



THE THEOSOPHIST

ADYAR

JANUARY 1943

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

THE THEOSOPHIST

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EDITOR: GEORGE S. ARUNDALE

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

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THE THEOSOPHICAL PUBLISHING HOUSE
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BENARES—AND ROME

Once more we have reached the month of our Annual Convention, to be holden this year in Benares, my dear old Home, to which my heart turns always with affection. For I do not know any other place on earth which affects one in quite the same way. The City that comes nearest to it is Rome, for as Benares is the beloved centre of Hinduism, to which millions of loving Hindu hearts turn with deep devotion, so do millions of loving Christian hearts turn to Rome. And these constant streams of love flow ever through the atmosphere of these two Cities, and carry the hearts that go thither to a mood of reverence and self-recollectedness which disposes to thought and meditation. Through their very air there seems to ripple a quiet melody of whispering music that has a sweetness all its own. And both are very ancient Cities, and are redolent of dreams of a dead past; and yet both are intensely living, living with a strength and beauty that are ever young, because they are centres of great Faiths, and the truths which they embody are eternal, and verily the Eternal alone is the Ever-Young.

ANNIE BESANT, 1921



THE PRESIDENTIAL ADDRESS

TO THE 67TH ANNUAL INTERNATIONAL CONVENTION
OF THE THEOSOPHICAL SOCIETY

Benares, 26 December 1942

BUILDING THE NEW WORLD

BRETHREN OF THE THEOSOPHICAL SOCIETY THROUGHOUT THE WORLD:

Separated though we are in these times of strife and horror by barriers almost insurmountable so far as regards the physical plane, we continue to form, even on the physical plane itself, a great Nucleus of the Universal Brotherhood of Life—indivisible, world-wide, and indeed universe-wide and more.

No wars, no catastrophes of any kind, no disturbances, even within our ranks, can break us, though they may shake us and temporarily weaken us.

Even where Brotherhood is most violently and ruthlessly assailed, in crucified Poland, in Czechoslovakia, in Holland and in Belgium, each blessed with a very noble ruler, in France, in Greece, and wherever German terrorism prevails, those who be-

lieve in Brotherhood as the supreme Truth of life are able for the most part to remain faultlessly true to it, stricken though they be.

THEOSOPHISTS MUST BUILD BRIDGES

When the war is over the courage and steadfastness they have been showing will quickly bring about a renaissance of Brotherhood activity in every country in Europe, even in the countries which have wronged the world, for the whole world must needs be on its way to a Universal Brotherhood.

China will receive the honoured accolade of having been the first country in the world to stem the tide, at terrible cost indeed, of the forces of evil, intent on capturing the world for their infamous purposes. China has for many years borne the brunt of the

attack alone, and not only alone but even under the passive opposition of countries which should have displayed more chivalry, more courage, more vision and more insight.

What words are adequate to describe the sense of us all regarding the unexampled heroism of the Russian people who, like their comrades of China, are also so far bearing alone an onslaught which should have summoned to their aid in far more substantial measure the eager support of their fellow-peoples of the United Nations.

When victory comes the Flags of some of the United Nations will surely fly high. High in the midst of these will certainly fly the Flags of the Chinese and Russian peoples.

Rewards will surely come to every land and people active in the fight for Peace, for Freedom, for Universal Brotherhood. Outstanding among such rewards will be the Light of Theosophy and the Power of The Theosophical Society, or, if these gifts be already theirs, then the intensification of them to the finer uplift of both lands and peoples.

Let me also say with sure conviction that the healing power of Theosophy and of The Theosophical Society will be available to those lands and peoples which have temporarily and disastrously lent themselves actively to subjugation by the forces of evil.

The Brotherhood of our Society is Universal. It permits and suffers no exclusions of any kind for any cause save perhaps that of calculated

antagonism to Brotherhood, intolerable because disintegrating to a physical-plane nucleus, yet never outside the Universal Brotherhood itself.

When this war ends Theosophists will, as in the last war, be at work in the defeated countries to help to heal them and to remind them that they, too, have their place in the Universal Brotherhood of Nations no less than those who have been the victors.

Theosophists will be in the front rank of the bridge-builders between the victors and the vanquished, even now since we know who will be the vanquished, and between the errors of the old world and the opportunities of the new. In Theosophists there can be no spirit of revenge or of hatred or of ostracism. Theosophists repair all broken links of Brotherhood and cement together in greater strength all links that are weak.

THE TRUTHS OF THEOSOPHY

And now let me address myself as briefly as possible to the immediate, but of course constant, duty, as it seems to me, of every Theosophist, whatever be his opinions, political or religious, whether or not he concedes the inevitability of war in the evolutionary process.

His duty is actively and ceaselessly to throw the light of certain universal Truths upon the darkness in which the world is so blindly and hurtfully stumbling.

He may or may not believe in a salvation by war, but he cannot do otherwise than believe in salvation by Light, for he knows that he

himself is on the way to his salvation through the virtue of the Light of the Universal Science of Theosophy and of his membership of The Theosophical Society which constitutes Theosophy's practical approach to the Science itself.

Theosophy is Truth. The Theosophical Society is a Way to Truth and is Truth applied.

What are the Truths which shall so surely help the world out of the darkness of ignorance and wrong-doing and the denial of Brotherhood, out of discordant discontent into peaceful content?

Let me state them as I see them and then try to apply them:

First, that all events of whatever nature, whether apparently good or apparently bad or evil, exist within an all-embracing Spiritual Plan which their happening ever furthers and can never defeat.

Second, that this Plan is the evolutionary process whereby in every kingdom of nature the less becomes the more.

Third, that this evolutionary process is thus the unfoldment of life or consciousness in an ever-ascending scale of Individuality in and through every kingdom of nature. There is a great ladder of evolution on every rung of which Individualities are growing, moving upwards, apparently interminably, from one rung to another. Where does the ladder end?

Fourth, that while these Individualities are countless and infinitely varied, yet are they One—One in

Brotherhood because one in origin, one in way, one in goal. God created Individuality to be diverse and immortal and made it to be an image of His own Eternity.

Fifth, that the evolutionary process is slowly but very surely unfolding its constitutive Individualities through constant and successive changes on an unending Chain of Time. These changes are being effected through clashes and catastrophes, through harmonies and discords, through love and hatred, through pride and anger, through tyranny and compassion, through mental and emotional surgings of all kinds, through changes of environment, of sex, faith, race, nationality, through stress and strain, through success and failure: and thus through ever-diminishing darkness and ignorance until the appointed educative processes of these changes have been assimilated—each of them at work in its due time and place by virtue of the primordial, universal and ever-intensifying urge-to-grow inherent in the myriad Individualities which constitute the One Life.

God the Creator awakens in the Power and Majesty of His own perfect Creative Spirit its sleeping counterpart in the children of His Universe.

Sixth, that the Plan and its evolutionary activity involve immutable Laws of Growth and omniscient Lords of Growth. Of some of the Laws of Growth we have but infinitesimal knowledge. Of the Lords of Growth the vast majority of mankind knows

It is the increasing joy of others which flows to him because he has been mankind's helper. Greater than even his agony on the cross is the Vision of the Archetypal World ; and though Karma, ill-health and old age may give him isolation, he feels he is one with all that lives, and that continually they send him their benediction, because he has renounced his self and served.

THE CITIZEN AND TODAY

The ideal citizen in the crisis of today, if he has in any measure seen or sensed the Pattern, can decide only in one way. War is horrible, the bringer of evil ; but to refrain from a "righteous war," as *The Bhagavad Gita* describes it, is not merely cowardice, but means also to co-operate in the coming of greater evils for mankind than anything the present war has brought or will bring.

True that always the Everlasting Arms enfold all men with Love and Understanding in their embrace. Those arms have no sense of wrath against such children of men as work against the Great Plan ; but nevertheless they sweep them aside, lest the future of mankind as a whole be delayed.

Today, Humanity stands at a parting of the ways. We stand at the middle point of human evolution, in

the middle of the Fourth Round, in the Fifth Root Race, the Aryan, and at the dawning of the sixth sub-race of the Aryan Race in the United States, Australia and New Zealand. The old era of "strong men," of the dictators who force what they consider the "right" on all men, is passing. The Pattern is weaving a new design, where every man and every woman is called upon to give of his or her best to a joint administration within the Nation, and for the World as a whole, also. Today is the "Great Divine." On the result of this, the second World War, depends whether men will go forwards or backwards, whether through cowardice we obliterate the Pattern for a while, or through understanding and sacrifice we commit ourselves to the Pattern of the new day. Cost what it will of blood and treasure, of self-sacrifice and weariness, the ideal citizen must go to the end, giving of his strength of brain and eye and arm in the battlefields, and of his means and comforts if he cannot be a combatant.

He, who is "For all Men" first and last, will see his way clearly enough, and will know, directly for himself, that he has found "the Way," when he so acts that one day, in no far-off future, "charity immortal" shall be revered by all men as their rule of life on this our sad Earth.

Our Theosophical Society is the humble seed which, if watered and let live, will finally produce the Tree of Knowledge of Good and Evil which is grafted on the Tree of Life Eternal.

H. P. B.



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even less, though every Scripture in the world bears testimony both to Their existence and to the fact that They administer the Plan and its Laws for the unfoldment of the lives so fortunately subject to Their beneficent sway.

Seventh, that Individuality in every kingdom of nature attains its own relative perfection or kingship without, in the long run, the possibility of failure. Such perfection we can see in every kingdom. In the human kingdom we perceive it in the truly great—those who nobly strive to serve the world with the lofty character and experience each has won through the seeking of Truth, through the sacrifice of himself, and through the service of others. In the kingdoms beyond the human we perceive it in the Rishis, the Saints and the Saviours, in the lofty Devas and Devis.

THE SEVEN TRUTHS DEMAND. . .

These seven Truths seem to me to constitute the Sunshine of all living and of all growing. But the Theosophist must learn how to apply them to the helping of his world. Only as he applies them can he truly know them.

To whatever extent he may be engaged in politics, or in religious exercises, or in industrial activities, or in education, or in civic service, these seven Truths or others must find expression in his living. They must guide him and inspire him. They must be fruitful with action. They must be an example to all.

And now to their application.

The first Truth demands that the Theosophist shall promote by every means in his power the unity, or at the very least the solidarity, of his people: a comradeship including every sect and individual within his faith, a fellowship of all faiths, a brotherhood of races and of nations. Constantly must he work for each and all of these, and vehemently oppose all that would disunite, be the motives for the promotion of disunity what they may.

The first Truth also demands that he shall understand and seek to harmonize those differences and antagonisms which aggressively separate individuals from one another.

He may deem it his duty to strive for the Right as he understands it against the wrong as he understands it, but never with rancour or hatred of the wrong, only with the desire to change it into Right whatever the Right may be. Change, the Theosophist knows, is essentially change for the better.

I feel I must here interpose the observation that the Theosophist must at such times as these remember that a compromise is never a substitute for a principle. In every land the urgent need is for stalwart fealty to principles, and for the avoidance of compromises which seem to ease situations but which will be seen in fact only to postpone and intensify all difficulties and dangers. When the world is athirst for the bread of Truth we must not deceive it with the stones of compromises.

We Theosophists, in our very devotion to Theosophy and to our Society, must sometimes go down fighting for the principles we know to be true. Sometimes we must go down in ignominy and defeat. And ever must we be able to stand alone and apart and proclaim our Truths alone and apart in the very midst of unpopularity and even of execration.

Our intentness on Brotherhood must never cause us at all costs to agree rather than to oppose, nor to accept a compromise for the sake of patching up a peace, thinking that half a loaf is better than no bread. It might be better were we certain that it *is* bread. Appeasement is all the more dangerous for its appearance of doing justice everywhere.

Do we not sometimes hope and gamble on the hope when we should know and have no need to gamble?

I am sure that whatever may seem to be the immediate benefits of some compromise, often in the long run we shall bitterly regret we did not stand fast to principles, as we Theosophists should, leaving to others to juggle with compromises in weak subservience to the clashing wills around them.

Nowhere should principles prevail more than in India, and Theosophists in India must stand fast for them at whatever cost.

The second and the third Truths demand that the Theosophist shall ever have confidence in the Laws and in the Lords of Growth. He must be faithful to these in the darkness as it is so easy to be faithful to them in

the Light. The illumined Theosophist does not know despair though sometimes he cannot help knowing depression. Does he not know that two of the Laws of Growth are represented by the Love and the Justice of God, or however else he may like to express them? Does he not know that in the very darkest hours these are shining over all in blessing?

The fourth Truth demands that the Theosophist shall perceive and declare, and himself strive to live, a Unity enfolding all diversities of faith, race, nationality, sect and opinion, and One Truth and One Brotherhood ensouling them all.

The fifth Truth demands that he shall therefore view with perfect equanimity and thus with right appreciation all that happens in the world whether in his judgment of evil or of Good. He must know all to happen within the mighty workshop of evolution busy with material and tools.

Thus will he serve both sides even when he feels constrained to strive on one side and to help it to prevail. True victory is sometimes to the vanquished even more than to the victors. In any case he will not throw either his feelings or his personal prejudices and outlook into the conflict, but only a will which he prays may be in accord with the Plan and with the Will of Those who administer it.

The sixth Truth demands that the Theosophist shall personally engage in two activities.

The first is the study of the higher Laws of Growth such as he will find stated in our classic Theosophical

literature. He must have some clear intellectual conception of the way in which the evolutionary process works in terms of individuals, of nations, of races, of faiths, of Karma and Reincarnation, of the states and planes of consciousness, so that he may begin to gain a little definite insight into the whence, the how and the whither of all he sees around him—individuals, the conditions in which they live, their surrounding circumstances such as faith and nationality and race and the way in which these play upon and through them. He must be able in some small degree to intuit the nature of the power and purpose, the strength and weakness, of individuals, of races, of nations and of faiths.

The second is the keen endeavour, through right and strenuous living, some day to gain, as a few throughout the world have already gained, a little knowledge of the administration of the Plan in one of its aspects by a Lord of Growth. Lords of Growth have ever been Rulers of the world and of its races, nations, faiths and individuals, and They have ever been accessible to those who have learned how to seek Them and serve Them. That all nations and all faiths, and some individuals, at least shall some day know their spiritual Chiefs face to face is a longing strong indeed in the hearts of all Theosophists.

Through the pursuit of these two activities the earnest Theosophist will begin to make discoveries which shall greatly help him to master the Science of Service under the inspiring guid-

ance of the Lords of Service. But he must be humble, for only the humble can know the Gods and serve Their will.

The seventh Truth demands that the Theosophist shall seek out and exalt greatness everywhere, and above all cultural greatness, the heart and soul of all true greatness. But the greatness must be such as conforms to his own standards, and not to the standards of the market-place. Greatness is by no means just to be defined as saintliness or intellectual genius. The truest greatness is that which enables an individual, and a nation too, in some small measure consciously to know and to co-operate with the Plan and its Laws and Lords of Growth. Other greatness there is, but only this Greatness will forever bless the land and those in which it dwells.

THEOSOPHY IN A NUTSHELL

May I summarize the above in a few sentences?

The first Truth embodies the Law of Unity or Solidarity for racial, national and all other growth.

The second and third Truths embody the Law of Certainty that in one way or in another racial, national, and all other growth is both ceaseless and assured.

The fourth Truth embodies the Law of Brotherhood uniting in solidarity all diversities of whatever nature.

The fifth Truth embodies the Law of the inclination of all happenings to the end of Good.

The sixth Truth embodies the search for Truth and for the True.

The seventh Truth embodies the Law of Greatness whereby every individuality, whether in terms of person, faith, nationality or race, has Greatness as origin and Greatness as destiny.

Or to epitomize them :

1. All is within the Plan,
2. Whereby the less becomes the More,
3. On an endless Ladder of Evolution
4. Of Individualities—infinately diverse yet one in origin, way and goal.
5. God, the Creator, through constant change intensifies the urge-to-grow and awakens His own Creative Spirit in the children of His Universe;
6. The immutable Laws of Growth, administered by the omniscient and beneficent Lords thereof,
7. To the ultimate perfection of Individuality through Sacrifice and Service.

THE DUTY OF EVERY THEOSOPHIST

The Theosophist must grow increasingly conscious of, and more and more actively loyal to, these Truths, or to others to which he gives more fervent allegiance. He must apply them to the political, religious, industrial, educational, social, and to all other problems which confront him and his fellows. Every Truth applies to every problem and is likely to be partly instrumental in solving it.

Thus the acceptance and active declaration of these seven Truths are in my view vital both to international, national and religious vigour, and also to the really effective prosecution of the World War to a Victory out of which a substantial Peace shall emerge. The war must at all costs be won, and I am sure that these seven Truths if properly understood will be helpful to the winning of it.

But let me say at once that few but Theosophists will accept and declare these Truths. How great then is our individual and collective responsibility! We dare not rest in these times of catastrophic restlessness, or we shall be faithless to the honour done to us in our admission to membership of The Theosophical Society and to a vision of the Science of Sciences—Theosophy.

I have said and I say again that The Theosophical Society cannot be neutral in such times as these, in wars such as those which have been afflicting the whole world, and I have echoed my noble predecessor's statement that neutrality is a crime, more than ever a crime in a World War of such unexampled intensity and ferocity as we are at present experiencing.

But the policy for Theosophists, which I have ventured to outline above in its Seven Truths of my understanding, is one which in no way can compromise the neutrality of The Society, nor can it, I think, run counter to the freedom of every Theosophist to know and practise as he chooses both Theosophy and his membership of The Theosophical Society.

It is open to every Theosophist, it is the bounden duty of every Theosophist, to spread far and wide such Truth as has brought him nearer to the solution of so many of the problems of life, and at no time could it ever be more urgent for problems to be solved than now when the world is beset by problems some of which, for want of a true solution, are barring the way to victory, while others are barring the way to a lasting Peace.

OUR DUTY TO INDIA

India, for example, is one of the world's greatest problems, and at least to the partial solution of the Indian problem every Theosophist should, I think, be addressing himself, throwing upon it the light of his great Theosophical Truths. Up to a certain point the Indian problem is a problem for every nation, for upon its happy solution depends in large measure the future of the world. But fundamentally India must be able to solve her own problem—"Nations by themselves are made"—though Britain is in duty bound to give her all possible help. If India and Britain between them are unable to solve India's problem, which is Britain's problem, too, then, but only then, may it be necessary to call in the aid of other nations, and such a course would be a shame both to India and to Britain.

Every Indian Theosophist must be specially concerned in striving to his utmost to relate to the Truths of Theosophy even the smallest circumstances in every one of India's prob-

lems. The Indian Theosophist in every Lodge of the Section should be ardently at work helping India to establish herself as a great Nation within a great and world-wide Commonwealth. To be indifferent, still more to be pessimistic, is the quickest way to weaken the Indian Section and to deprive it of the Blessings of our Masters. I hope I need hardly say to Theosophists that violence of the nature India has recently been experiencing must be abhorrent to us all, and must be condemned and opposed uncompromisingly.

A Theosophist need not be a politician in the ordinary sense of the word, nor need he be a votary of some particular faith. He need not feel obliged to give his assent to a particular political platform. But he must always be a truly enlightened patriot, a lover of his Motherland, and in some degree of all lands, enlightened by the Sun of Theosophy and its reflection in Theosophy's many aspects. In one department of his country's life or in another he must be strenuously and Theosophically at work, ever intent upon the service of the Plan as he is able to understand it and upon a soldierly co-operation with the Inner Government of the world, the Lords of Growth, Ministers of the Will of God.

SPREAD THE LIGHT!

I feel I have with very great inadequacy expressed the Truth of Truths—namely that only the Light can dispel the darkness, and that the more potent the Light, the more it is true

to the Life of our Lord the Sun, the more quickly will the darkness be dispelled however seemingly impenetrable.

What Light more potent could there be than that of Theosophy as it shines in its own Glory and through The Theosophical Society and its far-flung membership? But we all have to learn how to cause the Light healing to shine upon the various forms of darkness prevalent in the world. We have to learn which mode of Light is best suited to individual darkneses in individual people, in individual races, nations and faiths. Not only must we know something of the constitution of the Light entrusted to us, we must also know how and in what degree of intensity to direct its disease-destroying rays.

Such, I would venture to say, is the supreme duty of every Theosophist whatever other duties may be his by virtue of his membership of Nation, Faith or Race, or of his individual convictions.

I most earnestly trust that Theosophists everywhere, and most particularly in India, are performing this duty, each in his or her own way, and both individually and collectively in Lodges and in other Theosophical groups large and small.

And may I add that I would apply every paragraph in this address to young Theosophists, upon whom The Society must rely for that great future to which I refer as I close? I do indeed place my trust in my younger fellow-members, for they are the hope of their future as we old members

have been the hope of the future which was ours when we were young. If we elders have fulfilled the hope which was ours, then the future of the youth of today will be our future too, and we shall be young in spirit with the young in years. So shall there be no dividing distinction between the young in years and the old in years, for both will be young in spirit—one group holding aloft the Flag of Theosophy, the other helping to hold it aloft and preparing to bear it worthily forward when the time comes for the hold of the elders to weaken.

Let Theosophists young and old be ardent channels for the Light of Theosophy and for the Power of their membership of The Theosophical Society. Let them ceaselessly cause this Light and Power to shine wherever they may be living, not in a spirit of proselytization, but in a spirit of respectful but eager helpfulness, knowing in our hearts that we have Truth that is needed by all without exception.

