

3 Though the waters thereof roare, and be troubled, though the mountaines shake with the swelling thereof. Selah.

4 There is a river, the streames whereof shall make glad the citie of God: the holy place of the Tabernacles of the most High.

5 God is in the midst of her: she shall not be moved; God shall helpe her, and that right early.

6 The heathen raged, the kingdomes were "moved": he uttered his voyce, the earth melted.

7 The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

8 Come, behold the workes of the LORD, what desolations hee hath made in the earth.

9 He maketh warres to cease unto the end of the earth: hee breaketh the bow, and cutteth the speare in sunder, he burneth the chariot in the fire.

10 Be stil, and know that I am God: I will bee exalted among the heathen, I will be exalted in the earth.

11 The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

110. of

1 Heb. the heart of the sea.

1 Heb. when the morning appeareth.

1 Heb. as forest.

110. of

P S A L. XLVII.

The Nations are exhorted cheerefully to entertaine the Kingdome of Christ.

Lo the chiefe musician, a psalme for the sonnes of Korah.

O Clap your hands (all ye people :) shoute unto God with the voyce of triumph :

2 For the LORD most

and psalms are in larger roman capitals and numerals, (2) the numbering of the verses and of the summary contents of the chapters and psalms are in arabic numerals, (3) the musical directions, or the instructions to the musicians at the beginning of the psalms, and at the end of some verses, which do not really belong to the "Word of God," are nevertheless printed in black-letter, (4) the printer's signature in the right-hand bottom corner of some of the pages is also in black-letter.

On the preceding page I have as nearly as possible reprinted in modern type the left-hand column of the Folio of the 1611 Bible which particularly concerns us. The only deviation from the original text I have permitted myself to make is the printing in black type of the three words Will Shake-speare, and the placing of the centre-word "moved" between quotation marks.

*
* *
*

More than once I have had occasion to refer to the clock-cipher¹

¹See THE THEOSOPHIST, September 1939, page 529.

as to a number-play, and as such it has of course to be played according to certain definite rules, without which any game would end only in chaos or caprice. Now the rules that govern our game in this case are that for the time we take into account only *the black-letter text in its strict sense as the Word of God*; in other words, that we leave out of count (1) the arabic numerals, (2) the roman and italic type, (3) the ornamental initial capitals, head- and tail-pieces, (4) the black-letter musical directions, including the word "selah," and the printer's signature at the bottom of some pages. Having laid down these rules, we proceed with our game.

I. Counting from the top of the column, the *52nd* word is *Will*.

II. Counting from the beginning of the Psalm, the *42nd* word is *Shake*.

III. Counting from the bottom of the column, the *61st* word is *Speare*.

So that we find here, in one of Bacon's "several" anagram-ciphers, the signature of *Will Shake-speare*.

We now turn to the clock-cipher for confirmation, and we find it in the fact that the number-value of

Will = 52
Shake = 42
Speare = 61

That our play has been strictly according to the rules can be easily verified in any ordinary modern Bible, Authorized Version, if one only takes into consideration that the column in the 1611 Bible begins with verse 16 of Psalm 45, and ends with the words of verse 2 of Psalm 47, "For the Lord most." One should further take into account that the roman-letter words in the text of the old edition are italicized in the modern Bibles. There is also some difference in the spelling, of course. For example, the word "spear" is spelt "speare" in the 1611 Bible.

I do not think that an unbiassed student can deny that it is asking too much of one's credulity to believe that accident or coincidence can have arranged such a threefold confirmation of a rational message by an equally rational mathematical construction. We have first the rational intimation of the three parts of the name of a famous contemporary Author within the small compass of one Psalm, translated from the Hebrew, consisting of 187 words, or within the still smaller compass of a middle portion of that same Psalm totalling

only 133 words. But besides, we have an absolutely independent mathematical device, which, by the number-values of the three parts of the author's name, gives us the ordinal numbers that exactly define the position of the various parts of the name among the total of 244 words in the whole column. Finally, as if completely to disperse any remaining vestige of doubt whether Francis Bacon is indeed Will Shakespeare, we find that the total number of black-letter words in the Psalm gives us the number-value of

Francis Speare-shaker = 187

while the number of words in the middle portion, spelling Will Shakespeare, gives us the number-value of

Your man Bacon = 133

As to the total number of words in the column, which is 244, I can only say that I have not carried out my calculations beyond the number 200, but even so, our play is not yet finished.

As is the case in many games, one may vary the rules according to the needs, sometimes making them stricter, sometimes leaving more freedom. We will now do the same in our number-play, and make a shift by including in our count the words in small roman type, which form part of the English text, though not of the original Hebrew.

I. If we now count from the beginning of the Psalm, the 46th word is *Shake*.

II. And if we count from the end of the Psalm, the 46th word is *Speare*.

III. The third member in this play is furnished by the Psalm itself, which is the 46th of its number.¹

One more shift. The Psalm consists of 201 words, including the roman-letter words. Dividing it in two halves, counting 100 words from the beginning, and 100 from the end, there is one word left in the middle, which is the word "moved." Well, let us have it moved, that is removed from the text, or in any case let it—the axis as it were around which our play revolves—not take part itself in our play. Then, the Psalm consisting of twice 100 words, reminds us in the first place of

Francis Bacon = 100

In the second place it gives us the number-value of

Your man Francis Bacon = 200

100

100

In the third place, counting 155 words from the beginning of the Psalm, (not counting the word "moved," mind!) we shall have

spelt Will-Shake-speare, the number-value of which is

Will Shakespeare = 155

In the fourth place, counting 187 words from the end of the Psalm, we shall have spelt Will Shakespeare backwards (speare-Shake-Will), while we have seen that the number-value of

Francis Speare-shaker = 187

Finally, making our last shift back to our former rule of taking into account only the black-letter words, but still discarding the word "moved," and counting now from Shake to Speare, or backward from Speare to Shake, that is, as it were connecting up the two halves of the name, we count in all 103 words, while the number-value of

Shakespeare = 103

It has been objected that such "shifts" are inadmissible as proofs, being mere "tricks" by means of which one can prove all and everything, and thereby prove nothing. The objection cannot be allowed to pass. The opposite is true. The shifts make former proofs doubly proved, if only they are made according to definite rules, derived from the play itself, as in the case of the including or excluding of the roman-letter words, or made plausible by the play, as in the case of the subtle indication implied in the

¹ I owe these three particulars to the *American Baconiana*, serial number 5, Nov. '27—Febr. '28, p. 298. All the others are of my own finding.

meaning of the middle word of the Psalm.

It is perfectly unreasonable and illogical to ask for double or triple proofs that confirm each other in a cross-wise way, while refusing to allow the player to shift his position so as to meet new requirements. When taking account only of the black-letter words, we have exhausted all possibilities by counting from the top and the bottom, etc., there must of necessity be made a shift by taking into account the roman-letter words, in order to obtain new figures that may bring into play new factors, and thus confirm old data. Such cipher-play is not like a tread-mill, which goes round and round in a deadly monotony about an immovable centre, without getting anywhere, but is essentially a free play with ever-shifting rules and objects, as varied as real life, and as re-creative.

I have said that Bacon's signature is found in one or two places of the 1611 Bible. I am however not so sure of the other cases as I am of this one. The words Will, Shake, and Speare, within the limits of one chapter or Psalm, are found in two other places of the Old Testament.

Isaiah, II, 3 . . . We will walk in his paths . . . 4 . . . And they shall beate their swords into plowshares, and their speares into pruning hookes . . . 19. For feare of the

Lord, and for the glory of His Maiestie; when hee ariseth to *shake* terribly the earth.

Joel, III, 10. Beate your plowe shares into swords, and your pruning hookes into *speares* . . . 16. The Lord also shall roare out of Zion, and utter his voice from Jerusalem and the heavens and the earth shall *shake* . . . 21. For I *wil (sic)* cleanse their blood.

I have as yet not been able to find cross-confirmatory proof by other ciphers or devices, that these are indeed intended for signatures of Francis Bacon, except perhaps the following circumstance. We know that one of the means Bacon employed to draw attention to his secret cipher messages, is a so-called misprint. Now there is a very marked one in the book of *Micah*. On the back-side of the sheet, marked by the printer Gggg2, there should be the heading *Micah*, just as there is on the back-side of the preceding sheet marked Gggg, and on the following sheet marked Gggg3. Instead, we find on the back-side of sheet Gggg2 the exceedingly remarkable "misprint" *Joel*.¹ Why "Joel" of all the books of the Old Testament? There would have been more reason indeed, if it were really an accidental misprint, to find the immediately preceding or following book cropping up here between two *Micahs*.

¹ I owe this fact also to the *American Baconiana*, serial number 5, p. 300.

But no, it must be Joel, which is separated from Micah by Jonah, Obadiah and Amos. If there is any reasonable explanation for the substitution of Joel for Micah, it is that on the page thus "marked," we find the second half of Shakespeare's name.

Micah (Joel), IV, 3. They shall beate their swords into plow-shares, and their *speares* into pruning hookes.

And in the margin there is the reference to the corresponding text in Joel, as we find in Joel the marginal reference to the corresponding place in Isaiah.

But the second half of Shakespeare's name is not found on the marked page. The false heading therefore must mean simply, "Look in Joel for the full name of Shakespeare," though it remains unexplained why the reference is made to Joel in preference to Psalm 46, where the proofs and counter-proofs are so much more convincing. There is yet another possibility; the false heading may have been inserted for the purpose of drawing special attention, not only to the false name Joel, but also to the suppressed name *Micah*, the number-value of which is

Micah = 33 = Bacon

Micah, however, could not serve the whole purpose, because it pro-

vided only half of Shakespeare's name. For this reason the reference, by an extraordinary misprint, to Joel was necessary, the ordinary reference in the margin conveying nothing of a secret or intended message, of course.

