



# THE THEOSOPHIST

ADYAR

JANUARY 1941

## THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

### FREEDOM OF THOUGHT

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

# THE THEOSOPHIST

Vol. LXII

(Incorporating "Lucifer")

No. 4

EDITOR: GEORGE S. ARUNDALE

A journal specializing in Brotherhood, the Eternal Wisdom, and Occult Research. Founded by H. P. Blavatsky, 1879; edited by Annie Besant, 1907 to 1933.

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.

Communications from writers in England may be sent direct or through Miss E. W. Preston (29 Ormonde Court, Upper Richmond Road, Putney, S.W. 15), and from America through Mrs. Marie Hotchener (6137 Temple Drive, Hollywood, Cal.) or Mr. Fritz Kunz (Hillandale, Port Chester, New York).

## CONTENTS, JANUARY 1941

	PAGE
ON THE WATCH-TOWER. The Editor . . . . .	279
DOES GOD KNOW? C. Jinarājadāsa . . . . .	289
ACHIEVEMENT ( <i>Poem</i> ) TRANS. BY S. G. Inman . . . . .	295
THE PEACE AND RECONSTRUCTION DEPARTMENT . . . . .	296
PEACE WITH HONOUR. George S. Arundale . . . . .	299
FRIENDSHIP. Pauline Bolken . . . . .	300
THE WORK OF PAIN. Elisabeth Severs . . . . .	301
"O, YE OF LITTLE FAITH". Elithe Nisewanger . . . . .	308
THE SOUL OF A PEOPLE. Alexander Horne . . . . .	309
THE NEGRO AMERICAN'S PLACE IN WORLD CULTURE. Voyle Vernal Stewart . . . . .	319
THE ART-CURE FOR CANKER. J. H. Cousins . . . . .	321
PHILOSOPHY OF PAIN ( <i>Poem</i> ). Benito F. Reyes . . . . .	325
"MORE HASTE LESS SPEED". George S. Arundale . . . . .	326
THE TRUE WISDOM AND GREAT STORIES: V. THE STORY OF SINDBAD: VOYAGE FIVE. W. E. Marsh . . . . .	331
IN 1937: TWO POINTS OF VIEW . . . . .	337
DR. ARUNDALE AND THE WAR . . . . .	343
"WAITING THE WORD OF THE GURU". G. S. A. . . . .	345
PROPHECY OR PARALLEL? A. H. Peterson . . . . .	347
NEW ZEALAND TREES. Alice M. Clancy . . . . .	350
BOOK REVIEWS . . . . .	352
INTERNATIONAL DIRECTORY . . . . .	357

THE THEOSOPHICAL PUBLISHING HOUSE  
ADYAR MADRAS INDIA

T.

**H. P. Blavatsky**  
**THE SECRET DOCTRINE**

ADYAR EDITION

Six Royal Octavo Volumes

Price Rs. 18-0

**THE VOICE OF THE SILENCE**

with Introduction, Notes and Index

Demy 16mo. pp. 197

Cl. Re. 1-12. Wr. Re. 1-0

P.

**Annie Besant**

**THE ANCIENT WISDOM**

Cr. 8vo.

pp. 332

Rs. 2-8

**A STUDY IN CONSCIOUSNESS**

Cr. 8vo.

pp. 313

Rs. 2-8

**INTRODUCTION TO YOGA**

Royal 16mo.

pp. 189

Re. 0-14

H.

**C. W. Leadbeater**

**THE HIDDEN SIDE OF THINGS**

Cr. 8vo.

pp. 648

Bd. Rs. 3-0

Cl. Rs. 4-0

**THE MASTERS AND THE PATH**

NEW EDITION

Royal 8vo.

pp. 357

Cl. Rs. 4

**CLAIRVOYANCE**

Cr. 8vo.

pp. 101

Bd. Re. 1-12

**THE CHAKRAS**

Cr. 4to

pp. 102

Cl. Rs. 5-0

A

D

Y

A

R

WRITE FOR OUR  
"BOOK—NEWS BULLETIN"

Sent Free on request

MADRAS

INDIA



C. SUBBARAMAYYA

C. SUBBARAYUDU

C. KRISHNAYYA

Three noble workers at the Headquarters of The Theosophical Society  
who have served in splendid faithfulness for very many years.



## ON THE WATCH-TOWER

BY THE EDITOR

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

### THE PRESIDENT'S TOUR

I REGRET exceedingly that it is impossible for me to make the January Watch-Tower the Presidential Address, as I am often able to do. But the times change so rapidly that I have to prepare this year's Address at the latest possible moment, so that it may be as topical as I can make it. I am afraid it will not be possible to incorporate it even as a supplement. But I shall, of course, send it out without delay to all members of the General Council and Presidential Agents, though accessibility to many of them is difficult and in some cases quite impossible.