We do know that as the Truths of Theosophy are applied they will help to give Right Freedom where Freedom is needed, Right Strength where Strength is needed, Right Peace where Peace is needed, Right Justice where Justice is needed, and the Truth and Unity and Brotherhood which are needed everywhere.

The world shall be purged of war as the Truths of Theosophy gain increasing acceptance. India and China shall enter into their Right Freedom as these Truths gain increasing acceptance. The great Commonwealth

of the East and of the West, with, perhaps, notable additions, will, as these Truths gain increasing acceptance, become a mighty world power for Brotherhood. All enslaved countries will arise from their slavery as these Truths gain increasing acceptance. And the very countries which have allowed the forces of evil to subjugate them to co-operation in horrible purposes will gradually win escape from the clutches of these malignant and soul-destroying horrors as the Truths of Theosophy gain increasing acceptance in their midst.

Cruelty, too, which is so rampant in the human kingdom and between the human and the sub-human kingdoms, is the direct cause of war and of all other ills, and will so long as it lasts give rise to wars and other evils, shall give way to brotherliness and compassion as the Truths of Theosophy gain increasing acceptance. Similarly shall the evil of ugliness give way to culture and refinement as these Truths dispel its darkness.

As cruelty and ugliness diminish, so will the world advance towards Peace and Freedom and Contentment, but only then.

Let statesmen give of their statecraft. Let politicians give of their political persuasions. Let priests give of their priesthood. Let every citizen give of the wisdom and charity of his experience. Let all *give*.

Let Theosophists give of these as they may possess them. But never let them forget to give—more than ever in these days—of their Theosophy and of all that they derive from their

membership of The Theosophical Society.

Each one of us has gifts to offer to aid in the solution of the problems for the existence of which most of us are directly responsible.

But those of us who are Theosophists make precious gifts indeed as we select from the vast storehouse of Theosophy and of the power incarnating within The Theosophical Society such gifts as shall, if accepted, work magic in helping to save the world from war and from all other ills.

Many of us, I know, have thus been at work for years, and the more strenuously since the second World War began. But more of us must be at work, especially in India where the urgency is far greater than anywhere else, even than in those lands which are most enveloped by the war. The future of the whole world depends more than most Indian Theosophists realize upon the Theosophical service they are able to give to their Motherland in every field of her Estate.

Today is a great Day of Judgment for Theosophists in all lands. We are being weighed in the balance of our worth to Theosophy, to The Theosophical Society and to Those noble Elders who Themselves are ever giving gifts to the world and to all its kingdoms.

I pray that the Blessing of the Masters may so enter our hearts that not a single one of us may be found wanting.

INVOCATION TO HELENA PETROVNA

And I invoke upon her Society the blessing of our incomparable leader

and elder brother, Helena Petrovna Blavatsky, whose illumined warriorship is sorely needed by The Society as it has to bear its present heavy burdens. And as I venture to invoke it I seem to know that the time has come for her mighty influence to pervade both Theosophy and The Theosophical Society, and with it other great influences from comrades of hers in her last incarnation.

I seem to know that The Society is on the threshold of a great renaissance in which many of those who have led us in the past will lead us again, either on this plane or on some other, but potently indeed. The end of the war will begin a new life in a new world for Theosophy and for The Theosophical Society. Its

leadership will be great again, and its membership will be strong as it has never been before, for both leadership and membership must be strengthened to be equal to the glorious service both must give if Theosophy is to be the corner-stone of the Temple of the World-Religion of the future, in which every Faith will shine as it has never shone before, and if The Theosophical Society is to be the corner-stone of the Temple of Universal Brotherhood in the outer world, in which every individual, nation and race shall find apotheosis.

To such great ends you and I, dear brethren, are working, and some day we shall surely see their fruition and be humbly thankful we had even the tiniest share in their accomplishment.

Georges Arundale

It is to infuse a new current of ideals and aspirations into modern thought, in short, to supply a logical basis for an elevated morality, a science and philosophy which is suited to the knowledge of the day, that Theosophy comes before the world. Mere physical philanthropy, apart from the infusion of new influences and ennobling conceptions of life into the minds of the masses, is worthless. The gradual assimilation by mankind of great spiritual truths will alone revolutionize the face of civilization, and ultimately result in a far more effective panacea for evil, than the mere tinkering of superficial misery.

H. P. BLAVATSKY (*Lucifer*, December 1887)

THE THEOSOPHIST AS THE IDEAL CITIZEN IN WAR AND IN PEACE

BY C. JINARAJADASA

[Opening Address at the Fifty-sixth Annual Convention of The Theosophical Society in America, held 25 to 29 July 1942 at Olcott, Wheaton, Illinois.]

I HAVE used in the title of my discourse four words of profound significance, each of which needs a precise definition: Theosophist, Citizen, War, and Peace. Let me define each, but with the avowal that each definition is mine only, and that others may define differently, with different deductions from them all in the end.

THEOSOPHIST

The word is derived from Theosophy, which means the Wisdom of God, or Divine Wisdom. The first half of the word, Theos, postulates a Divinity, a Personalized Consciousness, in the usual implication of the word. From that follows the deduction that the universe is never at any moment the result of a mere "fortuitous concourse of atoms," but on the other hand the result of the operations of a Directing Will. From this follows the logical conclusion that that Will operates according to a Plan. In brief, a believer in Theosophy accepts as a fact that, in and through all things, a Directing Will is at work, with a Plan of Action from moment to moment towards a predetermined end.

This Plan has been given various terms, such as "the Plan of God, which is Evolution," the "Archetypal World," a "Power, not ourselves, which makes for righteousness." The dominating thought is therefore that in and through all things, from an electron to a star, from an amœba to an angel, there is a Pattern.

A Theosophist, then, is one who has discovered this Pattern. That Pattern is seen, felt and intuited as existing without him and within him; never an instant but he is conscious that all things are moving to an ordered end, just as a lotus root when buried in mud will, in the process of its ordered growth, inevitably produce the beautiful flower.

Certainly a Theosophist will need more than can all his faculties of heart and mind, to state in terms of words, concepts and emotions what he discovers little by little of the Archetypal Plan. But he is aware of its existence all the time, with the consequence that he grows steadily, both in intuition and in intellectual conviction, that the root of all things and all events is a Principle that is the True, the Good and the

Beautiful. From this intuition, from this vision, he knows past all doubting that he is himself in some measure the Good, the True and the Beautiful. The Theosophist is one who sees the Plan, the Pattern; and where he does not as yet see any part of the Pattern, he seeks by study, by meditation, and by aspiration, to see it, to know it directly for himself.

In some measure, to a degree not found in those who are not Theosophists the Theosophist stands as it were at the centre of a revolving wheel, whose spokes are the aspects of life which we call religion, science, art, philosophy, education, business and philanthropy.

He is therefore both a Friend of the Wisdom and a Lover of all that lives. He can well state his creed of today in the words used long ago in Egypt:

The Principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

CITIZEN

The Pattern which the Theosophist discovers shows him clearly that he is a unit in a whole, and that he as the unit moulds the destiny of the whole, as he himself as the unit is moulded by the drift of the whole. It is to him a perpetual delight to know that he is one brother in a great Brotherhood of all that lives; and a little insight shows him that everywhere, in all points in the universe, there is Life, the same Life in a speck of dust as in a creative Logos.

But to be brother to all that lives means to the Theosophist a responsibility to all that lives. Since the Theosophist is a human being, his supreme responsibility is towards all other beings like himself. The concept of a Universal Brotherhood of all Mankind passes from being a mere intellectual ideal into an ever-present, ever-driving Reality.

It is from this realization of an interlinking of all mankind, and in a very precise manner the interlinking of man and man within any community, whether small like a village, or large like a nation, that the reality underlying the word "citizen" derives its implications of responsibility, duty and sacrifice. The Theosophist knows by his knowledge of the Pattern, that men have not come together to form communities because of greed or for the purposes of self-protection; but that they have come together primarily because they are to be mutually helpful, each to give what he can to the others, and to receive from them what he needs, and to help to release in every other the Goodness, Love and Beauty that lie hidden in the heart of every man, woman and child.

It is towards this goal that the Great Plan has fostered civilization from savage to civilized; therefore the word "civilized" connotes the duties of Citizenship. Among these duties are "a valiant defence of those who are unjustly attacked," to protect the weak against exploitation by the strong, and to release the hidden Beauty of the Divine in all men and things, by aiding in the development

of the sciences and the arts, and by all ways which appeal to the Highest in man, and which bind man to man and nation to nation.

Inseparable from a high ideal of Citizenship is the virtue of tenderness and compassion. Beautifully has this ideal been placed before us by H. P. Blavatsky in these well-known words :

Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

But let each burning human tear drop on thy heart and there remain ; nor ever brush it off until the pain that caused it is removed.

These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal.

WAR

It is when the ideal of "charity immortal" has been woven into the inmost texture of a man's being that he knows how to approach intelligently the problem of war—war that is the negation of all charity. For the Theosophist realizes, since he has seen the Pattern which "mightily and sweetly ordereth all things," that his first duty is not to solve the difficult problem of whether war is justifiable or not, but to defend those who are unjustly attacked, and to aid to deliver them, as best he can and in his limited measure, by thrusting back the oppressors within his nation or without in the world, who stamp upon human aspirations, and who try to chain men in their thousands

or millions into a bondage of servile obedience under the threat of dire pain, mutilation and death.

To every Theosophist who thinks sanely, the problem of war is not the problem far away: "Am I finally helping mankind to continue in a state of darkness?" but the immediate problem: "Are those who are nearest to me, of my community or nation, who are a part of me, and of whom I am a part, to be allowed to be crushed by fear, to be made to despair by the loss of all their hopes and dreams, while I stand by looking on, troubled in mind and heart before a world that is not ideal yet, which has not yet realized Universal Brotherhood?"

It is noble to dream of a perfect world; and there are times when we must sacrifice everything to our dreams (and life itself is little at best when it comes to sacrifice). But there are times too when to contemplate a dream far away means to prevent that dream from coming nearer, by blindness to the fact that the Ideal is slowly realizing itself by actions in men's hearts and minds, that the Ideal requires the destruction of the present in order that the future may more reveal the Ideal. Ideals are not mere ideas; they are Creative Powers. And he who is ready to sacrifice for his Ideal must not be blind to the fact that there are times when he must sacrifice even all his cherished convictions which he has regarded as his Ideal, when he must allow the Creative Powers to create through him, even though in the

process his heart and mind are wracked into pieces. For, pity for a few may mean an ultimate cruelty to all.

But all these complicated problems whether war is right or wrong are approachable from a different angle, when it is once realized that war does not mean death, in the sense that when a man dies he loses all that is precious. The simple fact that the Soul of man is Spirit and can never die, whether in the battlefield or in the home—for death is merely a release of the Spirit from its fleshly garment—gives a completely new aspect to the destruction of human lives on the battlefields of the wars. We have that truth thus in the noble words of *The Bhagavad Gita* :

Never the spirit was born ; the spirit
shall cease to be never ;
Never was time it was not ; End and
Beginning are dreams !
Birthless and deathless and changeless
remaineth the spirit forever ;
Death hath not touched it at all,
dead though the house of it seems !

Who knoweth it exhaustless, self-sustained,
Immortal, indestructible,—shall such
Say, " I have killed a man, or caused
to kill ? "

Nay, but as when one layeth
His worn-out robes away,
And, taking new ones, sayeth,
" These will I wear today ! "
So putteth by the spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh.

Is it always so "tragic to lose one's life ?" Shall we see and note ? On January 1, 1940 this was reported in England :

Mrs. Nellie Cath, 32, and Mr. Ernest Bewell lost their lives in a vain attempt to rescue Leslie Harvey, 11, who fell into Ravenscliffe Dam, Fogley Woods, Bradford.

And two days later this :

Survivors of the Fleetwood trawler Barbara Robertson, sunk by a German submarine, state that J. Clark, deck hand, of Wetton-terrace, Hull, was killed while going back to rescue ship's cat. He was the only casualty.

What hundreds of cases of self-sacrifice and heroism in times of peace, and of thousands now in times of war, do we not read, are we not thrilled by, towards a loftier vision of the nobility and greatness of man ? Certainly the hero loses his or her life, but only to discover what is infinitely more precious than the body's life, which is the nature of his or her own soul. I had rather a thousand times be one of these who, as the saying goes, "loses his life," than not be given such opportunities to shine forth for once in my innate nobility, and not live on in undisturbed tranquillity, wrapped in my own plans of happiness and success. For, truly did Giordano Bruno say : "To know how to die in one century is to live in all centuries to come."

It is not death that matters, whether on the battlefield or in bed ; what matters is *how* we die. To die in a battle for what one believes to be right (never mind whether that belief is rightly based or not, but to die for the sake of something *greater* than one's self), to die in a home or hospital but still flying the flag of one

more ideal service to be rendered to one's fellow-men, this is death of the body truly, but also a release of the hidden powers of the Soul. Therefore so wonderfully has the Great One said, He who is the Lord of Compassion, and who would not desire that a tiny blade of grass should be trodden under foot unless the Great Pattern desired that the life of that blade should be reborn as a more shapely blade: "Greater love hath no man than this, that a man lay down his life for his friends."

Is War, that in these days blows to pieces combatant and citizen alike, that disrupts the structure of civilization, the *cause* of suffering and evil, or is War only the *effect* of antecedent evil and cruelty? Horror-struck by the evils of war when it suddenly descends, men do not inquire whether perhaps a war is not due to ourselves for the way we have lived in the "piping times of peace." Have we piped and been merry, thinking only of ourselves, blind to the misery around? We denounce the armament manufacturers, the financial magnates, as the producers of wars, not realizing that these men are only ourselves in another form, in very truth the creation of our own civilization, from the benefits of which we are glad to profit, but to whose evils we are glad to be blind lest they disturb our placidity.

But all mankind is one chain; this is what the Theosophist realizes. And above all, the evil that comes as cruelty indeed existed first as cruelty in thought somewhere. We do not

realize that each angry thought of ours, yours and mine, not the other fellow's, gives birth in some inventor's mind to a new design for a death-dealing weapon. We blame the makers of these weapons and the promoters who float their companies; these merely light the fuse to the heaps of ammunition which we have created and laid down. Tennyson with his poet's vision saw the true foundations of the so-called "peace" of our days, how it is the callousness of the ordinary self-righteous citizen who prates of "peace" that makes wars inevitable. The industrial conditions which Tennyson described eighty-seven years ago have changed little today; they are better in some lands, but in others they are as Tennyson describes.

Peace sitting under her olive, and slurring
the days gone by,
When the poor are hovell'd and hustled
together, each sex, like swine,
When only the ledger lives, and when
only not all men lie;
Peace in her vineyard—yes!—but a
company forges the wine.

And the vitriol madness flushes up in
the ruffian's head,
Till the filthy by-lane rings to the yell
of the trampled wife,
And chalk and alum and plaster are
sold to the poor for bread,
And the spirit of murder works in the
very means of life,

And Sleep must lie down arm'd for the
villainous centre-bits
Grind on the wakeful ear in the hush
of the moonless nights,
While another is cheating the sick of a
few last gasps, as he sits
To pestle a poison'd poison behind his
crimson lights.

When a Mammonite mother kills her
 babe for a burial fee,
 And Timour-Mammon grins on a pile
 of children's bones,
 Is it peace or war? better, war! loud
 war by land and by sea,
 War with a thousand battles, and sha-
 king a hundred thrones.

And let me here narrate the story of S. Francis of Assisi and the wolf of Gubbio. The story appears in the *Little Flowers of S. Francis* as one of his miracles. There lived in the hills near the town of Gubbio a fearful wolf, who destroyed the flocks of the shepherds, descending even to the town to seek his prey. S. Francis went out to seek him; he remonstrated with the wolf for the injuries he was doing to men. The wolf replied that he had to live. Francis then asked if arrangements were made for his sustenance, would the wolf cease to prey on the flocks of men? The wolf agreed. Whereupon Francis returned to Gubbio, the wolf following him; he there called a gathering of the citizens and called upon them to promise to give regular rations to the wolf. They agreed, and the wolf on his side put his paw in Francis' hand and swore on his part to keep the pact. And Francis went away, and the wolf and the citizens lived in amity thereafter. Such is the story in *Little Flowers*.

But Ruben Dario, the brilliant poet of Nicaragua, continues the tale, as follows:

When the Divine Saint returned to the city all sought him with complaints and lamentations and testified with a thousand grievances to what they had suffered and

lost from that infamous and devilish wolf. S. Francis became very grave, and proceeded to the mountain to find the treacherous and bloodthirsty wolf. And when he came to the wolf's lair he addressed the beast: "In the name of the Father of the whole universe, I demand, O perverse wolf, that you answer me; why have you returned to evil? Answer. I listen." Then in a raucous voice the animal replied, his mouth foaming and with menacing eyes: "Francis, my Brother, come not too near. There in the convent I lived tranquil, and whenever I went forth among the people they gave me to eat and I was content and lived tamed. But I began to see that in all their homes dwelt Envy, Passion and Anger, and that all faces were lit with hatred, lust, infamy and lies. Brother made war against brother, the weak were submerged and the wicked made their gains. Man and woman behaved as dog and bitch, and on a certain day they all gave me blows. They saw me humbled and that I licked their hands and feet. I followed your sacred commandments; all creatures were my brothers—men my brothers, my brothers the cattle, my sisters the stars, and my brothers the worms. But they gave me blows and chased me away, and their laughter was to me like scalding water. Then from my entrails fierceness was reborn and all at once I felt myself once more a wolf of evil, but always better than those evil men. And so I commenced here again my combats, to defend myself and to gain my sustenance as does the bear and the jackal, who must kill in order to live. Leave me alone in my mountain, leave me in my lair, leave me to live with my freedom. And you, Brother Francis, return to your convent; proceed on your road with your holiness."

The Saint of Assisi answered him not a word. He gazed upon him with a look of penetration and departed in tears and in despair, and spoke in his heart unto the Eternal God. The wind of the woods carried up his prayer; it was: "Our Father which art in Heaven . . ."

PEACE

Each war ends at last, tragically for the conquered and sometimes equally tragically for the conqueror. But is the peace that follows of such a sort that it is a mirror of that peace of the Divine "which passeth understanding?"

The first fact which we need to realize about what men term "peace" is that peace does not mean utter tranquillity, like the tranquillity of a pool whose surface is not ruffled by wind. It is on such a surface that scum forms and the water becomes polluted. True peace means always activity, but it is activity different in spirit from the activities of war. War's activities are intense, and never for a moment still; so are those of peace. The difference lies in that war's activities, strenuous as they are, have hatred at their root. The activities of peace—of a peace that is rightly conceived—are no less strenuous but the element of hatred is absent. But that does not mean that the activities of peace meet no opposition. Resistance to any action is the very structure of our universe. True peace means effort to reconstruct, to reveal, to release, to surmount obstacles; intense strenuousness characterizes the true ways of peace.

To the Theosophist, peace means that organization of human society in which the Divine Pattern becomes daily more and more manifest to the observant mind and the sensitive intuition. And it is the function of peace to so organize human institutions that day by day more and more of the children of men become eager to co-operate with the Divine Plan.

The Plan is steadily moulding all mankind's institutions; it plans new inventions, new industries, new ways of commerce; step by step it ushers in new sciences and arts. Prophets and poets are its messengers to tell the people of an ideal civilization where the Divine Pattern shall be recognized as the structure of all things; scientists are inspired to discover new laws, philosophers to build new syntheses, artists to tell how the "real" can be fashioned to mirror the "ideal," and organizers are taught how to unbuild and build so that new patterns in the Plan can be revealed. The ways of peace are strenuous ways, and if rightly directed by those in charge, no man, woman or child but is inspired by peace to attempt lovelier creations of the heart and mind.

Peace within a nation means friendliness towards all, even to animals and to plants. Wherever any injustice exists, because it is unheeded, there is no true peace but only its appearance. Truly it was said in India: "The tears of the poor undermine the thrones of kings." Where a single heart cries in pain that can be relieved, peace has left, and war appears on the horizon. Peace is where

all men are instinctively aware of cruelty and injustice to man or beast, as a musician is aware of a faulty rhythm or a false note in music.

It is when there is true peace that men have not only new eyes and ears to see and hear ; every sense is more delicate, and new subtleties, nuances, shadings are found which the senses never found before.

It is a characteristic of true peace that men are happy not only with men ; they are restless till they are happy with animals and plants also. Our domestic animals, too, who give us their love and service, tell us of new elements of joy in peace ; the very flowers and trees call on us to be one with them and so discover new depths in ourselves.

It is supremely the call of peace to each man that he must create with heart and mind and intuition. It calls on man to use the spade, the mattock, the machine to cultivate the earth, to call upon her to reveal her treasures ; it calls on man to revere Nature and to come to her as a child, to receive from her touch peace of heart and mind and the illumination of intuition. It calls on men to be poets, lawgivers, prophets, artists and philosophers.

When such a peace exists, there is little need of gospels to tell man of righteousness, or of the existence of God. For man sees, with every one of his senses, the Pattern on all sides ; and he finds no place or thing where the Pattern is not flashing its message of the Good, the True and the Beautiful.