Some are certain to ask why Bacon should not have manipulated the texts of Joel and Isaiah in the same way as he has apparently done that of Psalm 46, so as to leave us in the other two books also a clear signature or mark of his handiwork. I have given the answer already; because of his reverence for the Book of God, which might permit him in one place, probably with very little manipulating, to leave his finger-print, but kept him from repeating the experiment elsewhere, when too much manipulating was probably needed. Besides, the cross-confirmation of anagram- and clock-ciphers in the case of the Psalm gave such overwhelming proof, in my opinion, that this one case by itself may have seemed to Francis Bacon all-sufficient. For these reasons I cannot share the optimism of those who hope still to find many more similar indications of Bacon's workmanship in the black-letter Bible of 1611, except what the head- and tail-pieces may teach us in this respect. But this is another story.

FUNDAMENTAL LAWS FROM THE SCIENTIFIC AND THEOSOPHICAL POINTS OF VIEW

I. THE FUNDAMENTAL LAWS OF SCIENCE

BY E. W. PRESTON, M.SC.

GENERAL STATEMENTS

SCIENTIFIC "laws" are really short statements of how nature acts. They often appear to imply causal connection but this is not necessarily the case.

A statement concerning phenomena reaches the dignity of a law only after passing through certain well-defined stages. First, it is a record of certain observed facts. Then numerous examples of similar facts are collected and a hypothesis is put forward to explain or relate these facts. Such a hypothesis must do more than explain, it must predict. The hypothesis is then submitted once more to the test of experience. Only at last does it become a "law," and it only remains a "law" until no new facts are discovered which appear to contradict it. For example, in 1890 it might have been possible to say "the atom is indestructible," but now we must qualify that statement.

Fifty years ago, too, scientists were more ready to express their

knowledge in "laws"; today, the definition of matter as "something unknown, doing we know not what," expresses a fundamental change of outlook.

With these reservations we may formulate some of what are held to be fundamental "laws" at the present day. Understanding by that term "a short statement of the behaviour and nature of the physical world."

PHYSICS

(A) *Fundamental laws of Physics:*

Under Physics we include all its branches: Mechanics, the properties of matter, Astronomy, Heat, Light, Sound, Electricity and Magnetism.

1. All physical quantities can be expressed in terms of three fundamental units—Matter, Time and Space.

2. All phenomena are dependent on energy and are due to transformations of that energy from one form to another. (These forms are

Kinetic, Potential, Gravitational, Electrical, Magnetic, Light and Heat.)

3. Energy is interchangeable. The sum of all the energy in a closed system is constant but tends to become less available. (The laws of thermo-dynamics.)

4. Matter cannot be created or destroyed (by ordinary chemical means).

5. Matter and energy are interchangeable.

(B) *Laws or statements of the behaviour of matter and of energy under varying conditions, applied to the special branches of Physics :*

Mechanics: Newton's laws of motion. The principle of inertia.

Astronomy: The inverse square law applied to the attraction of masses.

This inverse square law is of wide application. In Astronomy it is found in the law of gravitation.

Heat: Heat is a form of energy. Joule's equivalent.

Change of temperature and change of state of a body depend on its specific and latent heat, *i.e.*, on the units of heat energy required to produce the effect.

There is a theoretical absolute zero of temperature.

Heat travels according to certain laws.

Light: The motion, reflection and refraction of light are dependent on the laws of wave-mechanics.

The velocity of light is constant and = frequency \times wave-length.

Our response to light depends on instruments designed in accordance with the above laws and on the eye as an optical instrument.

Sound: The laws of transmission by compression waves.

Electricity and Magnetism: Electricity is a form of energy.

The inverse square law applies to the intensity of magnetic and electric fields.

Magnetism and electricity are inseparable.

Electricity can produce chemical action and vice versa.

Faraday's laws of induction.

Maxwell's equations.

The quantum theory, especially as applied to the atom and the electron.

The "wavicle."

CHEMISTRY

The principle of indeterminacy.

The law of mass action.

The law of constant proportions.

The phase rule (from thermodynamical principles).

The Atomic Theory, *i.e.*, law of discontinuity.

Avogadro's law.

The quantum-wave theory as it affects the structure of the atom.

The laws of valence.

The Periodic Law.

It is now sometimes said that all laws have become "fuzzy at the edges." Certainly the atom has!

BIOLOGY

Fundamental Laws of Science,
by H. M. Blake.

Further to the idea that Theosophy contributes to the general outlook on the problems of the universe, the conception that it symbolizes the working out of a Plan, I would add that the investigations of the last few decades emphasize the essential direction-lessness of the physical universe. With the sole exception of entropy all movements are theoretically reversible and that retrogression appears just as likely as progress. The reply of Theosophy to that is surely that it is the real function of man, through the agency of mind, of which he is custodian for the lower worlds, to be the agent of order and planned progression.

The lower vehicles bring man into intimate contact with all the material forces, elementals, etc., of the lower worlds. By learning to control these bodies he gradually becomes master of all these forces of which his bodies are part, and brings them ultimately under the direction of the Divine Will or Ātma through the agency of intelligence. In other words, it is the function of man to bring significance, order and purpose to the Chaos of undirected movement.

(1) *The law of Inheritance and of Evolution*: The world of living matter and its laws is one where Theosophical ideas may find very fruitful application. Living matter is continuous. One body simply grows out of another, and separation only occurs when the characteristics of the parent body are indelibly impressed on that of the offspring, of which it is merely an extension. The great races of man are single organisms, and the real parents of these are the great spiritual intelligences (Manus and Bodhisattvas) who are the real creators and founders of races and civilizations. Parenthood, as we know it down in our world, is a reflection of this relation, and so is one of the most sacred of human relationships.

(2) To the idea that living matter is continuous may also be added *its capacity of memory*. That unconscious memory is a fundamental property, appears again and again in biological literature. Samuel Butler, in his book *Unconscious Memory*, shows that functions performed unconsciously in our bodies today are memories of action done deliberately in those of our ancestors.

(3) *The extremely important law of Recapitulation* is another example of the working of biological memory, the whole process of individual development from the fertilized ovum to maturity being a memory of its ancestral development from

the uni-cellular (the earliest organic ancestor) up to its present status. The cycle of reincarnation may usefully be understood as a memory of the life-wave of which the separate individual is a fragment, passing downwards and upwards through the four levels.

Recapitulation is the expression of the great law of cycles in the biological world, but what must be of the very greatest interest to all students today is the gradual appearance of this basic law of all manifestation in the still wider sphere of cosmical physics.

(4) The *law of Cycles is unmistakably appearing* here in two distinct ways. Firstly, in the very important law of entropy that, although in any isolated system energy may remain constant, yet its availability gets steadily less. The most familiar example is the sun which constantly radiating light and heat must be steadily getting cooler. Entropy gives us the idea that the universe has, as it were, been wound up, millions of years ago, and been running down ever since like a clock. But the important fact is that this winding up is accepted as a deliberate affair and not an accident, for, so they say, the probabilities against such a state of affairs arising by accident are far too remote to be accepted as possible, and therefore the possibility or probability of the uni-

verse after running down, being wound up again for another period is being seriously considered.

The other way in which the law of cycles is appearing in modern thought is connected with the considerations involved in the curvature of space and the expanding universe. We have an idea of curvature when we bend a sheet of paper or think of the surface of a sphere, but the curvature considered in these ideas is that of a four-dimensional entity, the space-time continuum.

The tremendous complexity of this is indicated by the fact that whereas the curvature of our piece of paper may be indicated by one quantity, the radius of spherical curvature, it requires twenty distinct measures to define a corresponding movement in the four-dimensional continuum, and no less than six more dimensions (making ten in all) for it to move about in.

That space and time move back on themselves is being very seriously considered, so that the world process going back to conditions corresponding to earlier conditions is thus under the serious consideration of Science, while the expanding and contracting universe is surely a most wonderful picture of the Outgoing and Withdrawing of the Breath of Mighty Brahm painted in modern colours.

II. FUNDAMENTAL LAWS ACCORDING TO THEOSOPHY

BY V. WALLACE SLATER, B.Sc.

SCIENCE TODAY

The scientist of the nineteenth century would probably have considered it possible to compile an encyclopedia of science which could have been regarded as complete. Theories and laws were being simplified and made to cover such wide fields of phenomena that the aim seemed to be to express all scientific phenomena in one comprehensive law. Particular laws were regarded as special cases of a more universal one. It is doubtful whether any modern scientist would admit the possibility of such all-embracing theories. His world has become extremely complex, and his investigations in each particular branch are so intimate that his rules are removed far from the whole and obscure his vision thereof. His universe has become more haphazard, indeterminate and unstable. In fact, man himself has been described as a fortuitous concourse of atoms.

It must of course be admitted that there are attempts at co-ordination, but the very bodies who claim to act in this way are compelled by circumstances to separate into groups. To take a definite example, in England, the Society of Chemical Industry was formed in 1881 to promote applied chem-

istry. During the last few years the complexity of the chemical industry has necessitated the formation of special groups for chemical engineering, fuel, food, plastics, and road and building materials. Such specialization is necessary so long as the co-ordination of the whole is not overlooked.

THEOSOPHY SUGGESTS THREE KEY-NOTES

The contribution of Theosophy to Science is that THERE IS A PLAN. There are certain fundamental key-notes of our universe which pre-determine the general outline while allowing full scope for diversity of detail. The following is a suggestion as to the nature of these key-notes as applied to the sciences.

The first key-note may be taken as the Will Aspect of the Creator. Under this aspect naturally come those laws which have the idea of permanency associated with them. The manifestation of Will as inertia is the quality which keeps things as they are, whether static or dynamic, and in trying to discover which laws are special applications of this quality we shall have to include some which embody a time factor, as well as space. The movement of a body in a straight line (or along a world

line) is one result of inertia (*tamas*) and Will, just as is the stationary nature of a body at rest. Gravity may be regarded as the constraint of matter by the Will Aspect to move along world lines. In biology the law of evolution comes under this aspect. Evolution is the result of the inertia of the whole universe derived from the initial impulse of the Divine Will. The kingdoms of nature may deviate from their appointed course for a short while; they may go along slowly or quickly, but sooner or later they must go forward along the line of evolution set for them.