Rukmini Devi and I are in the midst of a tour of northern India as I write this Watch-Tower, and we are in Bombay where we have not only received the warmest of welcomes from the stalwart brethren there, but really remarkable help in connection with Rukmini Devi's dance recitals of the Indian Classic Dance—Bhārata Nāṭya. She has given two performances in one of the large local theatres, each to packed houses full of appreciation and to a press unstinted in its praise of what the leading newspaper in northern India—*The Times of India*—called her "exquisite grace." She could have given many more recitals with no less success,

but we have to move further afield to Ahmedabad, where, I am sure, more triumph awaits her.

All this is, of course, of the happiest augury for the future of Theosophy in an aspect all too little emphasized save as to theory and general principles. Rukmini Devi has applied Theosophical principles to the immortal dance in actual practice, and the result has been a revelation to the general public. Or rather I should say she has revived the eternal principles of the sacred dance and has shown how these reveal the age-old spirit of Theosophy. Her work inspired as it is by Theosophy, is becoming a very potent influence for India's uplift and regeneration, adding to the purely political aspect of the renaissance that cultural strength without which there can be no true freedom. I hope that Rukmini's work, thus beginning as it should in India—the world Motherland, will extend throughout the world when peace is restored, for there will be no lasting peace until the immortal spirit of India permeates every aspect of the life of the rest of the world. What a splendid continuation will this be of the great work begun by H. P. Blavatsky and H. S. Olcott, and continued by Annie Besant and C. W. Leadbeater. We may not for the moment realize how worthy is this continuation of the Masters' work in the outer world, but the time

will come when it will be perceived in its true light, and the greatness of The Theosophical Society as the channel for it all will be rightly measured.

I also in my own way have been doing what I could to support as best I can Theosophy and The Theosophical Society. I have been giving a couple of war lectures dealing with India's rights and duties and with Britain's rights and duties. I have had a radio talk recorded on "Towards a Nobler Citizenship" for use over the All-India Radio on December 16th at 8.30 p.m. I have had many consultations with leaders belonging to various parties, and I have, of course, had many purely Theosophical engagements. Our Bombay members have for many years held the Theosophical fort in Bombay with the most signal success, and the Blavatsky Lodge in one of the great centres of the city is a very fine testimony to their sacrifice, enthusiasm and thoroughness in everything they undertake. It is always a great pleasure to be in Bombay with our most generous and loving brethren.

\* \* \*

On November 17th we had a great celebration in Bombay of The Society's 65th birthday, as we had other fine celebrations at Adyar and elsewhere throughout the world. Apart from the usual festivities, I gave a lecture on "Theosophy and

The Theosophical Society," presenting each in terms of its essential simplicities. As it looks upon Theosophy and The Theosophical Society from a somewhat different angle, it will shortly be published. I have repeated the lecture in Ahmedabad.

Arriving in Ahmedabad on November 18th we received a right royal welcome from an enthusiastic gathering at the railway station, being entirely submerged by garlands, and drove away to receive another right royal welcome from our gracious hosts, Mr. and Mrs. Ambalal Sarabhai and their delightful family, who have been hosts to Dr. Besant, Bishop Leadbeater, Mr. Jinarājādāsa, Mr. Krishnamurti, and others of our own special family. On the 19th Rukmini gave a specially fine Dance Recital to a crowded house, deeply appreciated and characterized in a local journal as a revelation of the truest Indian art. On the 28th she will give a second performance, and then we all go to Bikaner where His Highness the Mahārāja has graciously accorded his patronage to a recital in his own theatre, and will be personally present at it.

*(To be continued)*

\*  
\* \*

### SOLDIERS OF THE SUNLIGHT

How ardently do I hope that Theosophists throughout the world

fully appreciate the fact that Theosophy and The Theosophical Society are being attacked today as never they have been attacked before, and as never, I pray, they may be attacked again.

We are in the midst of the supreme period of the Kali Yuga when the shadows seek to extinguish the Light, as they have sought before in the history of the world, sometimes dimming the Light awhile but never extinguishing it, for against the Giver of Light they cannot prevail.

In this supreme period, as very beacon-jewels of the Light, have been set Theosophy and The Theosophical Society, so that the Jewel of Truth and the Jewel of Brotherhood may shine forth to help to save the world.

Therefore are these the objective of the most ruthless attack both in the inner and in the outer worlds.

But shall I not, therefore, say that every Theosophist, every member of The Theosophical Society, is a shining ray from each of these Jewels?