It is with such views on war and peace, with such a vision of the Divine Pattern on high which is reflected in things here below, that the Theosophist puts on the robe of the Ideal Citizen. Because he knows that his body is but a garment, a tool for work ; that as the soul he never dies ; that come what may he must be true to his highest Self, for it is a part of the Eternal Self ; so he acts in life in whatever situation or role that his Karma moulds for him. And he acts not mechanically, but conscious that out of good he must make a better, and that it is a part of his soul's honour that he must attempt nothing but the best. He may fail again and again ; but every failure reminds him of his honour never to slacken his efforts to come to the goal which he has set before him.

Is he called on to fight to defend those unjustly attacked ? The true Theosophist springs forward instantly, determined to conquer the evil. He may not succeed, he may lose his life ; but he knows that his failure is the stepping-stone for another on his way to success. And since all Life is one, he knows that he, too, will share in the greater release of Life-for-all which his failure has made possible.

As the Theosophist so lives his life as the Citizen, bearing the brunt of his Karma, shadowed by many a disappointment, but striving each instant "to lift a little of the heavy Karma of the world," he obtains a greater reward than riches, titles, honours, even perfect health, can give.

It is the increasing joy of others which flows to him because he has been mankind's helper. Greater than even his agony on the cross is the Vision of the Archetypal World; and though Karma, ill-health and old age may give him isolation, he feels he is one with all that lives, and that continually they send him their benediction, because he has renounced his self and served.

THE CITIZEN AND TODAY

The ideal citizen in the crisis of today, if he has in any measure seen or sensed the Pattern, can decide only in one way. War is horrible, the bringer of evil; but to refrain from a "righteous war," as *The Bhagavad Gita* describes it, is not merely cowardice, but means also to co-operate in the coming of greater evils for mankind than anything the present war has brought or will bring.

True that always the Everlasting Arms enfold all men with Love and Understanding in their embrace. Those arms have no sense of wrath against such children of men as work against the Great Plan; but nevertheless they sweep them aside, lest the future of mankind as a whole be delayed.

Today, Humanity stands at a parting of the ways. We stand at the middle point of human evolution, in

the middle of the Fourth Round, in the Fifth Root Race, the Aryan, and at the dawning of the sixth sub-race of the Aryan Race in the United States, Australia and New Zealand. The old era of "strong men," of the dictators who force what they consider the "right" on all men, is passing. The Pattern is weaving a new design, where every man and every woman is called upon to give of his or her best to a joint administration within the Nation, and for the World as a whole, also. Today is the "Great Divine." On the result of this, the second World War, depends whether men will go forwards or backwards, whether through cowardice we obliterate the Pattern for a while, or through understanding and sacrifice we commit ourselves to the Pattern of the new day. Cost what it will of blood and treasure, of self-sacrifice and weariness, the ideal citizen must go to the end, giving of his strength of brain and eye and arm in the battlefields, and of his means and comforts if he cannot be a combatant.

He, who is "For all Men" first and last, will see his way clearly enough, and will know, directly for himself, that he has found "the Way," when he so acts that one day, in no far-off future, "charity immortal" shall be revered by all men as their rule of life on this our sad Earth.

Our Theosophical Society is the humble seed which, if watered and let live, will finally produce the Tree of Knowledge of Good and Evil which is grafted on the Tree of Life Eternal.

H. P. B.

HELENA BLAVATSKY AND ANNA KINGSFORD

BY MARY K. NEFF

A VERY interesting book, *The Mind-Changers*, by E. Douglas Hume, was published in 1939 in the interests of animals, giving vivid sketches of animal-protectors and animal-exploiters, and dealing with vegetarianism and anti-vivisection. Dr. Anna Kingsford occupies a prominent place, and several chapters are devoted to her as "The Parson's Wife" and the propounder of "The New Gospel of Interpretation," as well as her "Hell in Paris" and "The Vengeance of Louis Pasteur."

Madame Blavatsky too enters the story, as an acquaintance of Dr. Kingsford to whom the latter appealed for help in her work against the torture of animals.

The point which, I feel, needs elucidation is the different attitude of these two great women towards those who perpetrate cruelty to our younger brothers; their divergent views on the right to use magical powers against human exploiters of animals; in short, their interpretation of White and Black Magic, which the author of *The Mind-Changers* has sadly confused.

A VISIT TO H.P.B.

Certain other discrepancies occur, which may be cleared up by beginning with the visit that Dr. Kingsford and Edward Maitland paid to

Madame Blavatsky at Ostend in 1886. Edith Douglas Hume writes:

This was much against the advice of Mr. Maitland, her fellow-guest, who feared that it might be prejudicial to their own work. But Anna, who had already seen something of the famous Russian, did not wish to hurt her feelings by refusing the invitation, and moreover hoped to gain her help in opposing vivisection. Last but not least, Madame had promised to let her meet the mysterious "Master," Mahatma Koot Hoomi, and this was an inducement that Anna could not resist. The two colleagues felt somewhat doubtful of the Mahatmas, hidden away in Thibetan fastnesses, from which the tenets of the Theosophists were said to emanate. How different, thought Anna and Edward, from the revelations vouchsafed inwardly to their spirits, their own minds the repositories of the Mysteries.

E. Douglas Hume, unacquainted with the history of The Theosophical Society, naturally did not know that Dr. Kingsford had corresponded with Madame Blavatsky for some two or three years, and during one year had occupied the position of President of the London Lodge of The Theosophical Society; that her western interpretation of the Ancient Wisdom as opposed to the eastern interpretation of Mr. A. P. Sinnett, and her doubts about the existence of the Masters, had very nearly disrupted the London Lodge, and eventually

led to the formation, at the suggestion of Madame Blavatsky, of the Hermetic Lodge under Mrs. Kingsford, as separate from the London Lodge. All this had happened before the visit to Ostend. Madame Blavatsky's account of the visit differs essentially from that given above. She wrote to Mr. Sinnett on August 23rd :

"Lane Fox wants to come and see me and (please keep it confidential) MRS. ANNA KINGSFORD!! Wants to come and see me and asks me now at least to place her in communication with the Masters!!!!!! I feel unable to do justice to my feelings!"

And after the visit, in October she wrote to Mrs. Sinnett :

"My dearest friend, how can *you* believe me such an infernal fool as to fall victim to Mrs. K. and Maitland's snares! *She* or *he* my 'friends'! . . . Two months ago I received a long letter from her thanking me for some *kind* expression about her to the Duchess—of which I do not remember a traitor word; and asking my permission to come in October and see me on her way to Paris, when, perhaps, *I may be allowed* to put her in communication with '*one of the Masters.*' To this I replied that I would be 'most happy to see her'—*did not notice* her reference to the Masters, not with a single comma, and hoped having so replied she would go to Paris *via* another road. But four or five days ago I was startled from my 'cycles' and *Kalpas* by Louisa bringing in two cards. Of course there were kisses, and soft

words from Maitland, etc. Of course I offered them two rooms upstairs and they came, and—*of course* I have not opened my mouth about the Masters to her, with reference *to herself* and *her desire*; for it was the Countess [Wachtmeister], who did it for me, and in such a way that no mention was made of the Masters or the slightest allusion to Them was ever made by her to me. . . . I gave them all the comforts I could, but would as soon open my heart to them as kiss on both cheeks Myers or Hodgson. . . . After remaining three days with us, they departed, and we parted seemingly enchanted with each other's *fuller* acquaintance."

DR. KINGSFORD AND HER "VICTIMS"

After wandering about Belgium, the two travellers went to Paris, where they stayed at the home of Lady Caithness. While in Paris news came of the death of Paul Bert, one of the most famous and cruel of the Paris vivisectors. He had gone to French Cochin China with the object, among other things, of introducing vivisection there. He was unsuccessful in this, and died on the return journey. Now, Dr. Anna Kingsford considered his death a triumph of her magical powers, and wrote in her diary on November 12th :

Yesterday, November 11, at eleven at night, I knew that my will had smitten another vivisector! Ah, but this man has cost me more toil than his master, the fiend Claude Bernard. For months, I have been working to compass the death of Paul Bert, and have just succeeded.

But I have succeeded; the demonstration of power is complete. The will *can* and *does* kill, but not always with the same rapidity. Claude Bernard died *foudroyé*; Paul Bert wasted to death. Now only one remains on hand—Pasteur, who is certainly doomed.

What had led this delicate, cultured, religious woman to such beliefs and practices? Her experiences at the Faculté de Paris, while studying medicine. One morning she heard the most ghastly screams as she sat in the Natural History Museum. Upon asking the porter, she was told: "Only the dogs being vivisected in M. Béclard's laboratory. *Que voulez-vous? C'est pour la science.*" She wrote to Lady Caithness: "I have found my Hell here in the Faculté de Médecine of Paris, a hell more real and awful than any I have met elsewhere, and one that fulfils all the dreams of the mediæval monks."

Claude Bernard was one of the arch-vivisectors. Mrs. Kingsford's biographer in *The Mind-Changers* writes:

Not only did the screams of animals at times reach her ears, but she was forced to listen to eulogies of atrocities perpetrated by Claude Bernard, who invented a stove constructed so as to allow observation of a victim slowly baked to death inside . . . [She] was worked into a frenzy, and a veritable torrent of spiritual rage streamed forth against the man, Bernard, who appeared to her as a prototype of those workers, Paul Bert, Vulpian, Béclard, and the rest . . . Springing to her feet, Anna felt herself shaken by some mighty mystic force. Invoking the wrath of God upon Claude

Bernard, she seemed to hurl herself against him for his destruction. The effort left her exhausted.

This was on a day in December; in the middle of the following February Claude Bernard was dead. Mrs. Kingsford considered that she had killed him. It was two years before she could learn the details of his death; and then she found that the cause medically ascribed was Bright's Disease, a disease he had tried to induce in animals. E. Douglas Hume writes that "his own daughters tried to expiate his appalling cruelties by devoting themselves to good works for animals."

To return to her second "victim," Paul Bert, Dr. Kingsford wrote in her diary of November 17, evidently exonerating herself from blame:

Black magic consists in magic exercised from the plane of the personal principle in man, or unregenerate self, the *anima bruta*. This personal principle concerns itself only and solely with personal emotions and motives. . . . White magic is precisely the exercise of the *anima divina*.

DID H. P. B. APPROVE?

It is at this point that I take issue with Edith Douglas Hume; for she says: "Madame Blavatsky has given the same teaching in other words. In her *Studies in Occultism* (Vol. I, p. 4) we find written:

"For it is motive, *and motive alone*, which makes any exercise of power become black, malignant, or white, beneficent Magic. It is impossible to employ *spiritual* forces if there is

the slightest tinge of selfishness remaining in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of animal nature can equally be used by the selfish and revengeful, as by the unselfish and the all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart—and this is Divine Magic."

To my mind, Madame Blavatsky makes it quite clear in the above quotation that it is only the "powers of animal nature that can be used by the revengeful" and Anna Kingsford was taking revenge upon the animal-torturers; that her intention being what it was, "the spiritual will transform itself into the psychic, act on the astral plane, and dire results be produced by it"; and that "it is impossible to employ *spiritual* forces if there is the slightest tinge of selfishness remaining in the operator."

The author of *The Mind-Changers* goes on to say:

It was in an organized attack by thought-forces against vivisectors that Anna had wished to enlist the co-operation of Madame Blavatsky during the visit to Ostend; but had failed.

So *that* was the real object of the visit! *That* was what Madame Blavatsky referred to when she wrote to Mrs. Sinnett that she was not "such an infernal fool as to fall victim to Mrs. K. and Maitland's snares!"

Edith Douglas Hume quotes a letter from Maitland's biography of

Dr. Kingsford, which Madame Blavatsky wrote to the latter on the subject:

"I feel sure and know that the Master approves your opposing the principles of vivisection, but not the practical way you do it, injuring yourself and doing injury to others, without much benefitting the poor animals. Of course it is Karma in the case of Paul Bert. But so it is in the case of *every murdered man*. Nevertheless the weapon of Karma, unless he acts unconsciously, is a murderer in the sight of that same Karma that used him. Let us work against the principles, then; not against personalities."

Having this statement by Madame Blavatsky before her, I cannot see how Edith Douglas Hume can say that "Madame Blavatsky has given the same teaching" as Dr. Anna Kingsford.

In writing to Mrs. Sinnett about the visit of Dr. Kingsford, Madame Blavatsky was magnanimous enough to make no mention of her reprehensible use of Magic or of her attempt to "enlist the co-operation of Madame Blavatsky in an organized attack by thought-forces against vivisectors"; but contented herself with remarking that she had not fallen a victim to the snare. Edward Maitland says that, on reading Madame Blavatsky's letter, Dr. Kingsford exclaimed:

Attack the principles, and not the persons! And while the world is being educated to recognize the principle, millions of poor creatures are being horribly tortured, to say nothing of souls

degraded and damned. I will tell you what it means. It means that whenever you see a ruffian brutally ill-treating a woman or child, instead of rushing with all your might to the rescue, you are to stand by and do nothing but talk, or else go home and write something "attacking the principle." No; the power to interfere and save imposes the duty to interfere and save; and as that power has been given to me, I should not be doing my duty if I did not exercise it.

Strange that one so determined to "save" animals should be willing to kill men! To prevent killing, she would kill! It was the cruel torture of helpless victims that drove her to this, of course; nevertheless it was an unbalanced view. She could not wait for the long process of changing public opinion. Yet we can agree with her when she said in a lecture on vegetarianism¹:

People talk to me about peace conventions and ask me to join societies for putting down war. I always say: "You are beginning at the wrong end, and putting the cart before the horse. If you want people to leave off fighting like beasts of prey, you must first get them to leave off living like beasts of prey. You cannot reform institutions without first reforming men."

When Dr. Kingsford died, 21 February 1888, Madame Blavatsky paid a tribute to her memory in *Lucifer*, which ended thus:

"Anna Kingsford's work will be bearing fruit even when her memory has been obliterated with the generations of those who knew her well, and new generations will have approached the psychic mysteries still nearer."

¹ Her thesis, on taking the degree of Doctor of Medicine at Paris, was published later as *The Perfect Way in Diet*.

POINT LOMA THEOSOPHISTS

A Sydney correspondent informs us that Dr. G. de Purucker has passed over and that the United States Government has occupied the whole of the Point Loma peninsula, with the headquarters of the Theosophical Society (Point Loma) as it is styled, of which Dr. Purucker was leader, and the Theosophists have taken over a high school property along the coast. He succeeded Mrs. Katherine Tingley as leader on her death in 1929. "Apart from his output of scholarly books on Theosophy," a Point Loma historian writes, "one of his most notable actions was the starting of the now well-known Fraternization Movement, in which he himself takes no official part whatever, but for which he has a deeply sympathetic and benevolent interest."

J. L. D.

THE LIFE OF THE SECTION IN SOUTH AFRICA

BY CLARA M. CODD

General Secretary, The Theosophical Society in South Africa

OUR President has asked me to write an account of the life of the South African Section. I am very glad and proud to do this for, although small in comparison to other greater Sections, I feel it is an exceptionally interesting and important one. I said it was small. That is because it only numbers some 400 members, but on the other hand perhaps it is large, for the percentage of Theosophists in the white population here is almost the highest in the world. I am not quite certain whether Holland or Scotland or New Zealand overtops us, but if so, it is only by a very small margin.

A "NEW" COUNTRY

I find that life, and also Theosophical life, is very similar in all the "new" countries, such as America, Australia and South Africa. There is the same admixture of high civilization and primitive conditions, the same freedom from caste distinctions, and the same pulsing, young life. Indeed I often wonder whether I would like to live again in an "old" country after the bounding vitality of the young countries. I remember once Bishop Wedgwood telling me, when I had told him how extremely vitalized I felt in the United States, that the reason was that the old countries

had a more or less exhausted etheric double whilst the young ones had a practically untouched life at that level. It is like that in South Africa, with the difference that, compared with America or Australia, there is the added factor of a very large African population. They bring their peculiar influence and I daresay, too, some remains of their ancient magical rites.

THE PEOPLE

I have been trying ever since I came here to find a pukka witch-doctor, but if they are still here they must hide themselves, so perhaps in order really to see one I must go up to the Belgian Congo or somewhere in Central Africa. Still I did see an initiate of the second degree (there are three degrees) of witch-doctoring when I was staying in the wilds of Zulu-land. I was visiting an old member of ours who was not only the Post-master at a lonely out-post in the hills, but the owner of a little shop to which the Africans from miles around came and seemed to spend the day talking and looking at its contents, but he was also the district's only doctor. Africans came to him with complete confidence, and he merely looked up their symptoms in a Homeopathic vade-mecum,

and then dosed them with little white pills which they all looked upon as very good magic. One day he called me out of the little shack of a house which his clever wife had made into a real home, and said: "In the shop, if you go in quietly, you will see a woman who is being trained to be a witch-doctor. She by her signs and symbols is now in the Second Degree." So I crept in and looked. I saw a slender little Zulu woman covered with white chalk, and with the strangest eyes. Very weird indeed they were, and, I would judge, highly clairvoyant.

The white population is greatly outnumbered by the African population. There are large districts devoted to the Africans alone, and still ruled by their chiefs, but the towns have now thousands of African labourers, who have lost their tribal distinctions and largely their own customs too. Personally, I think this is a pity. Under their chiefs they have on the whole excellent eugenic laws, and live happy, care-free lives. "Civilized" they lose their native simplicity and happy good-humour, and often turn into dangerous thugs and thieves, generally led by a degenerate white man. I like the African, especially the aristocrat of the African races, the Zulu. He is not too fond of hard work, but then who is? Fundamentally he is a happy, good-tempered creature, who can be very faithful and loyal. He has a wonderful eye for colour. Native embroideries are very beautiful. He can sing like a Welsh choir, and African choirs

and dances are very charming and inspiring. Most of all I like the wurdances. Nowadays these are only performed, probably on the great gold mines where thousands of Africans gather from all over Africa, as a show. But the vigour and precision with which they do them is very striking.

The whites are composed mostly of two races, the original Dutch settlers who now speak a kind of Dutch language mixed with English, French and African words called Afrikaans, and the English settlers. There is also a good proportion of settlers of other races too. The official languages are English and Afrikaans, and every notice and sign-board is printed in the two languages as will be found in Ireland and Canada too. I have very many dear friends amongst the Afrikaner people. Those of the best descent, many of them coming from the ancient Huguenots who fled here from France centuries ago, are to my mind a strikingly simple, dignified and hospitable race. They are not nearly so sophisticated as the English and Americans, and for that I like them especially. I think it will be well for the world when sophistication has fled from the earth. The prevailing religion of these people is the Dutch Reformed Church, which is most nearly allied to the Scotch Presbyterian Church. Indeed there is a famous church in Cape Town where stands a statue of a Scotch Presbyterian minister who long years ago brought about a junction of his church with the Dutch Reformed, and who became himself a Dutch

Reform Minister of high repute. What has struck me when attending an Afrikaans service (though I cannot understand a word) is the dignity with which the service is conducted. When prayers are said all the men stand and the women sit. But the slow tempo and wonderful harmony of their psalms and hymns captivate me entirely.

THE T.S. LODGES

Now about our Lodges. Here again we are very similar to Australia, and for the same reasons. Australia has five great Lodges, so far away from each other (from Perth to Sydney is a week's journey) that the members rarely meet other Lodges, and each Lodge has its own building and has largely become self-sufficient. The same is true here in a lesser degree. We have four great Lodges, in the towns of Durban in Natal, Pretoria and Johannesburg in the Transvaal, and Cape Town in the South. Distances are so great, and cost so much to take, that it is difficult to get very large numbers from other Lodges at a Convention. Conventions are held at each of the four great centres in rotation, but when held in the Transvaal are probably larger, as the two big Lodges of Pretoria and Johannesburg are only 40 miles apart. There is therefore a reciprocal exchange of lecturers, etc., going on between these two Lodges. We had a few, very tiny Lodges besides, one in Portuguese East Africa, and two in Rhodesia, but these have disappeared, mostly, I am

sure, because there was no visiting lecturer to help them. However, the two Lodges in Rhodesia, which is outside the Union of South Africa, show splendid signs of coming alive again. There are many towns where we *should* have Lodges, Bloemfontein, Kimberley, Grahamstown, Port Elizabeth, East London, etc. Some time later, when opportunity occurs, I would like to make a special effort to start Lodges in these towns. Meanwhile the six remaining Lodges of the South African Section carry on very gallantly.

A LOVELY LODGE BUILDING

Like all Lodges they have their individual character. The only one which has a building, and an extraordinarily simple yet beautiful one at that, is Pretoria, one of the two Capital cities of the Union. This was due to the vision and energy of the old members of the Pretoria Lodge, and I think I have never seen anywhere a more lovely little building for its size. It has a large Lecture Hall with the platform placed within an arch over which shines a five-pointed star. There is a very comfortable and pleasant Library where tea is often served, and offices and a kitchen as well. Outside there is a beautiful garden where at Convention times members gather and have tea in the open. The Hall is now quite a feature of the town, and being within walking distance of its centre, large audiences quite frequently gather there. The audience which gathers in Pretoria is especially

interesting to me, for it quite often includes members of the Government and well-known figures in the town. There is a famous restaurant in Pretoria, where, every day, people of all shades of opinion gather and talk. I wonder sometimes how many questions of national import have been talked over and settled in "Turkstra's." And one of my friends, who is an official in the Department of Lands, tells me that Theosophy is very often the subject of discussion there.