The second key-note is suggested as that of harmony or equilibrium (*sattva*). In physics this is seen in the equal and opposite force which is necessary for any object to remain stationary. In human activity it is the application of the tenet that as a man sows, so shall he reap. Evolution carries a man forward, while equilibrium (*karma*) keeps him on the path. The second law of thermo-dynamics is another example, one expression of this law being that all systems tend to approach a state of equilibrium. Chemistry would be meaningless without the possibility of a state of equilibrium. The equilibrium may be upset, for example by heat, but a new equilibrium then re-establishes itself. The phase rule, law of mass action, laws of electrolysis, and even some of the intra-atomic

phenomena are special cases of the attempt of nature to reach equilibrium. Incidentally the *mixed-up-ness* (entropy) of a system is taken as a measure of its degree of equilibrium.

Periodicity is suggested as the third fundamental. This is the urge of all natural things to repeat their life histories and their forms. It should not be confused with the sattvic or equilibrium aspect: a cyclic law does not behave like gravity on a pendulum continually pulling the manifestation back into a state of equilibrium. It is rather a desire or urge for activity, and repeated activity, the rajasic quality, which having done something once is not content to rest, but must try to do it again. Doing it again has nothing to do with the restoration of equilibrium, although this may occur incidentally. A tennis-player if sufficiently rajasic, or active, is not content with one game but plays game after game, successive games being not identical but similar, that is, cyclic. The player is urged on by a law of science just as definitely as any other natural phenomenon. In biology the cyclic law is very much in evidence, in the life history of every member of the animal and vegetable kingdoms; in the rest periods of seeds which will not germinate until a certain lapse of time after ripening; Theosophists would add reincarnation here. Even the chemical

elements have been influenced by this periodicity.

The three fundamentals may be summarized thus :

INERTIA	RHYTHM	MOBILITY (Activity)
TAMAS	SATTVA	RAJAS
EVOLUTION	EQUILIBRIUM	PERIODICITY

A SCIENTIST'S SUPPORT

Support can be found for the idea of the above three fundamentals in Sir Oliver Lodge's broadcast talk of 1926¹ when he said: "If we were asked what were the fundamental ideas underlying modern science, I think we should answer Uniformity, Continuity, Evolu-

¹ *Modern Scientific Ideas*, O. Lodge, (Benn), 1927.

tion." Evolution he defines as the idea of gradual growth through long periods of time as opposed to the sudden production of results in a moment. Uniformity he describes as "the general sequence of cause and effect, the general trustworthiness of nature"; and this corresponds with our equilibrium. His Continuity refers to the interdependence displayed through the whole of material existence. However, he later has to introduce Discontinuity as if he realized that the truth were a complex of these two opposites. Our idea of periodicity should reconcile these, as there is continuity in one form or in the life of one form but discontinuity between the forms: in reincarnation there is continuity of life and effort through a discontinuous series of forms.

ANCIENT INDIAN CIVILIZATION SERIES

UNDERTAKEN BY THE ADYAR LIBRARY

PROSPECTUS

THE Adyar Library has undertaken to publish a series of books bearing on the different aspects of ancient Indian civilization. The books will be written according to a rigid, pre-arranged plan, by well-known authorities on the respective aspects of the civilization, and will be scholarly and in-

formative but not technical. The series is intended for persons who desire to know ancient Indian civilization but have not the necessary leisure or aptitude to study it from original sources.

However much the literature now available may serve the needs of the readers interested in understanding ancient Indian civilization, there is still

a class of readers, a very wide class indeed, who require something which is not provided in any serial or isolated publication till now undertaken. There are many persons who require something more than original texts made available in a language known to them, with or without a critical and historical account of the subject contained in an Introduction. They require a systematic treatment of the subject made after a full analysis and study of all the works bearing on the subject—a presentation which is both reliable and comprehensive but at the same time not at all technical, a work which satisfies one's intellectual needs but which does not tax one's intellectual powers.

Another need of such readers is that they must know where to look for all the varying aspects of ancient Indian civilization. They have neither the leisure nor the facility to find out where all such information can be had. As things are, different aspects of ancient Indian civilization may be available in publications from different agencies in different places, and started and functioning at different times. A third need of such readers is uniformity of presentation. It is true that there have been series started, in which, apart from translations of original texts, there are general presentations of subjects coming within the field of ancient civilization. But there is no series in which the titles for such a presentation of ancient Indian civilization have been so selected that the entire series would ultimately comprehend the whole field. Thus there is a lack of uniformity which puzzles as much as helps the reader in his studies.

Again, in matters of topical interest, there is an enormous difference of opinion among various scholars on the same subject, since most of the presentations are undertaken from a partisan point of view, with the object of upholding or of condemning a particular doctrine. In the matter of ancient Indian political institutions and the relation of the individual to the State, in the matter of caste system, in the matter of the position of women in society, and in the matter of the general trend of the civilization—in all these matters there are very divergent and irreconcilable opinions expressed by persons who are held as authorities on the subjects. There are no books which can be safely left in the hands of students as text-books, in which they may find an impartial, academic presentation of the issues arising out of the subject.

Problems connected with India, both ancient and modern, are looming large in the minds of thinking men and women of modern times. One school of thought holds that India, along with all the oriental countries, had been for millenniums submerged in the darkness of primitive ignorance, that civilization is a modern human product starting from and having its foundations in the Greek and Roman civilizations, and that India along with other oriental countries is now learning the elements of human civilization at the hands of western nations who have inherited the Greek and Roman civilizations. There is also the opposite view, current even in western countries, that the East is the land of real human civilization, of spiritual civilization, that the West has devoted itself to the transient and

fleeting aspects of man's life, that modern European civilization is breaking down, and Europe has to learn in the near future the rudiments of real human civilization from the East, and especially from India.

In India itself, there has been a tendency among the educated people to discount the value of a knowledge of ancient Indian civilization in their national and in their individual life. It was the fashionable opinion that Indians can learn all they need from Europe, and that India has learned its notions of freedom from its contact with modern Europe with its traditions of Greek and Roman civilizations. But times are changing and leaders of India are slowly realizing the need for Indians to fall back on their ancient civilization in their endeavour to attain and consolidate national freedom. Different leaders have different notions regarding what constitutes Indian civilization; but there is the common factor in the recognition of the value of knowing the ancient civilization in their struggle. In all matters connected with reforms touching the social and religious life of Indians, essentially of the Hindus, leaders have found it necessary to establish the justness of the proposed reform by an appeal to conditions obtaining in ancient India as revealed in ancient works. In the abolition of caste system and untouchability, in the prevention of alcoholic drinks, in the prevention of child-marriage, in the removal of the restrictions on temple-entry among the different communities of the Hindus—in all these the leaders advocating the change and the reform have based their appeals not so much on the needs of

modern conditions as on their support from ancient practices and customs.

In consideration of the situation portrayed above, we find that there is at present a real need for a few volumes bearing on the different aspects of ancient Indian civilization, published in a uniform series. The Adyar Library will be responsible for the publication and the management of the business aspect of it. Each book will be written by a scholar who is an authority on the aspect dealt with in that book. The entire field will be divided into a certain number of titles, so that the series when completed will comprehend the entire field. The books will be handy in size and at the same time fairly substantial so far as the matter goes. No essential point is to be ignored. Details and technicalities will be avoided. No knowledge, not even a casual prior acquaintance with original texts bearing on ancient Indian civilization, will be presumed from the readers.

It is proposed that for the time being the series will contain thirty titles and they are given below :

- (1) Pre-historic India ;
- (2) Indian History up to 1000 A.D. ;
- (3) Vedic Literature ;
- (4) Vedic Ritualism ;
- (5) Vedic Religion ;
- (6) Upanisads ;
- (7) History of the Dars'anas up to 1000 A.D. ;
- (8) Mathematics and Astronomy ;
- (9) Architecture ;
- (10) Sculpture and Painting ;
- (11) Rāmāyaṇa ;
- (12) Mahābhārata ;
- (13) Purāṇas ;
- (14) Sanskrit Literature : History up to 1000 A.D. ;
- (15) Sanskrit Literature : Major ;

- (16) Sanskrit Literature : Minor ;
- (17) Buddhism in India, Ceylon and Burma ;
- (18) Buddhism outside India ;
- (19) Jainism ;
- (20) Prakrit and Pāli Literature ;
- (21) Alaṅkāra ;
- (22) Nāṭya, Saṅgīta, Erotics, etc. ;
- (23) Grammar and Lexicography ;
- (24) Law and Custom ;
- (25) Medicine, Rāsastra, etc. ;
- (26) Religious Sects I : Śaiva and Śākta ;
- (27) Religious Sects II : Vaiṣṇava ;
- (28) Religions and Metaphysics ;
- (29) Psychology and Ethics ;
- (30) Logic and Epistemology.

As proposed at present, the series will be confined to what can be called ancient Indian civilization, for which 1000 A.D. is put as the limit. It is true that such a demarcation is arbitrary. In dealing with many titles in the list, it will be necessary to carry on the presentation of the subject somewhat beyond this limit. But the line is the only convenient one and will be shifted one way or other as occasion may demand such deviation. The treatment of the subject must not suffer either in unity or fullness for the sake of respecting this limit.

A word of explanation may not be out of place regarding Indian philosophy. Usually this is dealt with under the headings of the six well-known systems, along with Buddhistic and Jain philosophy. Here it is proposed to deal with the subject under titles of the various topics ; all problems in the various systems will be presented under this scheme.

Since the undertaking is not on any commercial basis and is not motivated by financial gain, and since it is hoped that, with the co-operation of scholars, the overhead charges for the production of the books in the series can be kept at a very low level, it will be possible to keep the price of the books in the series sufficiently low, so that even persons of average means can own a set. It is estimated that each volume may contain on an average 300 pages of demi-octavo size. The price per copy may be in the neighbourhood of three rupees.

The plan is to approach scholars immediately ; and it is hoped that a few works will be ready in the course of a year and that the printing of the books will be started in 1941. It is also our expectation that the entire series may be completed within five or six years after the printing starts. Each volume will be issued as soon as it is printed. But the books may not be published in the serial order indicated above.

It is planned to form a learned and influential Consultative Board. Dr. G. S. Arundale and Dr. Sir S. Radhakrishnan have kindly consented to serve on this Board. The names of others will be made known at an early date.

K. A. NILAKANTA SASTRI,
S. S. SURYANARAYANA SASTRI,
C. KUNHAN RAJA,

Editors.

1st December 1939

REPORT OF THE ACTIVITIES OF KALAKSHETRA FOR 1938—1939

NAME

IN order to be more in keeping with the Indian spirit, the name has been changed to *Kalākṣetra*.

MEMBERSHIP

Although membership subscriptions have been revised, the proposal is under discussion as to whether it would be advisable to have no membership fees and to depend for our income on voluntary donations exclusively. Aside from the fact that the small amount received from the at present two or three dozen members does not provide sufficient funds even to cover pamphlets and printing bills, the opinion has been voiced on several occasions, both at members' meetings and at meetings of the Executive Committee, that a much greater interest from art lovers from all over the world, especially India, would be evinced, if a nominal registration fee were the only financial requirement for joining.¹

It is very much to be hoped that our present members will try to increase the circle of our Kalākṣetra friends.

ADMINISTRATION

The Administration has been taken care of on the premises of the Theo-

¹ At the Annual Meeting it was decided that each member should mark down the amount of a voluntary yearly subscription, and that in the case of an applicant for membership, his first year's voluntary yearly subscription would be regarded as a joining fee. Members who are otherwise in good standing will be considered as on the rolls if their voluntary yearly subscription is maintained.

sophical Publishing House, and a word of thanks is due to Mr. K. S. Krishnamurti for the able manner in which he has looked after the accounts, and has acted as an interpreter and a supervisor of the Weaving Establishment.

THE CLASSES: DANCE

The scope of the Bhārata Nāṭya classes has been considerably extended, students now ranging from beginners to advanced. Our teacher S'rī Chokalingam Pillai, chief pupil of Bhāratanāṭya Vidwān S'rī Meenakshisundaram Pillai, carries on the best and finest tradition in Bhārata Nāṭya. He is a splendid teacher with the ability to impart enthusiasm for the art to his pupils.

For the latter half of the year we have had the services of S'rī Krishnan Nair, a Kathakali expert from Malabar.

All these classes are directed by Rukmini Devi, who, while at the same time emphasizing adherence to the tradition of ancient splendour, helps both teachers and pupils to discover new ways of expression.

MUSIC

Sangeetha Vidwān S'rī Kalidās Nilakanta Aiyar has been conducting special classes in vocal music, as well as general classes for all Kalākṣetra pupils. He is a very eminent musician of the highest capacity, and is especially capable of training pupils for professional singing.

S'rī Chellapa Iyer has opened the Mr̄daṅgam department with a promising class. In addition to his own classes he plays for all dance classes and performances.

S'rī Easwara Iyer, a very proficient teacher of Veena, has a most enthusiastic class which shows great progress.

DRAMATIC ART

Mr. Alex Elmore is in charge of the dramatic classes, and he teaches special pupils and also gives dramatic instruction to dance pupils. The students assisted in the construction of the experimental theatre arranged in the Social Hall of The Theosophical Society, opened and renamed by Rukmini Devi in October as the Pavlova Theatre.

During the last term of this year Mr. Arthur Chase has been giving lessons in voice-production and elocution.

OUR ADVISERS

The great genius of Bhāratānāya Vidwān S'rī Meenakshisundaram Pillai, the teacher of Rukmini Devi, is of inestimable value for the dance section of Kalākṣetra, and we are very fortunate indeed that he always offers his very enthusiastic services to our work in this section.

Brahmas'rī Papanasam Sivan is our constant adviser on all matters of music. Again we are fortunate in having his inspiring and expert direction.

WEAVING

Though our weaving establishment was not intended to be a commercial undertaking, its object being to revive an ancient craft of India which is be-

coming extinct, there has been an increasing demand for the products of our looms which has necessitated a considerable extension of our establishment.

The looms have been doubled, making now twelve in all, in full working order.

A four-family cottage was built for the weavers, who had come from distant points in the Province.

A new shed for dyeing has replaced an old and dilapidated one.

As considerable difficulty was experienced because our silk had to be warped in Mylapore, the necessary apparatus was bought, so that the women and children of the weavers do this warping now. This gives the establishment a very homely appearance, adds to the earnings of the weavers, and ensures us a constant supervision over this stage of the work.

For the period under review there have been produced :

Silk Saris	...	78
Cotton Saris	...	45
Dhotis	...	41
Angavastram	...	1

SHOWROOM

A small room, put at the disposal of Kalākṣetra in February 1939 by the Theosophical Publishing House for a little permanent art-collection, serves at the same time as a shop for the products of our weaving establishment. Only objects conforming to as high an artistic standard as is available are exhibited.

PUBLICATIONS

Two books were published by the Theosophical Publishing House under

the auspices of Kalākṣetra in the autumn of 1939, *The Dark Well*, a volume of exquisite poems by Harindranath Chattopadhyaya, and *Kirtanamala*, a reprint of Papanasam Sivan's songs. A second volume of the latter is in the press and will be out in the spring of 1940.

DISTINGUISHED VISITORS

Many people have visited Kalākṣetra, including such distinguished visitors as the Maharaja of Bikaner, who was much pleased with the work that was being done, and Dr. Maria Montessori, who is one of Kalākṣetra's patrons.

CULTURAL RENAISSANCE

Dance Recitals: During the five months from July to November, an extensive tour of South India was undertaken by Rukmini Devi with a party of musicians and her two senior pupils, S'rīmatī Rādha and S'rīmatī Līlāvati, the party returning to Adyar between visits to various major centres in the South. Before proceeding on the tour Rukmini Devi visited Chidambaram to dedicate herself at the shrine of Natarāja for her future work.

In July two dance recitals were given in Adyar; in August two recitals were given in Trivandrum, one a Command Performance at the Palace in the presence of Their Highnesses the Maharaja and the Maharani; and one recital each was given in Tinnevely and Trichinopoly. In September recitals were given in Madura and Kumbakonam, in October in Salem, and in November in Coimbatore.

Special mention should be made of the Bharāta Nātya recital given by

Rukmini Devi on the 27th of December during the 64th Convention of The Theosophical Society. As the Adyar Theatre was completely sold out, it was necessary to arrange another recital in January. These recitals were especially significant in the history of Bhārata Nātya, because of the help given by Brahmaśrī Papanasam Sivan. In modern times the art has become so degraded that musicians of eminence have felt it beneath their dignity to take part in a dance recital. By thus co-operating with Rukmini Devi, through his inspiring music, Papanasam Sivan has given a new dignity to the art.

These dance recitals, both in Madras and throughout South India, were a great success in that they brought before the public the true spirit of our ancient art of Bhārata Nātya, and have greatly contributed to the renaissance of culture in India.

KALAKSHETRA ARTS COURSE

Another very important contributing factor to India's cultural revival was the Arts Course, arranged by Kalākṣetra especially for the benefit of the three hundred and odd Montessori students gathered in Adyar from all parts of India and nearby countries. Mme. Montessori herself inaugurated this Arts Course on 1st December 1939, paying high tribute to the genius of Rukmini Devi and her art.

As is evident from the accompanying programme, some of South India's artists in flute, veena, nāgasvaram, violin, mṛdaṅgam, dhowl, singing, and kathakali, contributed to make these recitals a delight both to the eye and the ear.

Especially privileged was Kalākṣetra to have the nāgasvaram performance given by Nāgasvaram Vidwān S'rī Vīrusvami Pillai accompanied by S'rī Minakshisundaram Pillai of Nidamangalam on the dhowl, and the vocal recital of Brahmaśrī Papanasam Sivan.

The first solo Bhārata Nāṭya recital of S'rīmatī Rādha and S'rīmatī Līlāvati, senior pupils of Kalākṣetra, given under the auspices of the Art Course, was very much appreciated.

In addition to the recitals given, twice weekly, a series of thrice weekly demonstration classes in appreciation of various aspects of South Indian Art were held under the direction of the Kalākṣetra faculty. Several lectures were given by specialists in some phase of cultural life. One of the rarest collections of bronzes in the world was brought to Adyar by Rao Bahadur Srinivasa Gopalachari; and S'rīmatī Rukmini Devi gave a talk on South Indian Sculpture, illustrating it with the help of the collection.

Though the Arts Course was designed especially that the Montessori students might gain an appreciation of

South Indian Art, others took advantage of this educational opportunity, and the concerts in particular attracted many visitors from Madras.

ART EXHIBITION

During the 64th Convention of The Theosophical Society a small but select exhibition of paintings showed regional and individual variations in the development of the renaissance in Indian art which began in Bengal with the opening of the century. The centrepiece was a large and very striking painting by Dr. D. P. Roy Choudhuri, "At the Temple Gate." A beautiful collection of bronze and brass objects also adorned the exhibition. Gorgeous saris, handwoven from our looms, added their note of colour.

*
* *

Rukmini Devi appeals to the friends of art not only throughout India but the world, to associate themselves with the work of Kalākṣetra, which is a strong and pulsating heart of cultural life in India, that mother country which is herself the spiritual heart of the world.

KALAKSHETRA ARTS COURSE

PROGRAMME OF SPECIAL EVENTS

Friday, 1st December 1939

Opening of the Arts Course by Dr. Maria Montessori.

Veena: S'rī Devakottai Narayana Ayyangar. A Veena player of fine talent and a pupil of Brahmaśrī Sambasiva Iyer, the great Veena player of Karaikudi.

Mṛdaṅgam: S'rī Devakottai Sundararaja Ayyangar.

Saturday, December 2

Creative Spirit, a lecture by Rukmini Devi.

Sunday, December 3

Vocal: S'rī Ramanarayana Ayyar of Kalakkadu. One of our younger singers. He has a fine flexible voice.

Violin : S'rī Anantaramayyar of Parur.
Mṛdāṅgam : S'rī Krishṇamurti Rao of Tanjore.

Wednesday, December 6

Sitar : Master Balachandran. This young boy of 11 has remarkable musical talent. Besides playing the Sitar he is also a very fine Tabala player.