INTELLECTUAL AUDIENCES

Audiences in South Africa are usually of a higher intellectual calibre than in many other places, and this is due, I think, to the fact that we have practically no white labouring class. All labour is done by the African population. Hence the people who come to hear about Theosophy are nearly all from the so-called professional and governing classes. Pretoria has a larger number of Afrikaner members than anywhere else, and so classes are held there in Afrikaans and even occasionally lectures.

DRAMA

Johannesburg is the great "gold" city. It is the largest and busiest city in the Union. The Lodge there numbers over 100 members, and they have a large room in the centre of the town. They, too, wish to have their own building, but now it is rather late in the day to get land at reasonable rates. Still we live in hopes. Johannesburg has recently initiated a new form of propaganda with very

great success. Led and trained by an old Shakespearean actress who has become a member of the Lodge, they have been producing plays of a mystical or symbolic character. This has proved a tremendous success. The public seem to like them enormously, and I think if Lodges in other countries tried it they would find the same results. It began with the dramatization of Henry van Dyck's "The Story of the Other Wise Man." Then that was followed by Jerome K. Jerome's "The Passing of the Third Floor Back." Now Pretoria, stirred to emulation, is producing "The Little Flowers of S. Francis" on their stage.

NO DISTINCTION OF NATIONALITY OR AGE!

Durban, like Cape Town, is a great port, and so people, and even members of our Society, are often passing through. Consequently they have members of many nationalities joining them. This has been especially true of Cape Town recently, where Germans, Poles, Yugoslavs and French members have joined. Durban seems, perhaps because they have such charming rooms in the centre of the town, beautifully decorated by artist members, to specialize on the social side of our life. Every morning, morning tea is served in the rooms, and many people besides our members, such as business men, come in to have it. This gives opportunity for many informal chats on Theosophy and social questions. Durban has also the largest Youth Group in the country, though this is growing

now in every Lodge. These fine young people are the joy of our hearts. You do not see a preponderance of grey-heads in Conventions here. They not only take part in the lecturing, and very well too, but keep us all alive and happy with their willing help and loving spirit. We do not have special Youth Lodges here and I hope we never shall. We love our young people and are proud of them, and we would miss them terribly should they ever form themselves into separate Lodges.

PRACTICAL THEOSOPHY

Cape Town rather specializes in the sending out of literature. They have done a very great deal in this way during these past years. They advertise booklets in the press and get replies from all over the Union. They have recently followed the lead of the other Lodges and taken to holding regular Sunday meetings. The response has fully justified this step, and, as mentioned above, the audience gathering has been amazingly cosmopolitan in character. A Yugoslav who has joined us there tells me that before the war he was a Professor in his own country. Now he is an airman, but alas! he knows nothing of the fate of his wife and child.

Of the two tiny Lodges here, kept going by two most devoted lady members, the one in Natal at Esperanza does a quite wonderful amount of practical work for the men at sea, the poor and the animal world. They have "adopted" a "son" of the Lodge, a sailor on a warship who has no rela-

tives, and they keep him regularly supplied with everything he could want. The other little Lodge at George in the Cape keeps an excellent study group going all the year round, and adds to its members from time to time.

OUR MAGAZINE

We have a Sectional magazine called *The Link*. At first, when I became General Secretary, I wondered if we should change its name, as in one or two cases it has been confused with a very pro-Nazi paper of that name which was published in England before the war. But I think any mistake like that will soon die, and it has had that name for so long that it has become historic. Personally, I am very proud of our little magazine. I think it is one of the best national T. S. papers in the world, and its format has been copied by New Zealand which I take to be a most sincere compliment. It does a special work in keeping our membership informed of all that goes on in the wider Theosophic world. I try hard to help them to be not only "Section-minded," but "World-minded" too. And for that reason we are publishing pictures and accounts of other Sections. I suggest that that would be a good idea in other Sectional papers also.

VITAL ACTIVITIES

What is called the "subsidiary" activities are also going strong and well in South Africa. There are three Liberal Catholic Churches, one

in Cape Town, another in Durban, and the biggest of all in Johannesburg. This little church is quite a dream of beauty and its loveliness is largely the work of two brothers from Scotland who have made, carved and painted one of the most beautiful little oratories in the world. Co-Masonry is particularly strong here, and very expertly carried out in its ritual. There are two Co-Masonic Lodges in Durban, two in Cape Town, two in Johannesburg, and one little one in Pretoria.

A LAND OF HOPE, BEAUTY AND OPPORTUNITY

I love this country. No one who lives in it can do otherwise. It has more and fiercer problems than perhaps any other country in the world, but at the same time it is a land of such hope and opportunity. And so beautiful too. No one who has seen the marvellous Victoria Falls, the huge Drakensberg Mountains, and the great Game Reserve where countless wild animals totally unafraid wander across your path, can doubt that. The most "civilized" part, because it is the oldest, is the Cape, for there for some centuries now settlers have planted great oak and pine groves and built stately old homes in the charming old Dutch style. There, at the foot of Table Mountain, rests the bust of Cecil Rhodes, looking out between Greek pillars over the land he loved so well. Right up in Rhodesia, in the loneliest spot in the world, his body lies buried. Great

figures spring up in the mind when we think of South Africa. Not only our famous "General Smuts," recently spoken of by a great American as one of the three greatest Statesmen in the world, but also his old companion-in-arms and in peace, the beloved General Botha, and rugged old Paul Kruger, the Father of his farming people, President Steyn, whose son is now a leading minister in the Union today, and Tielman Roos who took South Africa off the gold standard and saved her economic life. And, long ago, the old and heroic pioneers, Jan van Rieback, Piet Retief, Dick King, Jan Hofmeyr, and hundreds of others who went, often at the sacrifice of their lives, out into the wilderness to carve a country and homes for thousands who would follow them. That splendid spirit still lives in South Africa, and is reflected in the fine bodies and straight eyes of her young men who are fighting today. Like Australia, South Africa is producing a new race, a race of men who are big and strong like their Viking ancestors, and who have not been dwarfed and stunted by wicked industrial conditions as is sadly often the case in the old lands from which their fathers came. May that never happen here.

I salute South Africa and all her gallant people! I am glad that Karma gave me the opportunity to dwell some time amongst them, and to forge links that will surely bring me here again in another life.

THE STORY OF THE SOUL

IV. IN GNOSTICISM¹

BY JEAN DELAIRE

INHERITORS of the immemorial wisdom of the East, in touch, through most of their great teachers, with the new-born religion, Christianity, the Gnostics carried the Story of the Soul one step further in its evolution, clothing it with a moral and individualistic significance hitherto unknown.

PAGANISM AND CHRISTIANITY

It was one of the key-notes of Paganism to be universal in its outlook, for it rested on the basis of Pantheism, the noble Pantheism of Vedic India which perceived all things, visible and invisible, as rooted in the One Reality; and the Mediterranean civilizations, both in their philosophy and in their religion, with its many mystery-cults, had more or less consciously absorbed this outlook. To the thoughtful minds of classical antiquity, as to the inspired Rishis of old, all things, all beings, lived and moved in the shoreless sea of divine life, the One Life manifesting equally in the star or the grain of sand: and popular religion itself reflected this belief. Vast shapes of Gods and demi-Gods moved across the heavens and upon the earth, and between these and man there was no great gulf fixed.

It was equally one of the key-notes of nascent Christianity to be intensely

individualistic, and to that extent restricted. The starry heavens known to the ancients contracted to a Paradise above the earth and a hell (and purgatory) beneath it. The destiny of man, the immortal wanderer of the old systems of pre-existence and transmigration, became limited to one brief life on earth, with an eternity of bliss or damnation depending on the acts, or beliefs, of that one life.

It was the glory of Gnosticism that for close on 300 years it sought to hold the balance even between these two opposite tendencies, and in so doing, or so attempting, gave birth to a religion more vital, and also more philosophic, than any our western world has yet known. It was in truth Christianity, but the Christianity of the Gnosis; in other words, a wisdom-religion. It discarded no tenet of the *brahmavidya* or divine science—neither the indwelling of God in His creation, or emanation, nor the pre-existence of the Soul; neither the cycle of life nor the doctrine of re-birth; but it gathered these around the Personality of Jesus Christ as their supreme Head and Teacher, and in later Gnosticism, their divine Saviour and Friend.

Before the eyes of the student of Gnosticism there passes, in a bewilderingly brilliant array, the many schools or systems of Gnosticism,

¹ Previous parts appeared in May, June, July, 1942.

Christian and pre-Christian; and slight indeed was often the line of demarcation between the two, so wide was its outlook, so real its tolerance. It was in truth more than mere tolerance, for many Gnostics made a point of being initiated into the mystery-cults of other religions, the better to understand the inner and deeper meaning of their own.

SIMON MAGUS

The first great figure that meets us on the threshold of Gnosticism is Simon Magus, the father of all heresies, as he was called by his more orthodox opponents; but as it is doubtful whether he ever professed Christianity at all, he could hardly have deserved the accusation of heresy, while according to some modern scholars he never lived at all!

Nevertheless someone wrote the books bearing his name; someone gave out the profoundly mystical teaching attributed to him, and whether legendary or historical personage, Simon Magus is an extremely interesting subject for the student of Esotericism.

To begin with, his name—the old Jewish one of *Shimeon*, “a hearer,” and so by implication a disciple, and *magus*, “great”—at once hints at a Master of the Wisdom, a *Mahatma* (“great soul”) or perfected man.

Among the many strange accusations brought against him by the Early Church Fathers was that he proclaimed himself the Messiah, that he called himself the sun in mid-heaven, and that he was accom-

panied in his wanderings by a beautiful courtesan whose name was Helena.

To anyone at all acquainted with the universal language of symbolism, it seems strange that despite their prejudice the Church Fathers did not see through so transparent an allegory, since the sun in mid-heaven—the Sun which, in masonic language, is *always* at its meridian—was the time-honoured representation of the Logos, the Lord indwelling in His universe as divine Mind or Spirit; while the moon (Selene, Helena) typified His reflection as the rational soul of man.

The fragments of the book known as *The Great Announcement*, attributed by Hippolytus to Simon Magus, reveal something of that depth of thought and boldness of outlook so characteristic of all Gnostic systems. It opens with this cryptic sentence:

This is the writing of the revelation of Voice-and-Name from Thought, the Great Power, the Boundless: wherefore shall it be sealed, hidden, concealed, laid in the Dwelling of which the Universal Root is the Foundation.

When one remembers that in most religious systems of antiquity “the dwelling,” “the house,” “the city,” were glyphs for man himself, man in his purely physical aspect as the body that shelters, and imprisons, the “Dweller in the body,” also that Voice-and-Name was the Word, First-born of Thought or the ever-creative divine Mind, and that this Word was the Light that lighteth every man that cometh into the world, yet

remains ever hidden as the immortal Self of all that lives—then one begins to understand something of the lofty conceptions at the back of this ancient Gnostic treatise, only a few fragments of which have come down to us.

Trying to describe the well-nigh indescribable *The Great Announcement* continues :

Of the universal Æons there are two emanations without beginning or end, springing from one Root . . . the Great Power, (these are) the Universal Mind, ordering all things, a male Power . . . and the Great Thought or Conception, a female Power, producing all things. . . . They unite and manifest the Middle Space, incomprehensible Æther, without beginning or end. In this is the Father who sustains and nourishes all things which have beginning and end. This is He who has stood, stands and will stand, a male-female Power, like the pre-existing boundless Power which has neither beginning nor end, existing in oneness.

Here we find in germ all the complex yet ever logical systems which later on characterized the great schools of Gnosticism—the Universal Root, the Unmanifest, the Absolute, unknown and unknowable ; His first Manifestation or Emanation, the Word or Logos ; the Universal Æons, divine Powers or Attributes, sometimes personified as Christos, the Mind of God (Nous) and Sophia, the World-Soul ; the Pairs of Opposites or Syzygies, (divisions), opposite and complementary forces—active-passive, positive-negative, male-female and so forth—which by their union,

or equilibration, caused all things to come into being.

Thus the Gnostics evolved—or did they merely transmit?—a perfect system of duality in unity ; for however far their later schools developed the doctrine of Æons and Archons, Powers and Principalities, they never lost sight of the One Supreme Reality, called by many a name—the Self-existent One, the Universal Mystery, the God beyond being, the Father of all fatherhood, the Unknowable One—the One of whom one of their inspired seers wrote :

This is the Father of all Fathers, the God of all Gods. . . . This is the Spiritual Mind which existed before all Spiritual Minds, the Holy Place comprehending all Holy Places. . . . This is that Ingenerable and Eternal One, who has no name and who has all names. . . . The Universal Mystery is He, the Universal Wisdom, of all things the beginning . . . *The Gnosis of the Light* (Untitled Apocalypse).

Of all things the end also, for this was the supreme mystery taught in all the schools of Gnosticism—as throughout the esoteric tradition—that towards this summit of divine perfection, the *Plerôma* or divine Plenitude, all creation was toiling and travailing in its age-long evolution, from the unconscious to the self-conscious, from the self-conscious to the God-conscious. . . . And this, with other names and under different symbols, was once more the story of the human Soul, reflection in time and space of the divine Sophia or Universal Soul.

THE OPHIANI

The eternal problem of man's relation to the universe, especially of the mind of man to that greater Mind he dimly perceives through the processes of Nature, was answered by the ancient sect of the Ophiani in one of the most subtle and profound philosophies yet evolved by the mind of man. In its system of symbolism and allegory, wherein every divine Power and Attribute was personified, from the purely spiritual Ennoia and Sophia, First Emanations of the Great Deep (Bythos) down to the semi-material Demiurgos, creator of the physical universe, it followed closely upon the lines of the still more ancient Hindu cosmogonies. The Church Fathers who so violently attacked them dubbed them serpent-worshippers because one of their holiest emblems was a serpent coiled around the sacred *tau*: yet to the unbiassed student it is obvious that they were no more serpent-worshippers than the so-called sun-worshippers of Egypt or Persia or ancient Mexico. Even as the wise men of antiquity saw in our Sun, life-giver and light-bearer to all our planetary system, a perfect image of the Self-existent God—and also of His reflection as the immortal Self in man—so the Ophiani saw in the coiled serpent, the serpent biting its tail, a true symbol of that divine Life which has no beginning nor end, "existing in oneness." From that One—within that One, if considered as abstract Space—came forth the dual Being Abraxas-Bythos, male-female

Powers, who by their conjunction gave birth to Ophis, the Son, the "Serpent of Wisdom," the divine Mind, the Chrêstos or Good Principle—in later days confused with the Christos, or Anointed, whom He overshadowed—who with Sophia, the universal Life or World-Soul, emanate all the hosts of angelic beings, from the Powers and Principalities that stand before the Throne to the lesser Angels that help the Demiurgos in His work of creation.

In this system, therefore, as in almost every school of Gnosticism, the Supreme was conceived as a Trinity in Unity, three Logoi or *manifested* Divine Powers emanating from the *Unmanifest* or Unknown: and most, if not all, the confusion and theological disputations of later schools arose from the simple fact that in some systems this Unmanifest or Unknown was included in the Trinity—forming with it the *Tetractys* or sacred four-fold Name of the Kabala—while in other systems this Unknown and ever Unknowable was, as in Hindu philosophy, left outside all classifications and analyses. Again, among the Ophiani Ophis the Son was necessarily considered as the Third Logos, since the two First Emanations, Abraxas-Bythos, were named separately: Father *and* Mother Principles, instead of the Father-Mother of other systems, *One* in two aspects, the Son then being the Second Aspect or Second Logos—a mere question of viewpoint and words, yet a fruitful cause of misunderstanding and dissensions in the ages that

followed. And again, in some systems, especially in the great schools of pre-Christian Gnosis, the Son or Word was identified with the archetypal Man, the Adam Kadmon of the Kabala, Pattern of all creation; and in a still more mystical conception He was both the divine Mind (Nous) and the Archetype or First Man, thus a Being both divine and human, God transcendent and God immanent, divine unuttered Thought in His transcendence, divine uttered (therefore creative) Word in His immanence.

In its essentials, nevertheless, the conception of the Three in One, emanating from the Great Deep, the Unknown and Unknowable God, and in Their turn emanating all things out of their own substance, never varied in any of the great schools of the Gnosis, whether those of Dositheus or Apelles, Menander or Satornilos or any of their disciples: and in all without exception these Three were seen as reflected in man, "man the mirror of the universe," and this reflection was the real man, the eternal Son: for this reflection, being that of the divine Life, self-existent, without beginning or end, could be nothing less than its own divine Self obscured for a time by the veil of *māyā*, the illusion of the not-Self, transient manifestation of the One Reality.

Thus every man, everything that lived and breathed, was for the Gnostic a God in germ, and the Gnosis itself was simply the knowledge of this God-in-man, the daily recognition

and practice of His presence in the illumined heart of man.

MARCION

What then were the reactions of the Gnostics to the new religion, Christianity as preached by Peter and by Paul? With the teaching of Peter, with the Jewish Christian tradition generally, they could have had little in common, for it belonged to the world of form and rigid dogmas, to outer observances, not to inner realizations. Marcion, one of the greatest minds among the great minds of Gnosticism, Marcion who dreamt of establishing a universal religion, who saw in the Gospel a world-message, Marcion rejected utterly the Old Testament and only in part accepted the New. The fact that any Gnostic accepted it at all proves beyond doubt that early Christianity was in truth esoteric or mystical Christianity, a wisdom-religion before all else, a Gnosis or divine knowledge revealed anew by one of the Masters of that Wisdom; and that whatever may have been added by later scribes to the *Logia* or sayings of Jesus, He certainly must have said: "The Kingdom of God is within you," else neither Bardasanes nor Marcion, neither Basilides nor Valentinus, would have accepted the new religion or suffered persecution for its sake.

They certainly did not repudiate Christianity, although they examined critically its Scriptures and its newly formed doctrines; with masterly skill they built it into the frame-work of that Wisdom handed down from an

immemorial past, the wisdom of the Vedas and the Upanishads, the wisdom of Zoroaster and Sakya Muni, of the Magi of Chaldee and of the inspired prophets of Palestine, the wisdom of all ages and all races, all nations and all religions, the mystery of the God for ever born—for ever reborn—in the heart of man.

Even a superficial study of Gnosticism, of the many schools and sects united by that magical word Gnosis—the *wisdom* of the Eternal, the *science* of the Divine—makes it evident that, back of all their abstruse speculations, the minutiae of their metaphysics, their complex systems of syzygies and correspondences, their divisions and subdivisions of the universe, the “great world,” and of man, the “little world,” the bewildering names given to their powers and principalities, æons, archons and all the rest—back of all these was the central, the supreme, fact of re-birth, re-birth in the sense of the Soul’s return, after her long pilgrimage, her repeated incarnations on earth, to the fullness of the Light, the divine Plenitude (Plerôma) whence she had come. And there was but one way of return: by experience, by the direct and incommunicable knowledge of the Presence of God in the heart of man. The soul must give birth to Christ *here and now* if she would be united to Him hereafter: and it was this knowledge, this vision, this direct and intimate perception of the Divine, which alone could lead man to the *unio mystica*, the ultimate at-onement of Soul with Spirit, Spirit with

God—God Immanent to God Transcendent.

That is the sublime theme of that Bible of Christian Gnosticism, *The Pistis Sophia*.

MATTHEW

It is one of the many ironies of religious history that while the Gospels—and with them that heterogeneous collection of ancient texts known as the Old Testament—has been translated into every living language and disseminated in every country of the world, *The Pistis Sophia*, that treasure-house of esoteric Christianity, is even now only known to the student and the scholar. It would not, it could not, be so if the vital link between this most remarkable book and the very fountainhead of Christianity were better known and better understood. This link, which, strange to say, modern scholarship seems entirely to have overlooked, lies in the name of Matthew, a name which is verily one of the master-keys to the problem of Christian origins and Christian tradition: for Matthew, Mattheus or Matthias—also sometimes called Zacchæus—was the man who first collected the *Sayings of Jesus (Logia)* which stand back of our earliest Gospels, the *original* Gospel of Matthew; the man whom the great Basilides claimed as his teacher, and the transmitter of the inner teaching of Jesus. One of the early Church Fathers, S. Hippolytus, is our authority for this statement, for he tells us that “the heretics Basilides and Isidorus” claimed to have received from

Matthias certain "secret words" which he had heard from Jesus, *being taught by Him apart*. As it is known that Basilides wrote a Gospel of the inner teaching of the Lord is it not obvious that this secret inner teaching must have been embodied in that Gospel? The Gospel itself perished, destroyed with all the other works of Basilides by the fanatical zeal of his adversaries; but Valentinus wrote, or at least inspired, the *Pistis Sophia*, and *Valentinus was the pupil of Basilides*. We have therefore an unbroken thread of oral (if not of written) teaching, a secret tradition which takes us direct from Jesus to His apostle Matthew, from Matthew to Basilides, from Basilides to Valentinus, the reputed author of *The Pistis Sophia*. And in *The Pistis Sophia* we discover, albeit heavily overlaid, at times by irrelevant matter and wearisome repetitions, every tenet of the Ancient Wisdom, the Secret Doctrine of all ages. In a framework that is purely Christian, and in words placed in the mouth of Jesus Himself, when He instructed His disciples after His resurrection and glorious ascension, we discover the cycles of life, the divine origin of man, divine immanence in all that exists, karma and reincarnation, all the philosophy of the immemorial East grafted on to the new religion, or rather to the one religion, old and ever-new, given once more to the world, with added wisdom and grace, by one of the Masters of that Wisdom.