Violin : S'rī Sundaresa Ayyar of Tiruvalangadu.

Mṛdāṅgam : S'rī Bilvadri Ayyar of Palghat.

Thursday, December 7

The History of South Indian Music, a lecture by Prof. P. Sambamurti, Head of Music Department, Madras University.

Saturday, December 9

Flute : S'rī H. Ramachandra Sastri of Trichinopoly. S'rī Ramachandra Sastri is a pupil of Palladam Sanjiva Rao, the greatest flute player in S. India today. Mr. Sastri's playing is characterized by purity of tone.

Violin : S'rī Muddusvami Ayyar of Varahur.

Mṛdāṅgam : S'rī Ganesa Ayyar of Nagarkoil.

Wednesday, December 13

Vocal : S'rīmati Brnda and S'rīmati Mukta. These two young girls are the heirs of a great musical tradition. Their renderings of Padas are perfect from the point of view of expression and purity of style.

Violin : S'rīmati Abhiramasundari

Mṛdāṅgam : S'rī Jaganathan.

Thursday, December 14

Theatres in Ancient India, a lecture by Dr. S. Raghavan, Professor of the Madras University.

Saturday, December 16

Bhajana on the Philosophy of the Tamil Saints by Tiruppugal Mani T. M. Krishnaswami Ayyar. S'rī T. M. Krishnaswami Ayyar sings the poetry of the Tamil Saints with great feeling and expounds their philosophy either in Tamil or English with great facility.

Sunday, December 17

Bhārata Nāṭya by S'rīmati S. Rādha and S'rīmati G. Līlāvati, pupils of Kalākṣetra.¹

Sunday, December 24

Indian Art Exhibition opened by Rukmini Devi in Pavlova Theatre.

Monday, December 25

Art Evening arranged for Delegates to the 64th Convention of The Theosophical Society by Kalākṣetra.

Wednesday, December 27

Bhārata Nāṭya : by S'rīmati Rukmini Devi.

Music : Brahmaśrī Papanasam Sivan.

Saturday, December 30

4 p.m. Tea Party to Musicians.

5 p.m. *Nāgasvaram* : Tiruvadamar-dur Sangeetha Vidwan S'rī Viru-svami Pillai.

Dhowl : S'rī Minakshisundaram Pillai of Nidamangalam.

¹ See article, page 63.

8 p.m. *Undiscovered Works of South Indian Art*, illustrated lecture by Dr. James Cousins.

Wednesday, 3rd January 1940

Vocal : Brahmasrī Papanasam Sivan.
Violin : S'rī T. K. Jayarama Ayyar.
Mṛdaṅgam : S'rī Venu Nayakar of Madras.

Sunday, January 7

Kathakali : S'rī Krishnan Nair and party. S'rī Krishnan Nair is an expert Kathakali dancer. He is one of the orthodox school and his Abhinaya is very good.

Wednesday, January 10

Bhārata Nāṭya : S'rīmatī Rukmini Devi.
Vocal : Brahmasrī Papanasam Sivan.

Sunday, January 14

Vocal : S'rīmatī Kokila-gana M. S. Subbulakshmi. S'rīmatī Subbulakshmi is one of the best known of our women singers. She has a beautiful voice.
Violin : S'rī Krishnamachari.
Mṛdaṅgam : S'rī Krishnamurti Rao of Tanjore.

Wednesday, January 17

Vocal : S'rī Kalidas Nilakanta Ayyar of Nidamangalam.
Violin : S'rī Gopalakrishna Ayyar of Marungapuri.
Mṛdaṅgam : S'rī Subrahmanya Pillai of Pazhani.

Saturday, January 27

Exhibition of Famous Bronzes by Rao Bahadur Srinivasa Gopalachari of Vepey, explained by S'rīmatī Rukmini Devi.

Sunday, February 11

Piano : A programme of modern western music by Conrad Woldringh.

Wednesday, February 14

Drama : "Bhīṣma," by the Adyar Players, produced under the direction of S'rīmatī Rukmini Devi.

The above programme of special events was in addition to the following weekly class lectures :

Dance : S'rīmatī Rukmini Devi gave a series of lectures on Bhārata Nāṭya according to the Tanjore School, assisted by Bhāratānāṭya Vidwān S'rī Meenakshisundaram Pillai of Pandanallur, her teacher, and S'rī K. Sankara Menon and Pandit S. Subramanya Sastriar of the Kalākṣetra faculty.

S'rī Krishnan Nair of Malabar expounded the principles of Kathakali.

Song : Rukmini Devi and S'rī Sankara Menon, assisted by Sangeetha Vidwān Kalidas Neelakanta Iyer and Pandit S. Subramanya Sastriar, gave a series of lectures with demonstrations on the principles of Carnatic music.

Drama : Mr. Alex Elmore gave a series of classes on dramatic appreciations, stage-craft, make-up and various aspects of drama to aid in intelligent understanding of the Drama.

THEOSOPHY IS THE NEXT STEP IN THE RIGHT USE OF LEISURE

BY PETER FREEMAN

General Secretary of The Theosophical Society in Wales

THE "BRYNMAWR" EXPERIMENT

PRIOR to the European War of 1914, Brynmawr was a flourishing mining town in Wales. But the economic depression that followed flung it on the scrap-heap. High up on a hill of the Brecon Beacons, mining was its only industry and the mines were exhausted, the machinery old-fashioned; prices dropped and the 20,000 inhabitants of Brynmawr were left bankrupt and derelict. All its young people left to seek other jobs and it was soon composed only of the aged and very young children. Houses went unrepaired, streets unswept, shops became empty, and the population, entirely unemployed, were left miserable and unkempt.

At this time a small band of International Social Workers came to Brynmawr for a Summer School, and a survey of the town was made. A public meeting was called to consider what could be done. Committees were formed, suggestions made, and eventually after much negotiation permission from the Ministry of Health to continue to pay Unemployment Benefit (17/- a week) while the men were occupied in doing voluntary unpaid work, was obtained for the first time in this country.

UNEMPLOYED BEGIN TO WORK

After much opposition, criticism, and local ostracism a few workers agreed to begin to clean up their own town, a task for which the Council could not raise sufficient funds from rates. They were sneered and jeered at by the larger proportion of the population but continued their work with the encouragement and help of the students from other countries. The jeering gradually ceased and more joined in the work. Many years' accumulations of rubbish and tin-cans were eventually cleared up, the roads were swept, the town was beautified, trees were planted, houses were redecorated in cheerful colours, urgent small repairs were undertaken, social classes were organized, instruction was given, allotments were started, home-craft work was begun, a recreation ground was made, a large open-air swimming-bath was built, handicraft industries were taught, boots were resoled, suits were repaired, furniture was made. But a disastrous fire destroyed the whole of the small factory and plant of the organization in a few hours! A fresh effort had to be made. Then a small Friendly Society was formed to manage its affairs. Industrial activity was developed. Brynmawr

was on its feet again, and the whole scheme had been brought about by voluntary unpaid work in the Leisure time of out-of-work miners and their wives. Today it is a flourishing town again—clean, healthy, busy, and its people happy and content. Leisure time had been well used.

MAN GROWS BY HIS OWN INITIATIVE

Theosophy teaches us that every single human soul has his own life to live, his own destiny to fulfil, his own ideal and Divinity to realize.

Only by his own effort, his own initiative, guided by his own personal choice and by the free exercise of his own will, can he reach his goal of perfect happiness. Others may offer advice, others may point out the way, others may have set an example, but each must set his own feet upon the journey, and his own exertions alone can take him up the path that leads to perfection.

The right use of his Leisure is therefore of paramount importance for every human soul, not merely for his own personal advantage, pleasure and satisfaction, but also that he may fulfil his own purpose in life and develop every faculty and ability that lies dormant in his being. Thus may he also help and encourage all others in the accomplishment of God's Plan for men.

Each human being is learning to cooperate in this vast scheme by every thought, feeling and act that he performs. The completion of the Temple of Humanity is delayed by every wasted moment of any of us. Leisure should therefore be wisely used that our humble efforts may bring the glorious

fulfilment a little nearer to its goal and at the earliest possible moment.

THE MODERN PROBLEM OF LEISURE

Unfortunately there are already a large proportion in every country totally unemployed, and many mainly unoccupied. Even in some of the richest and best organized nations, such as England, France and America, millions are totally idle or with little useful or congenial occupation.

Man's ingenuity, nature's prolific resources, and the development of the machine have enabled a fraction of the population to produce abundance for the rest of mankind. Were it not for the artificial restriction of the productions of almost every commodity, the surplus of most necessities of life would be stupendous. But when the present war ceases, the colossal output of war material stops, and the millions of soldiers return to their homes, the problem will again be accentuated a hundredfold.

Man's growing needs, a higher standard of living for all, and the rebuilding of the world will provide occupations for many, but even all these will leave an increasing amount of Leisure time for an ever-growing proportion of the population.

This is a problem that needs immediate attention, and it cannot be left till opportunity occurs. It must be dealt with promptly, otherwise the depression following the last Great War will be more disastrous and an even greater suffering be experienced throughout the world.

HOW TO DEAL WITH LEISURE

General Practical Suggestions :

1. Each person should be encouraged to consider what useful Hobby or

Activity he can most readily undertake that will be of interest to himself and of use to the community to occupy his Leisure time.

2. A Community Centre should be organized by the Local Authority or other body in every town and village that could act as the centre and focus of all such movements, able to give advice and suggestions, co-ordinate activities, encourage all enterprise, and co-operate with all other agencies.

3. Every town and country should immediately form a Commission of Inquiry into the whole problem, and take steps forthwith to deal with the matter as far as lies in their power and make suggestions for its more complete solution.

4. The International Labour Office should continue the splendid work already started on these lines, invite recommendations from all countries of the world, and issue regular reports of its proceedings. These enquiries should *not* be limited to the "Utilization of Workers' Leisure" alone, but additional Committees should be formed for considering the problem in its wider aspects.

5. Every child should be taught and encouraged to undertake some hobby, handicraft or artistic pursuit to which it will eagerly give its creative effort when free from the normal responsibilities of education or occupation.