We first come upon the name of Matthew in our three synoptic Gos-

pels, although Mark calls him Levi. (It has been suggested that his name was Matthew Levi). Luke twice mentions the first meeting of Jesus with Matthew the publican. The passage in *Luke*, 5.27, merely states that as "Jesus passed by He saw Matthew sitting at the receipt of custom, and He saith unto him, Follow me. And he arose and followed Him." The second mention of the incident, however, is more detailed.

And Jesus entered and passed through Jericho. And behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see Him: for He was to pass that way. And when Jesus came to the place, He looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for today I must abide at thy house. And he made haste, and came down, and received Him joyfully. And when they saw it, they all murmured, saying, That He was gone to be guest with a man that is a sinner. And Zacchæus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusations, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.—*Luke*, 19. 1-10.

To understand the special dislike and distrust with which the publican and tax-gatherer was looked upon in

the days of Our Lord we must remember that to the orthodox and patriotic Jew he represented the alien yoke of Rome, for in the name of Rome he levied taxes which were a heavy, at times an intolerable, burden upon the people. So high ran the feeling against him and all his tribe that in the days of Jesus he had become even worse than an alien and an outcast, for he had actually been excommunicated by the pious rabbis of Palestine. Yet it was to this social pariah that Jesus said: Follow me; and he followed Him.

On that day the publican became an apostle; he became the first evangelist, the first to commit to writing the "Sayings" (*Logia*) of Jesus; the first—perhaps the only one—of the disciples to transmit the inner teaching of Jesus as he had himself received it when, the doors closed upon "them that are without," the tried and tested disciples were instructed in the mysteries of the Kingdom of God.

Incidentally it is a curious—perhaps a significant—fact that the name of Matthew, in one of its many transmutations, is the only one of the disciples' names given in the Gospels which is also mentioned in the *Talmud* and in the *Toldoth Jeschu*. Differing in a number of vital points from the early Christian tradition, both these ancient Jewish Scriptures state that Jeschu ben Pandira had five disciples (and three hundred and ten followers) and the *Talmud* gives their names as Mathai, Nakkai, Netzer, Bonai and Todah, while the later *Toldoth Jeschu* gives them as Shi-

meon, Matthai, Elikum, Mardochai and Toda, which, it further informs us, were afterwards altered to Peter, Matthew, Luke, Mark and Paul. Another Matthew, or rather Matthias, appears in *Acts*, chosen by the eleven, after the resurrection of the Lord, to take the place of Judas who "by transgression fell," (*Acts*, 1. 25). As it is practically certain that it was Matthew the apostle, Matthew the erstwhile publican, who wrote the first, the original, Gospel—a task for which he would be better fitted than most of the other disciples, who were fishermen of Galilee and therefore unlettered—the Matthias mentioned by Origen, and after him by Ambrose, Jerome and Eusebius, as the author of the *Gospel according to Matthias*, must be the same as the Matthew, Mattheus or Zacchæus of our Gospels. As far as it is possible to attain to absolute certainty on such a subject, one man only, a man whose name varies from the Levi (or Matthew Levi) of Mark to the Mathai of the *Talmud*—passing through the permutations of Mattheus, Zacchæus, and Matthias—stands at the fountainhead of Christian tradition as of Christian Scriptures; and it is that man whom Basilides claimed as his teacher, as the transmitter of the inner teaching of Jesus.

VALENTINUS

This inner teaching must have been partially revealed by Basilides himself in his own Gospel, partially transmitted by him to his pupil Valentinus, who enshrined it in *The Pistis Sophia*.

From Jesus to Matthew, from Matthew to Basilides (with perhaps one intermediary) and from Basilides to Valentinus, the link is direct and unbroken.

What would not the world of scholarship, as well as every enlightened Christian, give for a fragment only of that lost Gospel of Basilides in which he revealed the inner teaching of the Lord! That Gospel, like every other work of the great Gnostic, was destroyed; yet is it not self-evident that he must have transmitted at least the main lines, the heart, of that teaching to his great disciple Valentinus? And if so, is it not almost certain that Valentinus in his

turn gave it out to the world in *The Pistis Sophia*?

In that book therefore, so curiously neglected by the student of Early Christianity, we may still hear the ever-living words of the Master to His chosen disciples; and although these words may not have the intimate beauty of the *Last Discourse* in John's Gospel, yet the wisdom-teaching is there: sadly overlaid though it be with irrelevant matter, and burdened with many obscure passages, (the work of later scribes) the book nevertheless enshrines many fragments of the secret, divine science of the ages, re-interpreted for us by one of the Masters of that Science.

(To be continued: *The Pistis Sophia*)

THE LONG VIEW

EARLY in my not yet hoary Theosophical life some friend introduced me to *The Lives of Alcyone*, and I read the volumes with, I presume, the usual thrill and interest in their absorbing adventure, romanticism and often seeming mischance, the customary slightly morbid curiosity as to who—in this present incarnation—might be this or that character given no other identification than his "star" name, the to-be-expected inward questioning as to whether I might possibly have been even a remote and humble member of that valiant Band of Servers, but not at all with any of the scepticism and disbelief with which some readers greet those words related after much painstaking research.

In recent weeks I have reread *The Lives*, and strangely enough, but happily,

none of those reactions lived with me, unless it be the absorption with which words were scanned. Rather was there engrossment and enchantment in considerations more vital and far-reaching, much less superficial, I hope, than in the first reading.

The Great Ones and others approaching Their greatness inevitably stood above lesser Servers throughout the narrative, yet even so, the books were laid aside with a sense of not having followed any one figure more vivid than others, so much as having viewed many threads, some scintillating, some sombre, some repeated richly time after time, others giving only a hint or two of their colour to the mighty warp and woof of a great Divine Plan woven under tireless master-craftsmanship of the Great.

What a wealth of devotion, sacrifice, loyalty, faithfulness, joy and reward well and truly earned underlies those pages. Over and over again shines the example of lives spent in utter dedication and selflessness, in sacrifice of personal interests to the common good, in constant mindfulness of needs of those younger in soul and body, and in eager and joyous effort on their behalf—never a moment's counting of cost to self of an action which might help another, never a load too wearisome to bear if its burden made safer and more happy the path of kinsman or stranger.

And how enlightening are precedents set of orders and hints from Leaders, carried out unflinchingly and implicitly with unquestioning and instant gladness. Scarcely less illuminating are lessons to be gained there of lives less nobly lived, of the unfailing and sweetly ordered justice of Law which in its own time mends error and ignorance and sets the feet straight on their appointed way.

The powerful, throbbing undercurrent of those lives, so wonderfully guided and blessed, ever has its deep source in spiritual verities which are their ruling stars, in knowledge and experience of Those who hold the world in Their keeping and have lived as men among men. Stirring beyond words is the marvel of considering that Those above and ahead of us lesser beings have lived on earth, have sometime known the selfsame trials and frustrations, fulfilments and joys which are our lot; that while They are above, it is not on some distant and insurmountable mountain-peak, if only the eyes of the soul be unveiled to see Their shining reality and nearness. They have not changed toward struggling young souls—except to become ever more compassionate, patient, eager that those souls shall taste the fruits of Their own attainment—

and They but wait to be again, perhaps even physically, among men until such time as men shall turn from cruelty, selfishness, pompous and self-sufficient pride in standing and walking alone, to dwell in humility, tolerance and reverence, vibrantly and with a profound and compelling desire to serve both Great and small.

Shall not these considerations be a stimulation and challenge here and now? In past ages those whose lives have been disclosed so fascinatingly, grew and blossomed in circumstances which for the most part bound them to one another and to the Great Ones with silken strands of closest kinship, harmony and love. In these days the pattern of the Divine Plan may have scattered them far and wide into every nation, faith and circumstance, and while in olden days the Band, Greater and lesser, lived and served unitedly as a large family or community, it is not to be thought that the beauty and inspiration of those dear days has disappeared. Are not the ties of "family" still there, stronger than ever, drawing the clan together from every corner of the earth to serve yet again, presenting today the greater test of ability to recognize one another and work together in unselfish dedication and harmony by surmounting every barrier of outward difference?

Exhilarating, yes, challenging, it is to realize how short-sighted to sigh over "good old days" of the past when there are better days of the present and far more resplendent days of the future, to feel that the trials, brutalities and wars, joys and sorrows, failures and successes, of one life are of comparatively paltry insignificance, for a vision of immortality has been seen, and constant hope and joy abide in the knowledge that in Their sight tens of thousands of years are but a day.

ELITHE NISEWANGER

THE DE-HUMANIZATION OF HUMANITY

Throughout the present century, and more rapidly in the period which has elapsed since the end of the last great war, the forces of evil appear to have been concentrated on the dehumanization of humanity.

This process of dehumanization has been apparent in many ways, but in three ways it has been obvious. First in Cubist Art, in which the human form has been reduced to a series of planes and angles, deprived of all *human* beauty—of all its wonderful curves and grace. Secondly, in the Detective Story, in which the victim is *not* regarded as a human being—an injured brother—as he would be in good fiction, but merely as a peg on which to hang the plot, which provides pleasure for the analytical mind, which revels in the unravelling process. Thirdly, in the grotesque and non-human forms employed in many of the most modern films. Insidious vulgarity is one of the methods used.

As this is a Mind Period the forces of evil have naturally used the analytical mind as their tool in this dehumanizing process—this retardation of the spiritual evolution of humanity. The “god” of the analytical mind is POWER, and as this mind can be stimulated to make its greatest efforts through the emotions, the evil forces have used the German people, with their great capacity for one-pointed devotion to an individual, their thoroughness and efficiency (characteristics of the an-

alytical mind) by placing before them the ideal of a New World Order, a Power Ideal, proclaimed by an adored leader.

The Japanese with their capacity for utter self-sacrifice for their Emperor and country, their power of endurance, their abstemiousness and resourcefulness, together with a certain ruthlessness (obvious in all Japanese art, where every unnecessary detail is eliminated) have been useful in this dehumanizing process as they have rapidly acquired the mechanical efficiency of the West, and have ruthlessly applied it to the achievement of their aim—the domination of Asia.

This war of machines, in which men are helpless without machines, is the last and most terrible expression of all the accumulated force of evil, working through two generations, for the dehumanization of humanity.

We have become so accustomed to reading of massacres, tortures and other horrible forms of cruelty that we are in danger of becoming callous owing to the failure of the imagination and sympathy, of the mind and heart, to realize them.

This retarding process must be arrested if Humanity is to be “saved,” and it is now that Theosophists, who have some knowledge of THE DIVINE PLAN, can render invaluable service to the world by proclaiming everywhere the *existence* of that PLAN, including, as it does the Spiritual Evolution of Humanity.

I. M. PREST

A THEOSOPHIST LOOKS AT THE WORLD

BY N. SRI RAM

Vice-President of The Theosophical Society

THE characteristic of the modern age is the growth of the concrete mind and its application to material problems. In past times men lacked not the intelligence but the temperament to make advances in this direction. This development has made the world physically a unity. But the world is not consciously one spiritually nor morally. Hence there is a lack of adjustment between these two aspects.

The mind of man is everywhere releasing itself from conventions that had been accepted as standards; but it has not yet found a law of its own. This is most markedly the case in the West, where we find, for instance, in matters of art and sex, a tendency to violate all known canons and sanctities, apparently for the wanton joy of such violation; so that for some decades Europe has tended to drift into a state of inner lawlessness, with numbers of people prepared to plunge into excesses of all sorts, experimenting wildly in the fields of physical and emotional sensation. This state of affairs has to some extent prepared the way for the horrors of the present war.

The mind is essentially a dual element; it can become with equal facility the instrument of the highest spiritual intelligence for carrying out

its noblest intimations and impulses, giving form and shape, as does the artist, to fleeting loveliness that would otherwise remain unembodied and lost; it can also become the slave of barbaric passions, lending diabolic ingenuity to the elemental forces that lie normally unawakened in man. We see this illustrated before our eyes.

There never was a time known to man, when there was such a sharp contrast between its dark and bright sides, when there was such a world-wide polarization of the forces both of evil and good; when Darkness and Light strove in contest, less disguised in their nature and purposes. Who is to say what shall be the outcome?

Here comes Theosophy to our help. When I say Theosophy, I do not mean some exclusive, sectarian, patented, new-fangled doctrine, which those who belong to The Theosophical Society, like myself, seek to advertise and put successfully on the intellectual market. I mean the ancient broad Wisdom of this land,¹ as broad as it is deep and satisfying, which in its modern form clearly shows that it has an abiding value like the innermost spirit of man, unchanged by external conditions. Like the smile of a child or of some one with whom you

¹ This article is the gist of a speech delivered in India.—N.S.R.

are in love, like a noble or heroic deed, or a beautiful dream or gesture, like all those warm human sentiments which distinguish man from brute, the soul of man and the wisdom pertaining to it have a value undiminished by utterly changed conditions. Of course, these belong all to one and the same source.

The more the world is mechanized, the more is the need to stress the value of human personality, the greater the foil against which it shines. Life has a value, because of its potentiality and charm and its innately free flow, which cannot be extinguished by any cast-iron conditions by which it may be held. Half the difficulty in the world is due to the imprisonment of that life in man-made turbines, to produce an artificial devastating power—the power of capital, political and military power, which is used not to increase man's happiness, but to strike him down and subjugate him.

The ancient Wisdom proclaims to man the precious character of his freedom, and shows how by appealing to his noblest instincts as revealed in every age and every clime, we can build an order combining freedom with security, stability with progress, creativity with co-operation. Those instincts which have flowered in the chivalric, saintly and classical virtues of every age are the one true and final sanction for every social and moral edifice that mankind may create. Outrage, deny them, as is done in so many parts of the world today, by a monster set up for human worship

with the sacrifice of his individuality, and you close the door on human progress, nay more, you roll back the tide of evolution to the state of a truly soulless brute, in which it must disintegrate and perish.

But such will not be the case, for man has climbed too far to relapse into such utter barbarity. The cause of Freedom and Brotherhood must triumph, not only because it is the direction of Nature's irresistible force, but because also it has more champions today, more adherents, than at any previous time. The present struggle is the last most acute pang before the ushering in of a real new age in which we may hope the world will be so organized in all its various departments that not only will peace be assured as between Nation and Nation, thus assuring continuity of progress, but each man will have for the first time a practical recognition of his worth and a fair field for living his life in his own individual way.

Theosophy deals with the fundamentals of life—Man, Nature, God—and shows that even though the immediate future may be hidden by darkness, man's ultimate progress is certain; that after the descent into the valley of the shadow of death, there must inevitably be the dawn of a resurrection for humanity's best hopes and dreams; that no human effort given to that cause can go in vain. It indicates to us also the direction of our effort; the watchwords which must be our guide in the reconstruction to come: union and

freedom; freedom to express our individual, National, religious uniqueness; and union, because in spite of every difference, however sharp and striking, mankind is one in its origin, its essential nature and destiny. How to embody these in our politics, in our economics, in our social organization is the problem set for their respective statesmen. The problem will not prove insoluble if they set to work upon it with a will, the right will, with a spirit of sacrifice, matching the sacrifice of those who go to war, giving up their life, fortune and family. If so much can be done for war, cannot the same be attempted for Peace—a beautiful, constructive, international Peace, enfolding all differences of faith, race, culture, nationality and thought, and stimulating each to flame into its individual brilliance?

This is the view of a Theosophist surveying the downfall of a world uprooted by human passions and greed. Amidst the welter of the broken limbs of individuals and Nations, and of shattered thought and custom-moulds

on every side, there is hope in the contemplation and upholding of those eternal values pertaining to man's understanding and conduct which cannot change, because man himself remains the origin and end of every turmoil and the carrier of an essential Divinity. His own higher mind which is even now rising above the horizon will rebuild what remains of the shattered world with fresh forms, suited to modern needs; he will synthesize, whereas so far he has been content to probe, analyse and disintegrate, and rising to a higher level of thought, prove that difference need not clash with difference but should be built up into a unity. There cannot be reason for despair, but only every incentive to effort, even in the very midst of catastrophe, so long as man retains that deathless spark by which he has risen triumphant from other struggles and defeats, though of narrower scope, and which he shows even today in his courage, sacrifice and faith in goodness as a principle of human conduct.

"HOLLANDSCHE VERZEN"

De publicatie van deze verzen, van A. J. Hamerster, is te danken aan de treurige tydsomstandigheden. Laten wy deze omstandigheden, hoe ellendig ook, dankbaar zyn, anders waren deze verzen mogelyk nooit gedrukt geworden. Vooral de vertaling der kerk en maçonnieke liederen is voor deze instanties een bydrage van groote waarde, terwyl die der Indische gedichtjes ons in nauwer contact brengt met het wezen der Indische dichtkunst. Ook zyn eigen gedichten ademen groote teerheid, toewyding en liefde, ik noem speciaal *Droomland*, en *Natuur*.

Den schryver kennende, zal de laatste regel van *Commentaar op Markus 4 vers 25* aan hem zeker bewaarheid worden.

LA PRIÈRE DE SAINT-FRANÇOIS D'ASSISE

COMMENTÉE PAR DR. ANNA KAMENSKY

[Composition Primée (1er prix) Au Concours Littéraire de 1942 de L'Association des anciennes élèves de L'Ecole secondaire et supérieure des jeunes filles de Genève.]

Seigneur, faites de moi un instrument de
votre Paix,

Là où il y a de la haine, que je mette
l'amour ;

Là où il y a de l'offense, que je mette le
pardon ;

Là où il y a de la discorde, que je mette
l'union ;

Là où il y a l'erreur, que je mette la
vérité :

Là où il y a le doute, que je mette la foi ;

Là où il y a le désespoir, que je mette
l'espérance ;

Là où il y a les ténèbres, que je metta
votre lumière ;

Là où il y a la tristesse, que je mette
la joie.

O Maître, que je ne cherche pas tant

A être consolé...qu'à consoler ;

A être compris...qu'à comprendre ;

A être aimé...qu'à aimer.

Car :

C'est en donnant...qu'on reçoit ;

C'est en s'oubliant...qu'on trouve ;

C'est en pardonnant...qu'on est par-
donné ;

C'est en mourant...qu'on ressuscite à la
vie éternelle.

La prière que l'on attribue à Saint-
François d'Assise, est pleine du souffle
d'amour, qui a caractérisé la vie du grand
saint et commence par une demande, qui
en résume tout l'esprit : " Seigneur, faites
de moi un instrument de votre paix."

L'âme ne demande rien pour elle-même,
elle n'aspire qu'à accomplir la Volonté
Divine et devenir un messenger de paix.

Cette prière pourrait être divisée en
trois parties :

La première, qui comprend huit lignes,
indique la façon dont l'âme veut travailler
pour devenir un instrument de paix ;

La deuxième, qui comprend les quatre
lignes suivantes, montre l'attitude de
l'âme qui entreprend ce travail ;

La troisième, qui comprend les der-
nières quatre lignes, exprime la conviction
que l'oubli de soi-même conduit à l'union
avec l'Éternel ; c'est alors que l'âme
reçoit la récompense suprême, en devenant
ce qu'elle avait rêvé d'être, c'est-à-dire un
messenger de paix.

C'est le type supérieur de la prière,
celle qui est absolument désintéressée.
Beaucoup de prières ont pour objet des
biens terrestres ; d'autres demandent l'aide
pour surmonter des difficultés intellectuel-
les ou morales ; enfin il y a des prières
qui ne sont plus qu'un élan d'amour, un
désir d'accomplir la Volonté Divine. C'est
à cette catégorie qu'appartient la prière
de Saint-François.

Platon a parlé de ce genre de prière,
quand il a dit : " Il y a un élan de l'âme
vers le Divin, non pas pour solliciter aucun
bien particulier, mais par amour du Bien
lui-même, du Bien universel et suprême."

C'est une attitude intérieure, où l'âme
s'est élevée, pour ainsi dire, au-dessus

de toute prière et se voit comme un agent, un serviteur, qui cherche à s'identifier avec la Volonté Divine. L'âme peut dire alors : "Père, que Ta volonté soit faite." ou comme Saint-François : "Seigneur, faites de moi un instrument de votre Paix." La volonté de Dieu, n'est-elle pas que nous apportions partout la paix ?

Tout ce qui, dans la prière du saint, vient après ces paroles n'est qu'une série de vœux que l'âme prononce, en se préparant à collaborer avec Dieu.

Il est intéressant de constater que le saint fait preuve ici d'une profonde compréhension des lois divines, selon lesquelles un phénomène négatif ne peut être vaincu que par une force opposée, c'est-à-dire, par un élément positif. Nous connaissons fort bien ce phénomène sur le plan physique : si l'obscurité survient et que nous voulons chasser les ténèbres, que faisons-nous ? Nous allumons une lampe, un flambeau. Pour vaincre les ténèbres, il faut une action très simple, mais précise : il faut faire de la lumière. Il suffit de la présence de la lumière, pour que l'obscurité soit dissipée.

Le saint, qui connaît la loi, allume "la Lumière", c'est-à-dire, il fait l'effort nécessaire sur le plan spirituel.

Il commence par combattre la haine. Comment ?

En la mettant en présence de la plus puissante des forces spirituelles, celle de l'amour. En face de l'amour, la haine perd sa force destructive et s'évanouit. C'est en conséquence de cette loi que le Christ a dit : "Aimez vos ennemis, bénissez ceux qui vous maudissent, faites du bien à ceux qui vous haïssent, et priez pour ceux qui vous maltraitent et vous persécutent."