Detailed Practical Suggestions :

1. The encouragement of all Handicraft Activities.

2. The fuller appreciation of all forms of Art, and the effort to stimulate each person to specialize in one at least.

3. The development of all kinds of Amusement, Sports, Games and Recreation, especially where a large number can take an active part such as Physical Training, Dancing, Swimming, Hiking, Push-ball, rather than large crowds watching a few others play such as in popular Cricket and Football.

4. The wide and extensive development of Horticulture, Gardening, Allotments and the free provision of land, seeds, implements, fertilizers and advice by Local Authorities.

5. Private Theatricals, Repertory, Folk-Dancing, Concerts. Holiday Camps should be extensively organized. (Russia has done much in these directions and her experience should be valuable to other countries.)

6. The generous provision of Libraries, Museums, Art Galleries, the extension of all Technical Classes.

7. The organizing of Clubs, Community Centres, Sports Grounds, for all forms of both indoor and outdoor recreation. Youth Hostels in Germany are an example of what can be done in this direction.

8. The powers now existing for Local Authorities to provide opportunities for the right use of Leisure, should be utilized to the full.

9. The raising of the school age, the wide extension of adult education, and the provision of evening-classes should be undertaken.

10. The scourge of unemployment should be removed, the payment for idleness discontinued, and some useful, healthy occupation offered by the State to every adult person.

RIGHT AND WRONG USE OF LEISURE

Though cinemas, wireless, gramophone, watching popular games, etc. cannot be regarded as always detrimental, these pastimes call for little or no personal effort and the observer is left but passive. Should he be well occupied during the rest of his life, these may be justified as a reasonable relation, but they can never provide the best use of Leisure for most people, and the growing resort to external provision of interest is to be regretted. It can never take the place of those forms where the initiative of the person concerned is the primary factor.

Few people except those in the professional walk of life, whose work is often their hobby, escape the difficulties of loneliness and depression caused mainly by their inability to use their Leisure rightly. Conscious and deliberate co-operation by each individual should be the key-note of every useful attempt to occupy Leisure time in groups. But individuals can well find satisfaction in the many forms of service in Art, Science, Politics, Religion, etc.

Every person must be made to feel that he is a valued member of society, that his work is a useful contribution to the welfare of the whole, and all efforts should be made as interesting and pleasant as possible.

The vulgarization and degradation of Leisure, such as in all forms of hunting, fishing, gambling, horse-racing, boxing, drinking clubs, etc. should be steadily discouraged and those of a more elevating kind developed in their stead.

THE COMING AGE

But, above all, the cultivation of the right attitude and spirit towards life as a whole, will provide the best incentive for each to play his part in the world's affairs. Each will then be eager to help in every way to make life more beautiful for all, not for the few alone.

Only, therefore, when service rather than gain is the primary motive, will each fully exert himself to the full to bring peace and happiness to the community. Every moment will then be fully occupied in useful ways, and each moment considered lost in which a man is not serving his fellow-man or training himself for such service.

Thus shall a New Era be born, based on brotherhood and co-operation, where each will contribute his best to the whole and each will be sure of receiving all he needs for his own welfare and happiness.

Free and voluntary effort will take the place of force, competition the place of compulsion, and each man will consider all time wasted that is not spent in increasing the well-being of the world.

O thou whose face hath felt the Winter's wind,
Whose eye has seen the snow-clouds hung in mist
And the black elm tops 'mong the freezing stars!
To thee the Spring will be a harvest time.

—KEATS

CORRESPONDENCE

A LETTER TO DR. ARUNDALE ON THE WAR

DEAR DR. ARUNDALE :

Inasmuch as Theosophy is builded upon the idea of Universal Brotherhood of man and recognizes that there is no higher religion than Truth, we cannot understand the pro-British attitude as expressed in the January issue of *The American Theosophist* in the article entitled "War," of which you were the author.

We take particular exception to the first six paragraphs of your article.

The German people, rising against their oppressors, namely Britain and France: This was shown in 1933 when over 40,000,000 Germans voted for Hitler in order to free themselves from the burden of the cross imposed by the Treaty of Versailles. Great Britain and France have been the true destroyers of German democracy, as they refused to relinquish their yoke on the German people, namely, the "bloody six per cent." Before 1933, men like Stresseman, Chancellor of Germany, Briant, Foreign Minister of France, Bernard Shaw of Great Britain, also Herriott of France, pleaded with the powers of Great Britain and France to save the German people from either Communism or Naziism. The pleas of these men fell on deaf ears. The same powers that keep Mr. Chamberlain at the helm of the Ship of State in Britain, and Daladier in France, are directly responsible, to our way of thinking, for the destruction of the

Weimar Constitution and the making of a totalitarian state out of Germany.

You also express your sorrow for Poland. According to Theosophical teachings, Karma will follow the nations as surely as the wheel follows the hoofs of the oxen.

What gallant deeds has Poland done for democracy since her liberation from Germany and Russia to warrant your sympathy? Poland's deeds since Versailles warranted the bloodshed of all of civilized Europe in order to re-establish the *status quo* of the Versailles Treaty. We quote of Poland's heroic deeds of the year 1938 :

- (1) Destroyed 114 Orthodox churches despite protests from Bishops of eastern division of the Catholic Church.
- (2) Took over 186 Ukranian churches in the hope of destroying the Ukranian Nationalistic Movement.

You also state "the world must be made free and in no danger from a third great war." In 1914 when the Great War broke out, British propaganda in the United States of America was so successful that many hundreds of thousands of our best young men were slaughtered in order to make the world "free for democracy." All of this sacrifice was nullified by the Treaty of Versailles.

Are you pleading for another slaughter of American manhood and another

Treaty of Versailles, inviting a third great chaos?

After careful consideration of your whole article, we think it is sacrilege to have such a gist of outright British propaganda printed in *THE THEOSOPHIST*, a paper we heretofore believed was dedicated to Universal Brotherhood and Truth.

With reference to the persecution of Jews in Germany, we wish to state, first of all, that we have no animosity towards our Jewish brethren, but some of them did play havoc with German finances in 1921-23 in time of inflation, and as Jewish financiers took control of all German industry in a dastardly way, they have brought this Karma on themselves. All we can do is to be as Good Samaritans and help them to build a cosmos from the present chaos, as we believe Master Jesus would have his disciples do.

Dr. Arundale, we believe that at the moment you wrote this article, you must have been carried away by emotion for your mother country—Great Britain. When we read this article, we did not recognize the same great, universal Dr. Arundale that we heard at the International Convention in Chicago and at the National Convention in Wheaton. We believe only a part of this great man we have come to know and love as our President was speaking in this article. We hope that

in the future all articles emanating from your mighty pen may be more in harmony with the Universal as opposed to the partial.

Yours very respectfully,

JEAN P. VREULS,
Past President,
The Theosophical Society
in Joliet, Illinois.

DR. ARUNDALE'S REPLY

DEAR FRIEND,

I am much obliged for your letter dated January 14th. You are quite right to take exception to anything I write, and I can best give your exception publicity by printing your letter in the earliest available issue of *THE THEOSOPHIST*. It is through such freedom of opinion and of expression of it that our Society best fulfils its Objects.

But I am sure you will agree that I am entitled to my opinions as you are entitled to yours. I appreciate your statement that you do not "recognize the same great universal Dr. Arundale" as you now see him through his article on War. I lay no claim whatever to any greatness, but perhaps you will also agree that had I any it would not depend upon your measure of it, any more than my estimate of you could possibly reveal you as you really are.

Sincerely,

GEORGE S. ARUNDALE

DR. ARUNDALE ON THE WAR: ANOTHER LETTER

DEAR PRESIDENT,

Your "war letter" has been sent to me by our Dutch Section. I am sorry to say that I cannot agree with you in

many respects, though I am only a very unimportant little person and you know so very much more than I do. But you yourself have encouraged me

(and others) always to do those things which are real to me and which I can understand.

To begin with, I cannot realize or believe that blood can wipe out blood. You yourself have given us that beautiful invocation to repeat daily: "O Powers of Love, we dedicate to you our faithfulness, knowing that *only Love* can redeem the world." How can peoples, who feel friendship for one another, prove their love by smashing each other's bodies and awakening feelings of revenge? I do not think it is possible for man so shoot off every bullet with the feeling: "I love you, but I must kill your body." Of course in the case of England and France, their Governments had *promised* to help certain countries in case of aggression, and, as you wrote, started by breaking their word several times, until at last, when Poland was in danger, they did not only feel their own conscience pricking, but felt fear for their own liberty and safety (I read this in a speech of M. Daladier's).

What other neutral countries do or feel, I do not know, but this I know, that every normal person is *not* neutral in my country, though he does not wish to prove this by fighting and shedding blood, but by showing himself to be a helper and comforter of the persecuted. It seems to me, that not having promised military protection, a neutral country has a different Dharma: of the peacemaker, the comforter, the preserver of civilization and of normal conditions, although we too have suffered and are suffering badly on account of our warring brothers. I know that it is impossible to live isolated.

But what would all the thousands of persecuted Jews do, who have found a safe haven here in Holland, if we too started war and became a field of blood and ruin? And not only Jews, but fugitives of all kinds. And these are to be found in all neutral countries. Only, if the neutral country were very large, these fugitives would be in less greater peril than in tiny countries like Holland and Belgium.

And now Finland, would you want us to fight against Russia? I think our task is very different.

I protest too at your saying that our sympathy is only a lip-sympathy if we do not fight.

Thousands and thousands of people give their time, their money and their health to succour the suffering countries. And if any country dares to come over our frontiers, we shall be forced to fight for our freedom, and we shall have to give up our task of helping the oppressed who have come here and sought our help.

One thing I do *not* understand is the way England and France are fighting; nearly every day one hears the news: "From the West front there is little news, the night was restful"; and each day some are killed, sacrificed on both sides, but that fact seems to be of no consequence.