De son côté, le Bouddha, n'a-t-il pas dit : "La haine n'est jamais vaincue par la haine, la haine ne peut être vaincue que par l'amour" ?

Puis le saint se tourne vers des forces moindres que la haine, mais qui n'en sont pas moins l'écho : le ressentiment, la mauvaise volonté, la colère, dont naissent l'offense, la discorde, l'erreur, le doute, le désespoir, la tristesse, tout ce qui vient des ténèbres. Comment ces sentiments seront-ils vaincus ?

L'offense sera effacée par le pardon ; la discorde cessera par un effort pour l'union ; l'erreur sera dissipée par le rayonnement de la vérité ; et le doute par la flamme ardente de la foi ; le désespoir s'éteindra devant la lueur de l'espérance ; les ténèbres fuiront devant la lumière ; et la tristesse fera place à la joie.

Ne nous étonnons pas que, après la mention de la plus grande force du Bien, l'Amour, le saint se soit arrêté à des états d'âme moins puissants. Saint-Paul, n'a-t-il pas, dans le treizième chapitre de la première épître aux Corinthiens, montré que l'amour avait toute une gamme de sentiments fraternels, de même que la haine avait sa gamme de sentiments hostiles ?

Patience, bonté, humilité, honnêteté, désintéressement, douceur, confiance, pardon, incapacité d'envier, de se vanter, de s'enorgueillir, de s'irriter, de soupçonner le mal, de se réjouir de l'injustice, telles sont les notes de la gamme d'amour. La charité se réjouit de la vérité ; elle excuse tout, croit tout, elle espère tout, elle supporte tout.

Un auteur américain, qui a fait une étude approfondie de cette épître, Henri Drummond, a analysé chacune de ces vertus, en les comparant aux rayons colorés de la lumière blanche, quand elle passe par un prisme de cristal, qui la décompose. De même que chacun de ces rayons colorés n'est qu'un des éléments de la lumière blanche, de même ces qualités ne sont que les expressions différentes de l'amour, les diverses notes d'une

même mélodie fondamentale. C'est pour-quoi le saint les cite l'une après l'autre.

Mais le saint ajoute quelque chose à l'énumération : il montre que chacun des éléments négatifs peut et doit être remplacé par un élément de la force opposée, et ainsi un travail de transmutation s'accomplit d'une façon toute naturelle. Il faut seulement de la bonne volonté et de la persévérance.

Comment cette transmutation se fait-elle ?

Elle se fait au moyen d'un changement de l'état de notre conscience, car dès que notre attention se porte sur un point nouveau, notre état de conscience change. Par exemple : quelqu'un m'a blessé ; je me sens offensé, je suis irrité et j'en veux à celui qui m'a blessé. Involontairement je pense à mon offense et mon ressentiment grandit. Mais si je pardonne, je n'y pense plus, je suis libéré de mon ressentiment, je suis apaisé et guéri. De même, s'il y a querelle et discorde, je me trouve dans une sorte de tourbillon et de chaos, il y a désharmonie et je suis malheureux. Mais si je fais un effort pour rétablir la compréhension et la confiance, je crée les conditions de l'harmonie et l'union peut se réaliser.

S'il y a erreur, c'est qu'il y a ignorance. Je puis partager le fruit de mon expérience, mon savoir, et la vérité apparaîtra. La sagesse est faite d'amour autant que de savoir, car l'amour, c'est le savoir qui aime.

S'il y a le doute, qui paralyse les forces de l'âme¹, je puis faire appel au courage et montrer le pouvoir de la foi.

En un mot, partout où il fait obscur, je puis faire de la lumière. Il est évident

qu'il ne s'agit pas de paroles, mais du témoignage vivant de la foi et de la charité : il faut vivre ce que l'on proclame, il faut être aimant et sage. C'est l'exemple vivant qui touche les cœurs et les entraîne. C'est comme un flambeau qu'on aurait allumé, auquel d'autres feux pourront s'allumer, attirés irrésistiblement par la beauté rayonnante de la flamme.

Mais pour avoir le pouvoir de ce rayonnement, il faut que l'âme puisse s'oublier complètement elle-même et s'identifier avec ceux qui souffrent. Le saint a trouvé le grand secret et le dit au Seigneur : "O Maître, que je ne cherche pas tant à être consolé, qu'à consoler ; à être compris, qu'à comprendre ; à être aimé, qu'à aimer."

L'âme ne cherche ni consolation, ni compréhension, ni même l'amour ; elle veut réserver toute sa force pour aider les autres, elle sait que c'est le prix qu'il faut payer. Elle accepte joyeusement les conditions, auxquelles elle peut acquérir ce pouvoir magique, le pouvoir de consoler les affligés et de les comprendre, en les entourant de compassion et de tendresse. En faisant ces vœux, elle dit qu'il n'y a pas de plus grande joie que de donner, de s'oublier et de pardonner.

"C'est en donnant, qu'on reçoit ; c'est en s'oubliant, qu'on trouve ; c'est en pardonnant, qu'on est pardonné ; c'est en mourant, qu'on ressuscite à la vie éternelle."

Car, si la personnalité meurt dans cet élan d'amouré, l'âme entre dans le règne de l'Esprit et s'unit à la Volonté Divine pour toujours.

La prière est accomplie et exaucée : l'homme devient un instrument de paix sur terre, un messager du Ciel.

¹ But also keeps them alive. Bacon calls our doubts not only our "traitors," but also our "beacons," pointing out to us the way to truth.

SECCIÓN ESPAÑOLA

Gustosos reproducimos hoy el artículo titulado "Cristianismo" del distinguido Hermano Dr. Honorio Folquer, el que hemos tomado de la "Revista Teosófica Argentina" edición de Junio.

NADIE—no hay que hacerse ilusiones —nadie de nuestra raza y cultura ha podido llegar a beber las "aguas de vida" de que habló el Maestro, sin haber pasado por los infiernos paganos, los mundos de sombra y dolor, los campos estratégicos de las fuerzas elementales retardatarias—crueldad, agresividad, sensualidad, codicia, astucia, ambición, orgullo, prejuicio, intolerancia, etc.—haber escalado el Olimpo de los éxitos personales, participando en el "banquete de los dioses"; y después de conocer su radical miseria, su honda vacuidad, su incurable insipidez, su esencial impotencia, despreciar sus sugerencias, apartarlos del camino, descender de nuevo al llano y abrazarse a los destinos humildes, a las almas sencillas, a los heroísmos anónimos, que no escriben *Iliadas*; pero las viven diariamente en la callada epopeya de sus trabajos y tropiezos; que no saben de triunfos ni conquistas, porque en su lucha a muerte con la adversidad, su propia ignorancia es quien los entrega impotentes al enemigo. Y ni siquiera la ilusión o la esperanza les sonríen; pues a través de sus pupilas turbias de llanto o insomnio, las imágenes se deforman; y los soles les parecen teas, y muecas las ricas y las cruces horcas.

Llevar sosiego, confianza y luz a tales existencias; lograr que les llegue, aunque no sea más que un momento, la visión clara de un sendero de escape, exento de odios y revanchas,—única manera de que no retorne al dolor y la miseria del pun-

to de arranque—hacia panoramas bañados de sol, a cumbres besadas por el cielo, a valles floridos y campos abiertos, donde los hombres fraternicen en el trabajo y se dignifiquen en el descanso; es la más noble empresa y la más alta pedagogía que cabe ejercer en nombre y a ejemplo de Cristo, en nuestros oscuros tiempos de tribulación y duelo.

DIVINO CAOS

¡Cuán hondas las raíces de esta guerra...! ¡Y cuán grande su divergencia hacia el abismo! Pero no menos enorme su proyección hacia la altura.

Después de años, lustros, siglos de confusión, de mescolanza absurda, de oposición idiota, ha venido el horrible conflicto a restablecer las verdaderas afinidades de ideal, las legítimas rutas de progreso y grandeza, los auténticos valores de espíritu, la identidad de cosas que se tenía por antagónicas, y la incompatibilidad de otras que se daban como indisolublemente unidas para siempre.

¡Y qué cambios en la opinión, en los conceptos, en las actitudes! La Roma Quirinal, vuelta hacia el Capitolio cesáreo, con olvido de los manes de Garibaldi y Cavour; la Roma Vaticana, la de la Inquisición, la de los anatemas, la del "non possumus", defendiendo a los judíos perseguidos, la libertad, la democracia, el derecho natural, la fraternidad universal, la investigación científica, la justicia social, la civilización cristiana,

entendida como fuente y razón de todas aquellas conquistas morales de Occidente. Un papa teósofo—aunque involuntario—Pio XI, trata de devolver a la Iglesia la savia evangélica, paralizada, si no agotada, en varios siglos de política religiosa: y su “acción católica”, concebida como revitalización apostólica, y no como simple frecuentación o exageración de exterioridades rutinarias; sus reiterados llamamientos a la fraternidad humana, a la tolerancia, a la equidad económica, continuados por su no menos inteligente y sabio sucesor, auguran tiempos nuevos en que el espíritu—si no la forma verbal de la Teosofía—volvera a animar la vida de las sociedades cristianas con el fuego interior de caridad—(“charitas” en latin es amor, ternura, amistad, apego; no lástima deprimente, ni limosna mezquina, dada con desprecio y frialdad de corazón)—en que cifró el Maestro de Maestros la clave de redención.

Tiranos salidos del pueblo sufrido y maltratado, repiten, ampliándolos, todos los sufrimientos que motivaban el malestar y la protesta de las multitudes. Sostentan en los hechos la peregrina teoría de que en la exageración de los males está su propio remedio; sin ver que no en el mal; sino en la reacción que el mal provoca, reside la fuerza curativa de los organismos y de las sociedades. Pero ¿de dónde podrá brotar la energía restauradora, si la intensidad del mal llega a superar la capacidad vital del paciente, o a cegar las fuentes naturales de sus recursos sanativos?

Desatar una guerra espantosa para acabar con las guerras pequeñas, es, con perdón, argumento paralógico, impropio de gentes con sano juicio, equivalente al de quien desencadenase un ciclón para que se lleve una brisa molesta, o un diluvio para limpiar los pantanos del

pastizal. “Baza mayor quita menor”, es ley del juego; pero ley convencional. En el juego de las leyes naturales y sociales, nos hay bazas quitadas, por nimias que sean. Las mayores complican los problemas planteados por las menores; exigiendo a su vez nueva y más grave solución. Acallar un ruido molesto con una explosión, sólo conduce a reventar el tímpano; y con tal sistema, lo que puede parecer remedio no es más que sordera.

No hay que esforzarse mucho para comprender que puede ser análogo el éxito de la conflagración actual: llevados al extremo los rigores de la violencia y la destrucción, quedará asegurada la paz perpetua, la única paz inalterable: la del sepulcro.

Pero ¡no! No puede perderse en la nada tanto desvelo generoso en busca de la verdad, tanta labor cordial para extender el bienestar, el saber y la salud a todos los hombres sin excepción, como han realizado en los últimos siglos los campeones de la democracia y de la filantropía.

Pasará el caos actual como una de tantas pesadillas que de vez en cuando perturbaban el sueño de la humanidad, cuando la mayoría de los hombres desoyen el llamamiento del deber, para seguir la invitación de los placeres fáciles y a los que sólo una violenta convulsión social puede hacer saltar de su lecho de flores y su letargo moral. Pasará la guerra con su cortejo de odios y dolores, caerán los artugios de la opresión, las barreras de la desconfianza, las celadas de la mala fe: y sobre los escombros y las pavesas, sobre los templos derruidos y las hundidas techumbres, brillará de nuevo el amanecer del espíritu, anunciando un largo día de paz fraternal, bajo la égida de una nueva civilización de justicia y amor. Y entonces se reconocerá con Krishnamurti “la necesidad de un divino caos, para que pueda nacer un orden divino”.

AFORISMOS ACERCA DEL KARMA

Estos Aforismos son atribuidos a—"H.P.B."—y han sido tomados de lo Revista "The Path" de New York.

I. No hay Karma a menos que exista un ser que lo ocasione o que sienta sus efectos.

II. El Karma es el ajuste de los efectos derivados de causas, durante el cual, el ser sobre quién y mediante quién se efectúa tal ajuste, experimente sufrimiento o satisfacción.

III. El Karma es una indesviable e infalible tendencia en el Universo a restaurar el equilibrio, y opera incesantemente.

IV. La aparente obstrucción para restaurar su equilibrio se debe al necesario ajuste de la perturbación, en cualquier sitio, lugar o foco, es solamente visible para el Yogui, el Sabio o el perfecto Vidente; por lo tanto, no hay obstrucción, sino un ocultamiento a nuestra vista.

V. El Karma opera en todas las cosas y en todos los seres, desde el diminuto átomo hasta Dios. Incluyendo los tres mundos de dioses, seres humanos y elementales, ningún rincón del Universo manifestado está exento de su influencia vibratoria.

VI. El Karma no está sujeto al tiempo, y por lo tanto, quién conozca cual es la ultrerrima división del tiempo en el Universo, conocerá el Karma.

VII. Para todos los demás hombres, el Karma en su naturaleza esencial, será desconocido e inconcebible.

VIII. Pero su acción puede ser conocida calculando la causa o efecto; tal cálculo es posible, por que el efecto está implícito en la causa.

IX. El Karma de la tierra es el resultado de los actos y pensamientos de todos

los seres, en todos sus grados, que tuvieron conexión con el Manvántara precedente o con la corriente evolucionaria de la que se derivó el nuestro.

X. Y come entre estos seres se incluyen a Señores Poderosos y a Hombres Santos lo mismo que a los débiles y perversos, el período de duración de la tierra es superior a cualquier entidad o raza sobre ella.

XI. El Karma de la tierra y de sus razas principió en un pasado muy remoto para que la mente humana pueda investigarlo y no sacaría ningún provecho en hacerlo.

XII. Una vez puestas en movimiento las causas Kármicas, su acción deberá ser ejercida hasta que se extingan; pero ésto a nadie autoriza para que rehuse su ayuda a sus semejantes o seres vivientes.

XIII. Los efectos podran ser contrabalanceados o mitigados por pensamientos o acciones de uno mismo o de otros, y entónces los efectos resultantes vienen a representar la combinación e interacción del número total de causas involucradas en la producción de efectos.

XIV. En la vida de los mundos, razas, naciones e individuos, el Karma no puede actuar a menos que exista un instrumento adecuado que sirva para su acción.

XV. Hasta tanto no se encuentre ese instrumento adecuado, el Karma con él relacionado permanecerá sin efecto.

XVI. Mientras que alguno este experimentando el karma como instrumento adecuado, su otra parte de karma, no consumida, no se extinguirá mediante otros seres o medios, sino que se guardará en reserva para otra ocasión. En el lapso de tiempo en que el karma no opera no experimenta deterioro en su fuerza o cambio en su naturaleza.

XVII. Para que la acción kármica se efectúe es necesario que haya una exacta

conexión y relación con el cuerpo, la mente, y la naturaleza física e intelectual adquiridas por el Ego para usarlas en una existencia dada.

XXVIII. El instrumento usado por el Ego en una existencia dada, es el adecuado para que la acción kármica se opere al través de él.

XIX. Pueden ocurrir cambios en tal instrumento en una vida, para hacerlo adecuado para una nueva clase de karma; y esto puede suceder de dos maneras; (a) debido a la intensidad de pensamiento o al poder de un voto; y (b) por alteración natural debido a la extinción completa de las antiguas causas.

XX. Como el cuerpo, la mente y el alma tienen cada uno su poder de acción independiente, también pueden extinguir independientemente algunas causas kármicas, ya fueren remotas o próximas al tiempo de su comienzo, cuando operan mediante otros canales.

XXI. El Karma es a la vez, misericordioso y justo. La misericordia y la justicia son solamente polos opuestos de un mismo todo; y misericordia sin justicia no es posible en la operación del Karma. Lo que la gente llama misericordia y justicia es algo muy defectuoso, errátil e impuro.

XXII. El Karma puede ser de tres clases: (a) el actual; (b) el que estamos creando o almacenando para extinguirlo en el futuro; y (c) el que se halla en suspenso proveniente de una vida o vidas pasadas, por no permitirle la falta de adaptabilidad del instrumento usado por el Ego, o bien debido al Karma que se está operando ahora.

XXIII. Son tres los campos de operación usados por el karma en cada ser: (a) El cuerpo y las circunetancias; (b) la mente y el intelecto y (c) los mundos físico y astral.

XXIV. El karma en suspenso, o el karma actual, cada uno o ambos a la vez pueden actuar simultáneamente en los tres campos de operación Kármica; o bien puede operar en cada uno de ellos una clase diferente de karma.

XXV. Se nace en un cuerpo determinado para poder obtener los frutos de cierta clase de karma, y esto es debido a la preponderancia de la línea seguida por la tendencia kármica.

XXVI. La tónica vibratoria de la tendencia kármica influenciará la encarnación de un Ego, o de una familia de egos, por tres existencias lo menos, cuando no se adopten medidas de represión de eliminación o de contraacción.

XXVII. Las medidas que tomare un Ego para reprimir tendencias, eliminar y contrarrestar defectos, estableciendo causas diferentes, alterarán la tónica vibratoria de la tendencia kármica y abreviarán su influencia de acuerdo con la fuerza o debilidad de los esfuerzos empleados para llevar a cabo las medidas adoptadas.

XXVIII. Nadie, excepto un sabio o un verdadero clarividente, puede juzgar del karma de otro; por eso, mientras cada uno recibe lo que merece, las apariencias pueden engañar, y el nacimiento entre pobres, o las pruebas duras, *pueden no ser castigo por su mal karma*, ya que los Egos de continuo encarnan entre ambientes de pobreza, en donde pueden experimentar las dificultades y contratiempos que le son necesarios para su disciplina, y que dan como resultado, firmeza, fortaleza y simpatía.

XXIX. El karma racial influirá a cada unidad y en su raza mediante la Ley de Distribución. El karma Nacional opera sobre los miembros de una nación por la misma Ley más concentrada. El karma de familia rige solamente en aquellas naciones donde las familias se han mantenido

puras y distinguibles : pues en cualquier país donde haya mezcla de familias, (como sucede en cada período de Kali-Yuga) el karma de familia se halla generalmente distribuido por la nación. Pero aun en tales períodos algunas familias conservan su cohesión por largo tiempo y entonces sus miembros sienten la sacudida del karma de la familia. La palabra "familia" puede incluir varias familias más pequeñas.

XXX. El karma opera en la producción de cataclismos de la naturaleza por concatenación de los planos mental y astral del ser. Un cataclismo puede ser atribuido a una causa física inmediata, tal como un fuego interno o las perturbaciones, atmosféricas, pero estas han sido determinadas por el poder dinámico del pensamiento humano.

XXXI. Los Egos que no tengan conexión kármica con una determinada por-

ción del globo donde se vaya a producir un cataclismo, son mantenidos fuera de su alcance, de dos maneras : (a) Por repulsión que actúa sobre su naturaleza interna, y (b) porque son advertidos y llevados fuera de la zona de peligro, por quienes vigilan por el progreso del mundo.

REVISTAS RECIBIDAS

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"Revista Teosófica Cubana" Noviembre de 1941.

"Revista Teosófica Argentina" Mayo, Junio, Julio y Agosto.

"Juventud Teosófica" de Cuba. Febrero, Abril y Junio.

"Espiritualidad" de Mendoza, Argentina. Abril y Junio.

"Comprensión" de Argentina. Mayo y Junio.

Theosophy Examined Today

POWER FOR THE NEW WORLD —INTUITION

BY E. MARION LAVENDER, M.A., LL.B.

Theosophy is to be explored. The truths of Theosophy are eternal and the duty of Theosophists is to bring them into earth-work during their days. As we discover these truths so do they belong to us, and the vibrant moment of their discovery puts them into our charge. The privilege is vast, yet we as members are not the only ones in whose care they are, since they belong also to the religions and the religious of the world. Yet as our primary object is to *form* a nucleus of Universal Brotherhood without distinctions, we un-

cover a great task that we share only with those who bring the spirit of their religion to the test of earth-practice, as in the many branches of social service sponsored by religions.

Every Theosophical truth is to be practised. It is useless to feel that others may think that Theosophy is an idealistic philosophy, that its practitioners are full of words, and may preach, but cannot act. For ourselves we have proved talking and talking around a subject goes but a little way. Still, to speak of a topic that we

have experienced is a different thing. Where we have lived our known truths, though we may have lived them only in part as yet, that part is our own, then they shine brilliantly as we speak of them, dispelling lack of knowledge by their own strength. The inner response of others to this is a life-response, from the Intuition, not just a mental recognition and assertion.

The pioneer talks and writes of such truths now. We are inheritors of the body of Ancient Wisdom, an age-long wisdom, to become the common sense of the present and the future. It is our business to make it such as we live it, to channel its force so that others may share it in common with us, although each in his own way will enrich it. Our "present-future" common sense shows one fundamental, now to be made so known, the power of the Intuition. The utility of any of our present-day charters of liberties will prove weak or sound as they are truly based on the new spirit of the age-that-is-coming. The knowledge of it—not about it—is to be made practicable.