Why do not the allies send thousands of air-planes and smash up Krupp's devilish factories? Then there would be no more munition, and the countries would be forced to find other and more human means of arranging things. But I suppose, and many with me, that Krupp furnishes munition to his enemies as well as to his own countries, so he cannot be destroyed.

Oh I know, and many know it, that the poor soldiers fight because they think it is only for a noble cause (on both sides), but there is so much sordidness and ugliness in the background, of their Governments and shareholders in munition factories.

I think that if in all countries the millions, which are now spent daily either for war or mobilization, had been spent for the "unemployed" to create ways and means for all men to live honestly, worthily, joyously, the whole world would be in a very different state from that in which it is now. But Governments only dare to spend millions if they start getting frightened. The unemployed and the poor and neglected are not as "dangerous" as some heads of countries who threaten civilization. And I think because people are miserable, degraded, unhappy, they fly into the arms of dictators of all sorts who promise them a "golden age" if they

only win. But I do not think a golden age will come through a war. We are past that stage, I should think. There are too many who see this, and who acknowledge the insanity of war.

Christ, the Buddha and others have taught us that only love and forgiveness of wrongs can bring Peace, and I believe that it is so. I think if peoples and Governments *really* want to make peace in the right way, in a human way, God will help them to find the way.

I do not mean to say that nothing must be done to stop tyranny, but I think weapons will not do it. I think weapons and war will always bring disaster and misery since the Governments are not noble and unselfish enough to make beautiful after-war conditions.

Please forgive me if I have written things which are ignorant or wrong, but I can only give my opinion as far as I can understand.

H. C.

BROTHERHOOD THE STANDARD

DEAR MR. EDITOR,

Let me congratulate you on the excellent and most interesting 60th Anniversary issue, 1879-1939.

What I would like to draw especial attention to are paragraphs 8 and 9 on page 4 of that issue. There the questions asked are these:

Is Hitler's persecution of the Jews worse than the widespread vivisection of living animals? Are his tactics worse than the cruelty and torture we inflict on animals both by hunting, eating and killing in slaughter-houses?

Is Hitler's indifference to the spirit of humaneness worse than the indiffer-

ence of those who think nothing of having wild animals shot at, wounded and trapped for their personal adornment?

Is Hitler's arrogance worse than the hatred and intolerance which we display one to another? etc.

I think these ideas and the thoughts they may evoke in answer should be given full prominence again.

For instance, why do we dislike Hitler, Germany, other races and even other people around us? Simply because they are different to what we want them to be and so we hate them.

All hatred is based on pure selfishness; we want people and things to satisfy our desires and thoughts, if they do not, then dislike ensues.

Who are we to judge as to the rights or wrongs of any actions? Are our ideas the only correct ones? And if so, how is it that other people show a diametrically opposite opinion?

Are the standards of morality held by one country sufficient to be taken as a universal conception for all humanity? And if they differ profoundly, are we entitled to dismiss them as immoral? What standard can we put up that could be universally adopted? There is only one that I know of and that

is the standard of Brotherhood as enunciated by The Theosophical Society. And any offence against that standard should surely be self-condemnatory.

Acting on this principle I say that the President of The Theosophical Society has every right to express his opinion on this war either as a private individual or as the President—so long as he expresses his opinion on the foundation of The Society's principle of Brotherhood. And those who disagree with him should examine their own views to see if they are not based on the selfish desire to have their own views given voice to.

W. B.

TWO NOTES BY ARYA ASANGA

"THE POOR PARIAH"

I have great pleasure in acknowledging that my appeal in the last March number of THE THEOSOPHIST (p. 531) for a copy of Colonel Olcott's rare pamphlet, *The Poor Pariah*, has met with immediate response. A complete and well-preserved copy was presented to the Archives by Mrs. Jan Huidekoper as from her late husband to whose library it belonged. Grateful thanks are hereby offered from the President to the kind joint-donors.

"THE ENSOULED VIOLIN"

In her interesting article on "H.P.B. at Philadelphia" in the February THEOSOPHIST, Miss Neff writes: "He [the Master Hilarion] once signed a story he wrote for THE THEOSOPHIST, called 'The Ensouled Violin,' as By Hilarion Smerdis, F.T.S., Island of Cyprus."

May I say that it would have been more accurate if the wording had run

as follows: "There is a story published in THE THEOSOPHIST, January 1880, pp. 95-97, called "The Ensouled Violin," which in the superscription is said to be "by Hilarion Smerdis, F.T.S.," and which at the end has the subscription: 'Cyprus, October 1st, 1879.'"

Proof that the story was actually written or composed by the Master does not exist. It is true that in ordinary cases the ascription "by so and so" is sufficient indication of its authorship. But in the case of the Adepts we must, I think, be more cautious.

There are reasons to believe that the story in question was actually composed and written by H.P.B. herself. The Hilarion Smerdis "signature" she subjoined to it, in my opinion, is only by way of a pseudonym. There are other instances of H.P.B.'s using such outlandish pen-names,¹ either simply to hide her identity, or else to acknowledge her

¹ See *Two Stories*, by H.P.B., 1932, p. VI.

indebtedness to somebody else. The latter was, I think, the case with the Hilarion Smerdis signature. I surmise that the Adept who goes under that name told her the story at one or other occasion when they met, but that the composition and wording of the story as it was subsequently published is entirely hers. I am forced to this

assumption by the fact that "during the last few months of her pain-stricken life" H.P.B. entirely re-wrote and enlarged the story to at least three times its original length,¹ which I am sure she would not have done if it had been the Master's own handiwork as it were.

¹ See *Nightmare Tales*, 1892, pp. 98-133.

THE WORLD DEBATE ON THE RIGHTS OF MAN

Dr. G. S. Arundale writes to *The Hindu* in reference to the world debate now running concurrently in *The Hindu* (Madras) and *The Hindustan Standard* (Calcutta):

It is a splendid idea to initiate a world debate as to the nature of a Declaration of the Rights of Man.

But the debate has begun badly. In the first place, it would have been better to include Duties as well as Rights in the Declaration. We do not want to go back into the eighteenth century but forward in the twentieth. And in the twentieth century Duties are parallel with Rights, and Rights cannot be divorced from them.

In the second place, Mr. Wells has queered the value of the whole debate by a quite unnecessary partisanship. Hitler is no more a "silly little man" than Mr. Wells, and clap-trap of this kind will only cause the debate to be in danger of degenerating into a mass of futile personalities.

And surely, in a debate of this kind, it was quite unnecessary for Mr. Wells to intrude upon us the quite unnecessarily jarring note of his personal appraisements of Mr. Chamberlain and

Lord Halifax. We are supposed to be initiating a discussion on fundamental principles, not upon the suitability of the Prime Minister and Foreign Minister of Great Britain for their respective offices.

In the third place, there is the unfortunate bias in favour of the Declaration representing "a sort of extract and essence of English-speaking democracy." Is a world Declaration of Rights to be nothing more than a Declaration of Rights as "we common British people" would envisage it? Are only British people to take part in it? Does Mr. Wells conceive for a moment that the world will be satisfied with a Declaration emanating from British people alone? It looks as if the world were going to be treated with a peculiarly narrow-minded discussion, if its tone is to be gauged by Mr. Wells's opening statement; and the discussion will by no means necessarily be less narrow-minded because well-known names are to be associated with it.

Let us hope that the debate will substantially improve upon its beginnings, or it will be of little use.

BOOK REVIEWS

INDIA'S SAINTS

1. *Introduction to Sai Baba of Shirdi*, with Foreword by Dewan Bahadur Justice K. Sundaram Chetty, and Devotees' Experiences, parts I and II. Third Edition, 1939. By B. V. Narasimha Swami. Price As. 10.

2. *Sage of Sakori*. By B. V. Narasimha Swami. Second Edition Revised and Enlarged, 1938. Price As. 8.

America is known as the land of the Dollar. Europe has been distinguished by H. P. B. as the land of "military butchers" from the East as the land of Buddhas. India is in fact the land of Saints. Hardly a province or a state or a township that has not its local Saint of greater or lesser fame, with a greater or lesser following. As the water of the sea is salt throughout, so the whole of India's life is permeated by the leaven of Sainthood. America may be Dollar-conscious, and Europe War-conscious, India is really Saint-conscious. Since olden times she has looked up, not in the first place to King Dollar, or War-Lord Mars, but to her Rishis and Munis, scorers of possessions and power, searchers for Truth and Wisdom only.

To two of such sages of our own times the above books give us an introduction. Both books are by the same author, and one is as it were the natural sequence to the other. The Sage of Sakori is not only a direct pupil of Sai Baba of Shirdi, but the latter's mantle

of Sainthood seems distinctly to have descended upon him. And yet they represent different faiths—those two religions that in modern India, especially in the political field, stand most opposed to each other, and thereby put the greatest obstacles in the way of a speedy realization of India's Unity and Freedom.

It is in these Saints of India, in their teaching and example, that the salvation of the Motherland is ultimately to be looked for. They point the way to that Truth which lies beyond all petty human divisions and yet from which all and each one of these derive their origin. Then, why quarrel with each other, if they are all branches from one Tree? That is the constant reminder which India's Sages keep reiterating, for us to act upon their advice and to find harmony and peace, or to reject it and thereby plunge ourselves into strife and war and misery.

As a child Sai Baba was "given away to a fakir, and grew up a fakir," that is a Mohammedan Saint, but he was born in a Brahmin family, and later took up again much of the Hindu customs and faith. Still, the close contact in actual practice with both religions made him, as was to be expected, broad-minded and tolerant towards the devotees of either. "Far from converting his Hindu devotees to Islam or Islamite devotees to Hinduism, he made each set observe its own usages and follow its own principles."

When Pandit Kasinath, a strict Mahratta Brahmin, before he became the Saint of Sakori, was advised "to go to Avalia Sai Baba at Shirdi for further advancing his spiritual interests, . . . the Pandit's orthodox mind recoiled at the thought of his Brahminical head touching a Moslem's feet. Despite the assurance that Sai Baba was above all caste and creed—and no ordinary soul—the Pandit could not get out of his usual groove." However, fate, karma, and the spiritual inner man were stronger than the aversion of the lower personal. Interesting is the story of how he was inevitably drawn to and gradually set free by his predestined Guru, whose spiritual successor he would become. Interesting also are the many stories about the occult powers of these Saints, of the mystical experiences of their devotees, and of the relations between disciple and guru.