A Life-Intuition arises, born of confidence. We have watched around us, we have searched history, and we know what is to come—sooner or later *as we make it*—that spirit and knowledge of unity that is called by so many names as it appears in so many directions, while in the West it is called Intuition, and we try to make it as full of meaning as the word *Buddhi* of the East. How then can we experience this new power, which is the awareness of unity, love, compassion, inner knowledge, direct knowledge, apart from reasoning (though reasonable after the event), comprehension (literally so), the wisdom-of-being, the impulse of creation—how much else? We know of its coming, for it has appeared in similar cycles to this in history, and the

immediate story of our days gives us the moment, this moment. It is our part to show others how to gain such knowledge, and that it is to be the foundation of the new ways. We know, or we can know if we will, the style of thought, feeling and contact imperative in the new type, for we have met it, have indeed to battle with its evidences in ourselves, smoothing out their path, taking away the obstacles from their road. The strongly enlightening background of the Mighty Plan of Life has given us the guiding thread out of the maze. Now, *if we will stand at the centre*, we can be the guiding-posts for others, to point the way, as the great Masters have written about The Society. Stand at the centre we must, and ever only give to others the guiding-thread they seek, and must seek, for themselves. Stand at the centre, yes; even while we work at the outermost rim also, with the intense preoccupations of a world at war.

The world will be built anew by the Intuition. The destruction of old standards goes on apace. Amid the wreckage may be found the new bases. We can wield them, show their use in our lives that others may see their real worth. The fruits of the Intuition also are love, joy, peace, long-suffering, meekness, gentleness—aye, these; not simply the mental standard of the Intuition which sees that there must be unity, that the world is moving into non-separativeness, and that man must move in line with it. That is the easy step the world can take. Such perception is not enough, the new stage is that of *feeling, sensing*, the oneness of other life with ours. Our duty as Theosophical pioneers is to proclaim in our living the meaning of this new feeling, sensing. We shall have drawn away from mental criticism, tired of its barrenness often, aware of it when its waves sweep back on us

from the usual life of home and town, newspapers and journals, college and council, recognizing it there and swiftly leaving it on one side, uninfluenced. But its power of discrimination will remain and stand triumphantly, the harvest of the mental stage of this new faculty, the feeling-sense of the essence of the unique life in each person or object. Its exercise unfolds a rapid capacity for valuation of positions that arise in home, school, office or committee, seen by our compeers to be of supreme usefulness, yet not normally within their purview.

Common sense stands in unity. In this future with which we occupy ourselves, bringing it into the present awareness of our fellows, we will share with them all the feeling-knowledge we have reaped in times of stress or peace through this novel power of the Intuition. For instance, the deep richness of the notes of the nations are lived in our heart-agony as we become still more urgently one with them in their sufferings. Science has made the world one in knowledge, and economically, now we are one in heart where the Intuition of oneness of brotherhood underlies the fullness of difference. That heart-union will persist. May our tolerance, and, as well, our appreciation, the sense of other values, become a firmly rooted reality in the lives of the peoples, to draw them to a stable base for world-work. The ability to feel as one with every other, to know the life of their way of work, is one practical outcome of applied Theosophy.

The creative urge arouses to beauty. Where we are at one with life's workings the seat of real art is there. Day by day will pass in the true service of beauty, practical beauty in living, having its

sore-needed out-crop in worldly business. Uglinesses will rule where misunderstanding of the one essence of life holds sway, and will act again upon those who made them. Where are uglinesses there shall we be, transplanting, grubbing up first the strong weeds of self-centredness, of lethargic indifference, of half-done planning, of casual ungracious work, of the sense of "being in the right," of proprietary attitudes to ideas and individuals, of the sense of possession in money or objects, of private prejudices and hatreds. And in their place thrive gently the love of the brotherhood of life, the radiance of oneness, the spirit of giving, of sharing, the joy in beauties where they are, in whose-soever hands they be, a simple directness, ways that change the social tenor and rebuild the worlds of art, education and science—such truths of the Intuition would mould worlds nearer to the heart's desire. These ways are workable. Those that are torn up did not pay in the end, and our fellows are ready to try out others that appear to meet the case.

Naturalness shall be our hall-mark. None who has reached somewhat of the sense of life-unity will be other than completely natural in outlook. None of these things can be forced. This new world-power gives freedom of understanding, grace in thought and act, how then can it be artificially made? It flows with the flow of life itself. We may only set our faces towards the Intuition, and open minds and hearts to receive it. It is a reality of life that cannot be bought or sold yet it is a treasure vouched by its hall-mark pure gold, prized by others who see it, but to its possessor just something that *shall be*, since he is one with it, and it is one with the essence of being.

TOOLS OF CONSTRUCTION

BY F. J. W. HALSEY

SINCE time immemorial the power of words and their influence over the actions of men, for weal or for woe, have been recognized, and the pen, that delusively frail transcriber of words, has been hailed as "mightier than the sword."

Even though occultists, statesmen and diplomatists may use words for the deft concealment of their thought, yet for the majority of mankind words must be the bridge between ideal and substance, thought and action; the tools whereby they weave the web of their physical environment.

All the more then does it behove us in these days of devastation to see that the words which govern our actions are words of constructive power capable of generating that atmosphere in which the seeds of physical action can thrive and grow towards beauty and fulfilment.

History has shown that in times of tension such as have occurred in various centuries certain combinations of words and the thoughts which lie behind them seem to take spontaneous hold of the imagination of the masses as being the best expression that they can find for an inner urge that is whipping them on. That combination of thought- and word-power then becomes a slogan by which millions of people will regulate their actions for decades to come, a slogan which will gain such hypnotic influence through countless repetitions that its dictum becomes accepted without further thought, reservation or discrimination.

Thus is the democratic world still being ruled by that slogan of more than one hundred and fifty years ago: Liberty, Equality, Fraternity. It has served its purpose in awakening the suppressed and suffering masses to a vision far beyond their ken. The extremes of their conditions required extremes of idealism far beyond their evolutionary grasp, to penetrate into the engulfing quicksands which were drawing the world's majorities everywhere into their pit of oblivion. On the rungs of this threefold ladder has democracy climbed out of the darkness into daylight. Having arrived thus far, is "Liberty, Equality, Fraternity" still the best slogan for democracy's guidance on the ascending spiral which now opens out before it?

I would suggest that this slogan with its mighty words of power has for the moment achieved its immediate ends. Brought down into a world of practical living its component ideas are, on the face of it, self-contradictory, as words of buddhic import must be when brought down to physical levels. They will again come into their own shining, but at present blinding, splendour when mankind is climbing the higher spirals of his evolutionary way. At present their high idealism and truth are being misunderstood, and therefore misapplied, because man's mental equipment is as yet unable to interpret correctly their high buddhic values.

Having struggled so far into the daylight mankind is now ready to benefit by more detailed directions for its further

efforts. Precision tools must replace the rough tools hitherto used so that the remaining road leading to the mountain-tops can be mapped out accurately and beautified with love and knowledge. Liberty without restraining duty has only too often turned into licence; equality in this physical world has proved a mythical impossibility; fraternity? yes—Brotherhood stands, but in its very standing denies equality and liberty. No brother, but has one younger or older than himself, and therefore not equal; no brother, but must sacrifice some of his liberty of action in responsibility for his brother's welfare.

What then should be the new slogan to direct our actions in the new cycle of the evolving world? Which are the words which shall become the tools for the construction of those new roads leading us to the ever-beckoning mountain-tops? They must combine an implication of detail together with a vision of the heights, they must emphasize duties as well as rights, they must promise sweet co-operation and beauty as well as stress the strenuous labour that will be needed on the way.

Might not OPPORTUNITY, RESPONSIBILITY, HARMONY become the constructive slogan for the new ascending spiral now beginning? Opportunity incorporates the Latin *portus*—a harbour (Oxford Dictionary). Opportunity for all. What more dare anyone claim than that he be given the opportunity to prove himself—as a man, a citizen, a world denizen? What more can any being claim than that he be given the opportunity to reach the harbour where he would be?

Responsibility? Yes—of all, for all, from the Latin *spondere*—to promise, to pledge one's self to, (Oxford Dictionary). Each man must pledge himself to secure his brother's welfare, for man has reached

a stage when he insistently begins to know that *he is* his "brother's keeper" and that he cannot be either well, or happy, or prosperous unless his brother's wellbeing is equally assured.

Then Harmony will become the keystone of the arch of wellbeing for all creation—harmony, which incorporates the Greek *harmo*—to join (Oxford Dictionary). Then mankind will present an "agreeable effect of apt arrangement of parts; a combination of simultaneous notes to form chords"¹; will form one "sweet melodious sound"¹ in the music of the spheres, and the Sons of God will "shout for joy."

Then there is a chance that the prayer broadcast by President Roosevelt on the United States' and the United Nations' Flag Day, 14 June 1942, shall be implemented: ". . . Grant us most of all brotherhood, . . . brotherhood not of words but of acts and deeds. We are all of us children of the earth; grant us that simple knowledge; grant us common faith, that man shall know bread and peace, that he shall know . . . an equal opportunity and an equal chance to do his best, not only in our lands, but throughout the world";—that Field-Marshal Smuts' realization which he broadcast from Pretoria the same day, will become universal: "In a very vital sense we are each other's keepers, so help me God. That is the meaning of this new organization of the United Nations";—and that the agonized, often chaotic, aspirations of the masses may take shape in a juster, happier, more beautiful pattern of living in the dawning future.

OPPORTUNITY, RESPONSIBILITY, HARMONY. Let us proclaim the right of a "safe harbour" for all, let us "pledge" our readiness to shoulder our duties, let

¹ Oxford Dictionary.

us "join" together in goodwill and determination to bring about the wellbeing of every fellow-creature, and we shall bring appreciably nearer that goal for which all mankind is now so desperately longing: constructive Peace, creative Harmony, true Brotherhood.

Dr. Besant has written: "That which the Thinker conceives, that which the

Prophet declares, that which the Poet sings—that becomes the life of a nation, that is worked out in social organization."

And Opportunity will open the lock of *Liberty* with the key of self-directed effort, Responsibility will open the window to the vision of graded *Brotherhood*, while Harmony will open the floodgates of wellbeing to all life in all *Equality*.

CORRESPONDENCE

DR. WU TING-FANG: GREAT CHINESE THEOSOPHIST

THE China Number of THE THEOSOPHIST can hardly be regarded as complete without some mention of the individual who, in the days of China's economic vassalage to western powers, was chosen as the man in whose hands the finance of the Canton Republic could be placed with confidence, and who, in the early days of China's freedom, was invited to become the first Prime Minister of a united country, an office which death at eighty prevented his assuming. Dr. Wu Ting-fang had attained fame as Chinese Ambassador in Washington by his intellectual brilliance and kindness of spirit. Later, when China proper came to the point of throwing off the fetters of a foreign, though racially related, overlordship, and taking up its own national life, he became a fellow-worker with Dr. Sun Yat-sen, and it was, if I remember rightly, in Dr. Wu Ting-fang's house that he led the ceremonial discarding of the pig-tail that had been the imposed badge of servility to the Manchu rulers.

A reference to the Who's Who section of *The International Theosophical Year Book* records his having negotiated peace

between North and South China, and the terms of the Manchu abdication. The inclusion of the name of the unobtrusive and perhaps the most truly creative leader of the New China in *The Year Book* is due to the fact that he was one of the pioneers of Theosophy in China along with the Rev. Spurgeon-Medhurst. *The Year Book*, in its note on "Theosophy in the Far East" by Mr. A. F. Knudsen, says that Mr. Medhurst was assisted by Dr. Wu Ting-fang, the great Chinese ambassador and statesman, who was endeavouring to build up the new China on the basis of brotherhood. Dr. Wu Ting-fang, while holding high offices of state, wrote the first *Chinese Manual of Theosophy*, and was president of the first native Chinese Lodge (Shanghai). A copy of this manual, which I received from its author, is in the museum at Adyar. His signature will also be found in a scroll of Chinese and Japanese Theosophists who sent their greetings to the President, Dr. Annie Besant, through me on my return from Japan to India in 1920.

Sometime, in the great days when to have been a Theosophist will be the

universally accepted token of sanity and vision, somebody will take a degree in Biography in the Theosophical University with Dr. Wu Ting-fang as the chosen subject. To the details of his life that will be culled from books by and about him I should like to add my confirmation of Mr. Knudsen's statement that Dr. Wu Ting-fang was "endeavouring to build up the new China on the basis of brotherhood." This aspiration was much in the long interview I had with him in Hong Kong in 1920 on my way back from a year's professorship in a Tokyo university, when he was in hiding *en route* to Shanghai in order to save the treasury of Canton from the demands of war-mongers against other Chinese groups, he being the only person whose signature to a cheque on official funds would be honoured. When he heard from Mr. R. Manuk (see *Who's Who in The Year Book*) that "a brother from Adyar" was to pass through Hong Kong in two days or so, he refused to proceed farther on his journey until I should be brought to him by devious ways to a secret place. We talked for hours on all phases of Theosophy and the Theosophical life. His enthusiasm for utilizing the new circumstances in China for the bringing into being of a vast nation organized under the ideal of the First Object of The Theosophical Society was not only emotionally virile but (characteristic of his race) intellectually clear and wise. He made me work out numerous diagrams clarifying Theosophical principles and their application to organized life, while he, with the physical agility and mental alertness and grasp of young manhood (though he was then seventy-eight), paced the floor of his retreat, questioning, answering, probing, absorbing, applying, and interjecting happy anticipations when, duty done, he

would visit his "spiritual home," Adyar. His anticipation, however, was beyond the programme of his then present incarnation which his Ego terminated before he could take up the Premiership of the new China, an office which, under him, would surely have been unique in the history of humanity. When he heard that I was to remain a further day in Hong Kong, he insisted on prolonging his flight to the same extent in order that we might have another meeting. This time there was no talk. We meditated interminably, and Mr. Manuk, when he accompanied me to my steamer, confessed that he was as done-up with the amazing vigour and tirelessness of our host as I obviously was.

I recall, as accurately as memory will permit (for I have not got my notes of the occasion at hand), a story told me by Dr. Wu Ting-fang that has not, as far as I know, been retold. The new China had held out of the war of 1914-1918 because unanimity regarding entrance on the side of the Allies had not been reached among the leaders of the nation, not unanimity of sentiment with the Allies but with regard to the necessity of adding a further complication to the situation of the country at so great a distance from the area of conflict. Dr. Wu Ting-fang was, I think, the last to hold out against participation, on the ground of national expediency. But he was exercised in mind on the matter, and sought for some guidance from beyond the mind. He was then studying Mr. Jinarājadāsa's selection of *Letters from the Masters*. In response to a mental request he was, as he believed, guided to a letter (I think to Mr. Sinnett) which expressed sympathy with the recipient's anxiety in a crisis and counselled him to proceed as he felt was right. Next day China declared war on Germany.

J. H. COUSINS

"THE T.S. PLATFORM AND ORTHODOX TRENDS"

May I begin by saying how profound and widespread is the interest aroused by Mr. Kirk's article under the above title? It is a matter of deepest concern to many of us older members, at any rate, that, as Mr. Kirk says:

"... Some way *must* be found for encouraging the 'heretics' in our midst."

The great practical difficulty is to know how best to do it. To quote Mr. Kirk again, "in almost every concern there is a majority and minority section."

It is a world-wide problem. If Theosophists can be the first to solve it, humanity will be indebted to them. It is common experience that where members of the minority can feel themselves welcome, encouraged and valued, they tend to lose all sense of their minority position and become so happily productive in expounding their special knowledge, experience and view-point that the problem, as a problem, ceases to exist. On the other hand, the less they are able to feel that their peculiar contribution will be welcome as an enrichment of the whole culture of the community to which they belong, the more their energies tend to be frittered away upon unfruitful re-statements of their attitude to the majority.

In my opinion the advocates of a set of doctrines are fewer than Mr. Kirk believes. There is no doubt that there are many people to whom almost any bit of clearly defined doctrine is as meat and drink. There are many other people, of various groups, classes and idiosyncrasies, to whom any fixed doctrine is an irritation and a perpetually accelerating exasperation. These two sides of the question do not, however, by any means exhaust the possibilities. There is a third group of people, how large I cannot say—I should

suppose them to be by far the largest group within The Society—to whom doctrine is simply not the point.

The people of whom I am speaking are those who are born with a special urge upon them to do something. They disregard doctrine in order to seek for experience. They are like people born with an urge to paint, or to make music. Though they may delve deeply into theory, all theories, all scales, modes, systems, tone-values, or what not, are to them mere working concepts to be used and discarded as the tools of experience. These people of definite vocation and indifferent beliefs are not confined to the artist tribe, though they resemble artists in their independence of theory.

You may find among them religious devotees and religious reformers; intellectually passionate students; philanthropists and social reformers of all kinds; certain types of psychics and spiritualists; mystics of the more adventurous spirit, and others who feel the urgency of self-discipline and self-transformation more than any other problem in the world.

Such people make use of doctrine; but are not subdued to it. In such a saying as that of *The Secret Doctrine*:

"Verily there is not an accident of our lives, not a misshapen day, nor a misfortune, that could not be traced back to our own doings in this or another life," they will ignore for the time being the hint as to other lives, while concentrating on the practical tracing of the "misshapen day" to their "own doings." If it is confirmed in their experience that such a connection may be traced, they accept it as a useful working concept and make use of it in the work they are set on doing in the world. In the same way Reincarnation

is not tested, nor disputed, on probabilities, or improbabilities, of recollections; but is seen as an instance of a general law of ebb and flow, which can be tested in common experience, and, if it stands the tests, can be made use of in our work. In the same way it may happen that our practical working experience yields evidence of the existence of the Masters, independent of logical theory, or argument, or the report of others. No one can ask us to be such fools as to ignore such knowledge, even though we may not wish to discuss it.

This peculiar method of the practical-minded, of "resolving doubt, not by theory, but by an action," leads us to more far-reaching conclusions than might be supposed. Having encouraged the comparative study of religion, science and philosophy within our own heads for a number of years, it is only natural that we should have arrived at certain results, however necessarily provisional.

Not doctrine, but work, is our interest in life. We are so little interested that we are apt to acquiesce in almost any statement of doctrine that is not wrong. We know that so many doctrines are true, even paradoxically contradictory ones, and what do they matter? Most people like them. Where doctrine or theory gives help, we make use of it. Minority thinkers do not give us so much help as we should like. We urgently need more and different people to help us with "the perception and understanding of those underlying principles of all religions and cultures," of which Mr. Kirk speaks. If this correspondence deserves to encourage more "heretics" to come forward and give us more and different light on such principles, it will have done us all a most splendid service.

I would not like to impose obligations on the Council. Let the "heretical" views be attractively presented in Lodges and papers. Just so far as they help us in what we have to do you may be sure that we shall make use of them. I believe we shall not fail in gratitude to those who prove able to help us with their special insight.

KATE SMITH

Blavatsky Lodge (England)
and Colwyn Bay Lodge (Wales)

H.P.B. AND PERE JOSEF

As one who has made a hobby of the study of occult biography and reincarnations I feel that a warning footnote is required to Mr. Banks' interesting review of *Grey Eminence* in the June 1942 THEOSOPHIST, page 233.

Mr. Banks suggests that we might identify Friar or Père Joseph (1577-1638) with the Père Josef referred to by Dr. Besant as an incarnation of Madame Blavatsky.

Alas! this will not do. The H.P.B. ego appeared as Abul Fazl at the court of Akbar the Great at this time and was put to death by Jehangir in 1602.

Next he appeared as Shivaji, the Mahratta chieftain, in the latter half of the sixteen-hundreds. And in 1750 he was born as an Austrian (not French) noble, Count Zimsky, who became known as Père or Frère Josef in the secret societies where he assisted the Comte de S. Germain.

Mr. Banks has assumed that Père Josef was French because he worked in France, but Dr. Besant stated very definitely that he was an Austrian.

C. NELSON STEWART

Scotland
30-8-1942

TOHUNGA AND TAPU

BY R. J. ROBERTS

[The statements in this interesting article may seem like fiction but really are facts.]

THE Tohunga has been described variously by the early writers upon New Zealand. Writers of today generally know him not. Priest, wise man, repository of tribal tradition, witch-doctor, and even much harsher names were used. Particularly well-known to the early missionaries, the Tohunga was then an outstanding personality in every tribe. He was always a doughty opponent to the invaders, yet a man whose friendship, once gained, was worth as much and was often more enduring than that of the chief himself. The missionaries, mostly very narrow-minded and ignorant men, hated him with good cause as the backbone of most of the opposition to their plans: designed not always, of course, for the good of the Maori. They very consistently blackened his name so that today the Tohunga, existing still as a beneficent power within the tribe, has no legal standing as such in the Maori community.

Some of the old Tohungas were doubtless not always what they could have been, but what profession has not its true and false exponents? He was the product of his time and people, and exists still; but his tribal and mystic powers have faded with the vanishing of the need and opportunity for their service. His powers appear to have had three sources: some are inherent in the individual, some can be developed by discipline and exercise, whilst others were conferred by initiation. The Tohunga's "mana," or inherent power influence, is still known to exist and has been observed in Rangatira (chieftain

family) members of the scattered tribes—frequently well-educated men who farm their broad acres as efficiently as do their pakeha (white man) neighbours. In the olden days he must always have been learned in all the lore of his tribe and people, and from the fund of his knowledge could advise the chief, usually wisely.