Personally I think that there is in these stories much superstition and easy belief mingled with genuine phenomena. Anyhow, they are in my opinion not the most important contents of these two books. Of deeper and lasting interest are no doubt the spiritual teachings, the old truths, reiterated every time anew by every successive attainer to spiritual enlightenment. I will give one example to whet the appetite of the prospective reader. It is a practical and wider illustration of the Christian Master's words: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Mat. XXVI, 40). A wider illustration, I said, for the modern story includes among "the least of these my

brethren" not only the human but the animal kingdom as well. For the logical Indian mind the Mystical Unity of Life does not postulate the Brotherhood of Humanity only, but the Brotherhood of All Life naturally, without any distinction, whether human or sub-human.

In the following story Mahārāj is the appellation of the disciple after he had himself attained the rank of Sainthood, of course :

Shortly after Mahārāj arrived at the feet of his Guru, the latter who was very fond of smoking his tobacco pipe (*chilm* is the vernacular name for it) one day made Mahārāj smoke it despite his objection¹ and then said :

Sai : Does anyone go there, to the temple you reside in ?

Mah : No. Generally none goes there.

Sai : Never mind. *I shall be coming there. But if I do, if I go over, *will you recognize me* and give me a *chilm* to smoke ?

Mah (understanding the term *chilm*, in its literal sense only): Baba, I do not understand what exactly you are saying. Whence shall I get a *chilm* for you ?

Sai : Very well. Very well.

Two or three months later, it was probably October 1911, Mahārāj had started cooking his food. As it is the duty of all pious people to offer the food or part at least to God in the Temple, in the universe, or in the Guru's residence, before tasting the remainder, Mahārāj was taking some of the food to Sri Sai at the mosque. Meanwhile, a black dog that had been anxiously watching the cooking, wistfully looked at Mahārāj and followed him part of the way. Mahārāj did not give the dog anything but hoped to feed it on his return from his Guru. Suddenly, however, he changed his mind on the way and looked for the dog. But the dog had disappeared. He then went to his Guru to offer the food.

¹ Kasinath Mahārāj as an orthodox Brahmin never smoked. Often he forbids his Brahmin devotees smoking.

Sai : Why did you take the trouble to bring the food here, in the hot sun ? I was sitting there, (*i.e.*, near your temple).

Mah (in surprise) : Where were you there, Baba ?

Sai : I sat there looking at you till the cooking was finished.

Mah : Baba, there was none there except a black dog.

Sai : Yes, yes. I was that (dog).

M. shed tears at his folly in not recognizing his Guru, remembered the words of Sai at a previous interview about *recognizing* and *chilm*, and resolved never to repeat his blunder.

The second day, he again went on with his cooking and anxiously looked for the black dog. Not finding it anywhere, he felt sure that he was avoiding the previous day's mistake. When the cooking was going on, a poor sudra beggar was looking on leaning against a wall. The orthodox Brahminical mind of Mahārāj was hurt by such impropriety and he promptly ordered¹ the man off.

When the second day's food was taken to the Guru, he was angry.

Sai : How do you happen to come now ? Did I not tell you, not to come here ? Yesterday you did not give me food and today also you ordered me not to stand there and drove me away. Do not be bringing me your food (Naivedya) henceforth.

Mah : Baba, where were you ?

Sai : I was standing there leaning against the wall and you told me not to stand there.

Mah : Oh ! (drawing a long breath) was that you ?

Sai : Yes. I *am in everything*—and *even beyond*.¹ Wherever you may look, I am there.

Mahārāj's grief and repentance knew no bounds. Thenceforward this impression went deep into his heart, that Śrī Sai, as God, was really in everything and that he should never fail to realize it in his heart, in every-day life. This naturally made a

¹ Cf. He pervaded all the earth and transcended it : *Puruṣasukta*.

very great change in his outlook as he began to feel of God (*i.e.*, Guru),

“Closer is he than breathing,
Nearer than hands or feet,”—
nearer than the jugular vein.

A. A.

VERSE

The Dark Well, by Harindranath Chattopadhyaya. Published by Kalāk-ṣetra, Adyar.

This volume of verses presents a joy to the eye in its outside garb, being robed in silvery grey lettered in blue, with a mystic face limned above a lotus pool. This sufficiently indicates its contents, for they are the broodings of a poet's soul, bubbles of delicate fancy rising to the surface of a mind richly sensitive both to beauty and sorrow. So far as they constitute a unity, it is one of mystic experience. The only possible comment on such is to quote some of the most significant lines.

I saw time
From the heart of a tree,
It seemed a slow
Eternity.

I felt time
From the depths of a stone,
It seemed a swimming
Sea without tone.

I saw time
From the breast of a fly,
It was only a carnival
Floating by.

Another reflects a noon-tide meditation :

Wide across the vast I see
Mine own spirit floated high,
Jewelled immortality
Edged by lonely sky.

Music has renounced its claim,
Hushed are wave and wind and lyre ;
I am silence mixed with flame,
Reticence with fire.

The poet's mode of capturing inspiration, or perhaps entering his yoga, seems given in these beautiful lines of opening :

The spirit travels wide and far,
Her breath is molten diamond ;
The zig-zag pathway meets a star
Twinkling in silent depths beyond.

On either side her foot-falls lie
What purple glooms of memories
Brooding along an edge of sky
That somewhere meets the light with
ease.

Earth-voices dim and pale and pass
At lonely zenith glows of prayer
Until One holds a mirrored glass
Built of circumambient air,

Wherein the reflexes of things
Mate in the depths of truth conjoint
Where souls are flames and dreams
are wings
Hovering around a crystal point ;

Outside the coloured pale of sense
They hover round and round and round
Drawing a great circumference
By which the jewelled vast is bound.

These examples will be sufficient for a taste of the quality of the verses. Almost every page will repay such for similar pearls.

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The Temple Invisible and other poems, by Mary Corringham. Published by the T. P. H., Adyar. Price 3s. 9d.

These are rarely beautiful expressions of a mystic devotion. The Australian poetess has great command of language and a rich fancy. The Dedication is a little gem, and "The Mystical Experience" rings true. But a shorter poem will suffice for an example of quality, the one entitled shortly "Miracle."

What like is the acorn to the oak,
Or the brown seed to the fern ?
Yet each shall shed its secret cloak,
That each may heavenward turn.

What like is the egg to the dappled bird,
The cocoon to the butterfly ?
Yet after the mystery has stirred,
The winged shall mount the sky.

What like is the green bud on the tree
To the blossom, or to the fruit ?
Yet all shall spring invisibly
From the same hidden root.

What like is the Master to the man,
Or the Heaven-world to the earth ?
One the designer, one the plan,
With the miracle of rebirth.

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The Dawn of a New Age and Verses,
by D. Kenrick.

These two charming booklets give beautiful expression to many of the thoughts and aspirations of a Theosophist, especially in these days of trouble and promise. It is clear that D. Kenrick is not only a Theosophist but an astrologer, seeing the new era that is opening as that of Aquarius the Man, our race at last coming to its true human maturity and heritage. Some lines are of high poetic quality, as :

The night was still and calm, no
anguished sea
Plucked at the pebbles on complain-
ing shore ;
Only a ripple sighed along the beach.

Others to be singled out are "Nature goes her way," in *Verses*, and those which are most successfully illustrated by a beautifully designed frontispiece, of the world's hemisphere, encircled by four winged figures, swift spirits of light and power :

Four Mighty Winds
About the corners of the World do
blow,
To cleanse all minds,
And make the war-beclouded nations
know

That what is needed to restore Good-
will
And Peace on Earth is SILENCE.
Peace, be still !

* * *

Smiles and Tears, by K. Vaidyanathan, B.A. Price: India, Re. 1-4-0; overseas, 2s. 6d.

There are many lines of true poetic beauty in this little book of verse, though it is uneven, and some are far better than some others. "A Poet's Feast"; "Adventure"; "Compensation"; and "Love's Cycle" are some of the best. The poet has a rare appreciation of Nature, and usually the simple utterance which best befits such lyrics as these. The following poem is entitled "Adventure":

Friend, let us walk with the night
To the bright realm of day
And all the still starry light
Will not fail us on our way.

So let not truth resign to fate
But walk by the side of love;
Where truth is bold and love is great
Even adversity doth bow.

HELEN VEALE

NATURAL FOODS

The food pendulum swings back and forth between the extremes, and there are a few who endeavour in some measure to act as balancing agents. Mr. Edgar J. Saxon in his *Sensible Food for All* (in Britain and the Temperate Zones) entertainingly writes upon the subject of the wholesome vital diet, as contrasted with the devitalized so-called foods that are consumed in such enormous quantities by the advertisement-hypnotized public.

Mr. Saxon treats the whole subject of diet entirely from the point of view of bodily health, and seems to have little sympathy with the vegetarian who refuses to eat meat from the standpoint of refusing to partake in the products of pain and suffering. But still it is worth while to have it brought to the world's attention that all but the freshest flesh is a decaying substance and therefore unsuitable for human consumption. Once that is realized there are few people who will demand their flesh fresh-killed to get its vital qualities.

The 20th section of the book, "Simple Guides to Food Values," gives these values in classified and tabular form, which is useful. The whole book, in fact, is easily readable and helpful.

Another interesting booklet by the same author is *Why Aluminium Pans Are Dangerous*. While one may question the linking together of most of the ills that man is heir to with the using of chemical aluminium fertilizers in the soil and aluminium cooking utensils, at least the report of the Ministry of Health is worthy of consideration, and the story of the sheep who preferred to graze upon pasture that had not been chemically treated, is of great interest. Where there are so many differences of opinion as there are on this subject, the person who wishes to ensure safety will procure stainless steel, a life-long cooking-wear, that never needs relining, nor is food-absorbent. This is now being made in Mysore, India, as well as being procurable in the Americas, Britain, and on the Continent of Europe.

A.H.P.

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