He lived by himself on the outskirts of the Pah (village), developed his powers by rigid barbaric disciplines and much meditation, and in his world of action appears to have been ready at all times to cross swords with other Tohungas. He was the tribal guardian of the dead and living against those inimical unseen influences to which the Maori is still sensitive. The older Maori possessed little wealth, as we could name it, and the only thing that protected the individual, and with him his family, was the tribal consciousness; and so the Tohunga's life business was the preserving of the Maori in his barbaric environment, and the strengthening of the tribe and race; and these ideals he interpreted in action by the light of his understanding, like good men of all times.

The Tohunga was expected to pass three tests before he could properly consider himself proficient, *viz.*, kill a bird on the wing, blast a rock, and kill a man—all by the power of his will alone. An English General in the Maori wars became great friends with a powerful Tohunga. Finding himself close to his friend's Pah, he set out one day through the bush to pay him a visit; but, to his surprise and dismay, came upon his friend

in retreat, busy at some secret work. The General, seeing that he had disturbed him, sought to excuse himself and to pass upon his way; but the Tohunga called him back and expressed deep sorrow that his pakeha friend had seen him at his work. The General jovially tried to excuse his error and to retire; but the Tohunga again recalled him and again expressed his sorrow, for now he must kill his friend. The General, recognizing something of the seriousness of the situation, asked if there were not some other way out of the difficulty. After much thought and debate it was agreed that the only proper and justifiable alternative was to initiate the General into the craft of the Tohunga. This was actually done. Years later the General died in London, and in his will directed his executors to read and publish, or destroy as they judged fit, a large monograph upon the work and powers of the Tohunga. The frightened executors put the MS. into the fire!

Ancient work of the Tohunga still survives, in some districts fairly plentifully, as "Tapu" pieces of ground. As may be imagined, these, varying in size from a few square yards to several acres, are ancient burial-grounds and may on no account be disturbed, at least by Maoris, without, it is accepted, grave hurt to the trespasser.

The famous Treaty of Waitangi was signed on a hill in the North in 1840. By it the Maori Chiefs had agreed, with Captain Hobson, the first Governor of New Zealand, to acknowledge the suzerainty of the British Crown. Lord Bledisloe, Governor-General from 1932 to 1935, purchased an area of land that included the famous hill of Waitangi, and presented it as a park to the people of New Zealand. Nearby is a famous ancient Tapu. It appears as an island in the main road, is

fenced about, and has a karaka tree growing upon it.

A few years ago, a surveyor named Tom, well known to the writer, who lived away from his tribe in European style, was detailed by his Departmental Chief to survey a piece of land at the junction of two rivers. His two chainmen were Tiri and Kingi, cousin descendants of the fierce and famous old Chief Tukukino. As they walked along the river bank to their work they discussed between themselves the possible validity of Tapu in this very ancient ground. They agreed that the influence had probably faded, completed their work, and went home. A week later Tiri developed a swelling in his throat. He visited a doctor who looked wise and prescribed an ointment that did no good. A second visit to the doctor was equally ineffective. Poor Tiri could not forget the Tapu survey and decided to go to Otaki, 300 miles South, and consult an uncle, well reputed as a Tohunga. As soon as the uncle saw him he said: "Ah, you have been desecrating Tapu ground where two rivers meet. All three of you will die, and one is already dead." Tiri immediately denied that one was dead, for had he not left Tom and Kingi, both well, at the railway station in the North? The old man persisted, and was proved correct when a telegram arrived to tell Tiri that Kingi had died suddenly after getting home from seeing Tiri off at the station. The uncle regretted he could do nothing to save poor Tiri, but did his best to help him face the end of his earthly life with some equanimity. Tiri died in Otaki, and his corpse was sent North to be buried alongside that of Kingi on a hill overlooking the river both had known so well.

How was Tom faring? He, of course, knew all about his two friends. A fine strong figure of a man, he had helped to

carry Tiri's coffin up the hill to the open grave; when he had himself carried a much greater load that brought him almost to his knees and bathed him in a sweat of extreme labour and fear. A local Rangitira, who bears the mana of a Tohunga, undertook to try to save Tom from the Tapu nemesis; and, in an oration at the grave-side, placed all the guilt for the desecration upon the helpless body of poor Tiri. We may, or we may not, view these last actions as having been truly very efficacious; but the fact remains that Tom lives still, and is normally healthy some fifteen years after these adventures. Tom himself inclines to think that his living away from the tribe in European style is more likely to have been effective than the efforts of his Tohunga friend.

Some day, someone will undoubtedly describe the mechanism of "Tapu" from actual observation. I can only suggest that the Tohunga used to, or even does still, possess the power and method by which a guardian elemental is created to protect a definite spot. This elemental might decay with time; but no one remembers when it was created, nor when it was last revitalized—if that is possible, and has ever been done. Nevertheless, no Maori doubts their validity

today, even if he could, and simply keeps carefully away from it, wherever it may be.

Three years ago, at the transfer and donation ceremonial of the Waitangi Park, there was a great gathering of Maoris from all parts of New Zealand; and, the story goes, the Anglican Bishop Bennett of Aotearoa and his Archdeacon, very highly respected by both Maori and Pakeha alike, took occasion to recommend the general neglect of Tapu, as "a silly and un-Christian superstition." Both are excellent Maori orators and their hearers listened attentively. In acknowledgment several in polite and proper terms thanked the speakers for their addresses, and congratulated them with due ceremonial; but one and all carefully omitted to say that the setting aside of Tapu tradition would be done. At length an old Maori, from Coromandel it is said, got up and made still another adulatory speech, but concluded by suggesting that the Bishop and Archdeacon should first boldly desecrate the famous nearby Tapu ground when, surely, the whole Maori race would follow suit, and no more notice would be taken of that silly old superstition "Tapu." Unfortunately, both the worthy Bishop and his equally worthy Archdeacon neglected to accept the proposal.

"THE BUDDHA'S VOW"

This is a book containing five poems translated anew and with introductory notes, by James Arther, Adyar, namely, *The Buddha's Vow*, *The Buddha's Birth*, *The Accomplished Farmer*, *A Counsel of Undefeatism*, *I Left Her at the Ford*. The author writes in the Preface:

"This poem is meant for a Prologue to a more ambitious plan, a complete—in the sense, not of 'full' but of 'whole'—*Life of the Buddha*. Its completion however will depend greatly upon the reception

which the present effort . . . will receive from the reader."

James Arther's verse, as seen in these five poems, is so beautiful and rhythmic, and the book is so well-produced that the reviewer feels sure it will be well received and much liked. And it is hoped that James Arther's "*I Left Her at the Ford*," will not apply to his promise to continue his book, but that he will be able to complete in print the "whole" *Life of the Buddha*.

SPR.

TWELVE SONNETS

BY EVELYN BENHAM BULL

I. FRUSTRATION

Let me be still again that I may know
What has been brought to shore by wind
and rain,
Hoping that thus I may perhaps regain
Beauty in fragments which the winds may
blow
Clumsily shoreward. Beauty thus may
show
What I have lost, and what may yet re-
main
Out of that bright endeavour, out of pain.
Surely these fragments may the gods be-
stow!
When for the quiet mind the winds are
done,
Waves here that break no longer stir the
heart,
Then is the agony too swift for tears,
Knowing at last that solace there is none,
None for the waiting hand. Let here the
start
Be made once more upon these ancient
fears.

II. BARRENNESS

Surely of all that comes and goes in life,
Nothing is surer found than desert sands,
Beating us back as does no other strife,
Shifting, remorseless, to our fruitless
hands.
We who are old can claim no recompense,
Left, as we are, remote and chilled as
stone.
We who are young, despairing, find no
sense,
Hearing in quiet madness just one tone.
If we are fruitless, if no word, no song
Can bear us witness that we do create,
Then are we naught, dry stick, kicked by
the throng;
Then is no beauty there to compensate.
If this be true, let parching faith respring
From deeper wells of understanding than
we sing.

III. MITIGATION

When, to the seasons of remembered bliss,
We add our stock of heavy-measured woe,
It seems to us that then we must forego
All that we thought that we should never
miss.
In the replacing of our woe comes this,
Or so we say: that we can never know
Vicarious joy in letting actions flow
Quietly back into our time's abyss.
Instead we find the past a chartered ship
Full to the decks with reaping of sown
grain
That nothing can remove nor time re-
place,
And, in the stern, the wind of time, a
whip,
Lashes us onward. We may not, again,
Return to garner with more quiet grace.

IV. BEREAVEMENT

Some there may be who know not Grief's
stern hands
Which take the flower and leave the per-
fume here,
Leaving us lonely weaving of the strands
When work together made them doubly
dear.
Work measured thus intones the hours of
days
Too long to count, too gray to give a
clue,
Giving no hope whose promise, in its
rays,
Would harbour days more clear and skies
more blue.
These be the signs, then, of our infancy,
That minds and hearts change not, though
bodies move.
Let us here, then, forswear discrepancy
And seek to know in mind what heart can
prove.
If this be so, we shall not find here sorrow,
Since love perceives what time can never
borrow.

V. CASTIGATION

Turn back upon yourselves, you slaves of
 circumstance,
 And see what follows, shadowlike, to bring
 you shame,
 Swift Nemesis of duties filled, without a
 name
 To glorify their mock fulfilment! What
 a chance
 Did challenge have in their procession,
 stilted dance
 Of time-worn hours and cringing com-
 ment! Sear the flame,
 If flame there be, in ashes left before there
 came
 What man might claim his own, the
 mind's sole lifted lance!
 Let there be days of recollection, thus
 recorded,
 To plunge the mind awake again! Cold,
 living dream
 May bring to us one petal, moment clear-
 ly known.
 If this be done, then this chastisement
 comes rewarded
 By days of light and nights still bright; a
 flowing stream
 Of wonders reaped from winnowed hours
 that we have sown.

VI. LIBERATION

This be the way of our life's long en-
 deavour
 To seal it with the sign of certitude.
 This be the way, with no uncertain tremor
 To render, edgeless, this keen fortitude.
 Keen though it be, yet brighter joy re-
 minds us
 Of freedom sought, and open lanes re-
 claimed;
 Our chains removed, this newborn free-
 dom blinds us
 To work unfinished, and the worker
 shamed.
 If this be liberation, then we shudder
 At sails thus strained for flight, and that
 contained
 Within the group's pursuance. Need is
 rudder
 For man's renewal of his life. So trained,
 Naught is for him alone, but for his brother
 Sharing of joy the way; for him, no other.

VII. MASTICATION

Each to his chosen words; let these be
 stated
 In solemn pretence that each knows the
 way,
 Question to answer, proudly, day by day.
 In such conceit the mind is overrated.
 Here is the act, and thought about it
 mated
 So closely that they harden, like the clay,
 And leave no chance for vision's hand to
 stay
 And mould again to a pattern more related.
 If this be so, we know no greater sin
 Than ignorance of mind set up as fact,
 Leading us on to paths that have no end.
 Sever the throne from fancy; set within
 Such light illuminating every act,
 That truth will ever understanding lend.

VIII. LIGHT'S PASSAGE

Music hath means to charm us by its
 sound,
 Bringing to minds, long dimmed with
 care, the call
 Of beauty's freedom, which we never
 found
 When seeking it, or else we let it fall.
 Falling, it left in fragments no known
 ease
 From fraying days and nights whose
 broken songs
 Only reminded us that we appease
 Our loneliness by ill-considered throngs.
 If this were all it brought, we would not
 pause
 To hear these notes so gently intertwined
 That one omitted does not leave us
 cause
 For heart's relief and the quick-soaring
 mind.
 But music, finely wrought, leads on our
 feet;
 A bridge for Light, where heard and un-
 heard meet.

IX. SUN'S LIGHT

If we could dream, and, dreaming, bring
 to life
 All that we longed to see and hear and
 hold,

All that the hungry heart has sought of
 old,
 Then would we be content and free from
 strife.
 We would not wander in a discord, rife,
 And blatant as its cluttered ways are cold,
 That cuts our joy and leaves our tale soon
 told,
 We would not find this darkness like a
 knife.
 This is our day of birth and in its light
 No gathering of dreams can satisfy ;
 We cannot rest with sun to give us rays.
 Before this light within, they are as night
 Which grants us respite but does life deny.
 This sun we seek will grant us endless
 days.

X. DOWNPOURING

In this is seen the lifting of the latch
 To find our solace, find our loss of care.
 We need not wait a longer time to catch
 A brighter moment which we could not
 share.
 This is the time for our sublime ordaining,
 The hour to bring this glory to our days.
 Golden, the clouds of light cease not in
 raining
 All hidden beauty to us. Here it stays
 To grant us cognizance of life not mea-
 sured
 In months, in minutes ; sorrow and in joy.
 For in this ransomed glory what is
 treasured
 Is silence made a light for our employ.
 But what we find and know cannot be
 given
 To anyone who has not likewise striven.

XI. UPLIFTMENT

Let here be sought the soul's true immo-
 lation,
 Far from the sounds of life that fret our
 ears,

Far from the shifting restlessness of
 years ;
 Let these four walls remove this desola-
 tion.
 Nothing is left that might be desecration
 For this high moment of our hopes and
 fears,
 For this quick soaring, more than it ap-
 pears,
 Being for mind and heart, transfiguration.
 Let here be such a stillness as they
 sing,
 The angels born of Light, when, in their
 places,
 They lift their shining faces to the sky.
 For in such stillness only can we bring
 Our earthly selves to such ethereal spaces,
 Where Beauty withers not, nor does Love
 die.

XII. BETWEEN TWO WORLDS

It is not given us to prove what we may
 know
 In sheltered gardens of the heart, or in
 the mind,
 Leaping the ramparts of its obstacles to
 show
 That nothing, nothing here can render
 blind
 The one who seeks. In this we follow
 fate,
 Giving us what we have from what we
 sought,
 And bids us realize that not too late
 Enters the recompense that we have
 brought
 From other times. Let this fling high
 Banner of challenge to our waiting feet,
 That we may know the truth, and, know-
 ing, fly,
 Fly to the heights of vision, none more
 fleet,
 If this we do, we cannot fail in flight,
 Knowing that here and there both meet
 in Light.

BOOK REVIEW

A RECORD OF A GREAT RACE-LEADER

Annie Besant—Builder of New India. Her Fundamental Principles of Nation-Building, Besant Spirit Series, Vol. 8, T.P.H., Adyar. Price Rs. 2.

Whether the title given, or the sub-title, be the more important it is difficult to decide. The short word, "Her," in the sub-title is arresting. The book is given in her own words throughout, nearly all hitherto unreproduced material from her newspaper *New India*. The principles are there as she enunciated them certainly. But in another sense they are not hers. Dr. Besant's clear-cutting mind was truly based on principles, and as such these belong to mankind, not to her. The paradox exists, though, for it is so often *her* perception of the roots of a matter that causes her readers to perceive the principles she is delimiting. They are hers, because without her we might not yet have perceived them.

In such times as these of national upheaval and destruction and remaking, the mighty import of the book may best be given by the sub-title. The specific reference to India is vitally important, but India is *the* application and illustration of the principles of nation-building. This book is the concern of all who have interest in matters national and international, and whether or not in India herself does not really matter. That will follow. If India be the primary interest, then the discovery will follow also that this is a world-affair. The revelation outstanding in this compiling is of Dr. Besant as one

of the great race-leaders of the world—a Mazzini, an Abraham Lincoln, even an Oliver Cromwell in some ways—in her own sphere. The purposeful selection in these 500 odd pages from her writings and speeches upon these foundation principles pictures her achievement in a way not before accomplished. The devotion of the book to one purpose has revealed the strength of that purpose, and thrown great parts of her life into new focus. She becomes better known in the single purpose of this revelation. Indeed it is a worthy tribute to her greatness and comes as she herself might have planned it, with her power of organization and her skill in political diplomacy. When India is still again in a state of unrest within, and the world searching for the key to unlock the gates to peace, this book appears in timely fashion. It gives a vibrant summons to thinking people to weigh the position of India in the world as the great Race-Mother, with not merely a magnificent past, but with a work yet to be fulfilled.

Do we long for peace? India, with her young sub-race, Britain—not yet in her prime—is to give the foundations of that peace. "Because so much lies on the scale of Destiny—no less than the world passing on into peace and happiness, strongly aided by the Indo-British Commonwealth of the future, or the set-back of the world for many generations." The Commonwealth "is a model on a small scale of internationalism—the British race consisting of different Nations scattered all over the world, drawn into equal partnership, equal Commonwealth, of mutual service, of mutual love, of mutual help,

and not of tyranny." "There is a state of turmoil and unrest which is persisting throughout Europe. Nor can that end unless India comes to her place." Do we require the virtue of universality to heal the sores of separation from which the world is suffering? Then to India must we turn, and learn from her the sense of religious living in daily life, to her we go, as no other nation puts into practice this in the same way. Constantly is Dr. Besant insistent upon the need for spirituality, in politics, in education, and to India must we turn pre-eminently for that. Does not the world search for that which will draw it together, whether the search be somewhat blind, or feeble, or strong and persistent, to India must we turn, as Dr. Besant says, for there is the religion of the Universal Self, shedding its light upon other faiths, and through its light showing the purity of the light in each, rousing each to shine forth in its own glory. Do we look for peace and amity between Asia and Europe? Then to India must we turn. Dr. Besant shows the Motherland of the Aryan race is peculiarly fitted to link East and West.

There is a potent demand here upon India and England which appears opportune. Probably there is no clearer account than in the scope of this book of the history of their *basic* relationships. Since India has been shown, as above, to be of fundamental importance to the present and future world, knowledge of her, and of her present purpose and position, is a necessity. There can be no more fair representation than this gives, in spite of Dr. Besant's admiration and enthusiasm for India. She will have no apologies for India—her call rather is for praise for India—but the whole position is justly weighed. The obstacles, nay, the menaces on India's pathway to full development

are faithfully reviewed, de-nationalization and de-spiritualization, the gangrene of lethargy and apathy, disunity and division, and world-isolation. Love here is not blind, and it is with the tongue of a mother correcting the errors of her child, and in loving experience warning it of danger, that she speaks so strongly. She calls for India to understand England as consistently as she calls for England to understand India. Her vision is not yet achieved, both have much to teach each other—"From India will come the spiritualization of all religions, the profoundest ideas of Deity, the most philosophical conception of the solidarity of mankind, the deepest science of psychology, the saving of the world from the nightmare of industrialism, the lifting of human life to nobler dignity. From England will come the practical sciences that yoke the forces of Nature to the service of man, the energy and accuracy which turn commerce into an art, the imperial power of organization and the genius for applying principles to practice. Let the twain unite for the world's redemption rather than destroy each other to the world's undoing." Her successor in this work for India, our beloved President, Dr. Arundale, does not hesitate himself to ram the truth home. In a foreword to the final part of the book—a very good epitome of the spirit rather than the material of the book, (but that as well), in the form of Dr. Besant's Clarion Call—Dr. Arundale writes that the Call fell on unheeding ears, that India was not ready, that "India's leaders, divided among themselves, rejected it, and thus committed India to her present disastrous disunity and impotence, at the very time when in free strength, she might have saved the world from its awful distress." And he closes with an invocation to England and to India to hear once more

the Call she is still sounding, and to heed it. If readers alone heed this Call and in united thought press on towards unity the vision can be fulfilled. When bonds are untied, rancour and misjudgment will disappear, they will then walk more firmly, and march together to their great goal, having accomplished that past destiny, "that the Indians, who had so deeply sinned by their divisions, might be drawn together by a foreign rule."

Nations make themselves, is one of the burdens of Dr. Besant's chant. Nowadays elsewhere than in India that dictum is needed. Here, in a vast panorama, are the principles and practical deductions to use in the plan of the building. Again the note sounds forth of the race-leader. When she touches on the meaning of Home Rule, or on fundamental civil rights and duties, the utility of a time-limit in politics, the inevitability of deadlocks and their use, the way to employ compromise, or upon active political action rather than negative, on the principles of revolution, and those of self-government, she is dealing with matters that are age-old and age-lasting. Would that all might imbibe at once such teachings. Ideas and ideals of common-sense statecraft and education are sketched in with vivid force.

There are obvious difficulties in editing such a book, one, dominant, lies in the lack of continuity that must crop up often when such a series of extracts is welded together. This is basically conquered by the theme of the book, and by the headings and sub-headings. But these latter also might themselves benefit from some rearrangement. Type that is distinctive has certainly been used as an aid, but this is not enough. The benefits of the headings are

sometimes lost in their very essential multiplicity. In one of the longer of the main divisions, (IV, Obstacles), the subdivisions were numbered. This could well have been the plan followed in the long section on "The Building of New India."

The index forms a highly useful guide to the book, but it is more than that. It will make references to Dr. Besant's political career easy, through the dates index of her activities. It has been very thoroughly and thoughtfully worked out, and the special references to subjects and the specific index on India alone, will help future research workers.

The clear outline of the work and place of Gandhiji in Indian life is revealing. Dr. Besant not only knew her politics, she knew the Indian mind and the Indian heart. To attack Gandhiji's politics, to disagree with his teachings, might need courage in some, but neither does it appear to do so to her nor to her successor, who is the inspirer of this book and its plan. She describes the mistakes and the misunderstandings in the policy of non-violence with terrible and lurid detail, and so much of what she says has been and is being realized that weight is added to what else she has to say on this matter, just as it is on the question of disunity. It is possible that the gathering together of this material in this form, and its repetition here, may be the last grain of the salt of wisdom to crystallize out the solution. Indians may now realize the truth of their position. Then would indeed the great part sketched for India, and through her for Britain, and in them both, for the world be realized the sooner. So may it rest.

E. MARION LAVENDER

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