Shall I not say that every Theosophist, every member of The Theosophical Society, is born into the kingdom of the world at such a time as this that he may draw Light abundant from these Jewels wherewith to repel the advancing darkness, dispelling utterly its shadows in the power of his shining ray?



Is there anywhere, in any part of the world, a Theosophist, a member of The Theosophical Society, who, consecrated to splendid shining by the Giver of Light, is without the power to shine, or who could ever bring himself to withhold that shining upon which in part the whole world depends for its salvation?

Be his country neutral or belligerent, he at least—a veritable shining one—must send forth his ray upon its conquering way. Between the world and its undoing he, a Theosophist, a member of The Theosophical Society, stands as a soldier of the Sunlight, a ray from our Lord the Sun.

In truth, who is there in the whole world, save those who have pledged themselves awhile to the spirit of the shadow, who is not a soldier of the Sunlight?

The Theosophist *knows* he is. Shall he not, then, help all others also to know that they, too, are soldiers of the Sunlight? Shall he not, then, help all others to know that they, too, like himself, are born into the kingdom of the world that they may fight for the Light, exalted and blessed in the certainty that the Oriflamme of Light which goes before them can never lead to aught but victory?

Let him shine forth unto his fellow-men, heartening them to set their feet upon the Way of Light.

Let those who have the eyes to see be gladdened and inspired. Yet there may be others who belong not to this time of conflict.

But the Theosophist, the member of The Theosophical Society—he of a surety belongs to this time of conflict. To what other end has he been girt about with the Truth of Theosophy but that he may wrestle “against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places”?

To what other end has he taken the “sword of the Spirit,” of the Universal Brotherhood of Life, but that in such times as these he may wage unceasing war against the shadows who would destroy it, driving away all Faith, all Hope, all Charity?

Let Theosophists arise! Let all members of The Theosophical Society arise!

The kingdom of the world is set in darkness for their shining.

\*  
\* \*

### THE CROWN-SYMBOL

It is important for all those who seek to serve the world efficiently to understand that often they will have to sponsor ideals and objectives which for the time being may not commend themselves either to the people generally or to their leaders.

There are always certain great principles which must be ever

before the public, whether they synchronize with or run counter to public opinion, for it will be upon the gradual recognition of these principles on the part of the public that their progress, and often the progress of the world, will depend.

#### IN THE LIGHT OF INNER VISION

It must be remembered that public opinion is, save exceptionally, little educated, and is animated by fleeting emotions and harangues rather than by deliberate purpose or will. It must, therefore, be the duty of all men and women of the inner vision to try to guide public opinion wherever possible from narrower to wider conceptions of policy; and at the same time ceaselessly to hold up before the people ideals the recognition of which is vital to right growth.

This duty may often be thankless from the point of view of outer world popularity. But such men and women of the inner vision are not in search of popularity. They have finished with the need for it long ago. Their will now is to co-operate to their utmost with the Divine Will, to be indifferent to praise or blame from the outer world, but to strive with all their power to deserve the approval of Those who embody that Will.

As far as possible, of course, they must try to help the people where the people are, which is to guide them to take the next step

forwards from where they actually are. Generally, the people cannot be expected to achieve violent changes, radically to alter the course they have so far been pursuing. They must begin their step from where they are. Men and women of the inner vision must always bear this fact in mind.

On the other hand, while this policy is being carried out, the other policy must also be carried out of keeping alive and before the attention of the people high purposes which they may not yet be ready to understand, still less to appreciate and to accept, which they may even violently reject.

#### THE CROWN AS HEART OF THE COMMONWEALTH

So far as India is concerned, there are two great ideals which must constantly be stressed. First, the importance of the close connection between India and Britain. Second, the Crown as the heart of a great Commonwealth of the East and of the West. India's right to a perfect freedom is now well understood. Nearly sixty years ago the Indian National Congress began its great work to this end, and latterly Dr. Besant and her colleagues made the idea of Swaraj, Home Rule, current in every village throughout the land.

India's freedom now needs no further stress. Rather does it need wiser direction. And the wiser

direction, from the standpoint of men and women of the inner vision working in the outer world, lies in making clear the fact that India's truest freedom lies within rather than without a League of free nations, and that in the Crown dwells a spiritual force of incalculable service both as regards the solidarity of the Commonwealth itself and as regards the welding of the whole world into a real Brotherhood.

A sanctity has grown around the Crown which began within the smaller limitations of England, spread further abroad as the heart of the British Isles, then became the heart of a far-flung Empire, and reached an apex when Disraeli, one of the greater agents of the Divine Will, made the Crown not only royal but also imperial, as India became an integral part of what was still an Empire.

Since then the Empire has grown into a Commonwealth. Since then India has been remembering herself and has declared her inalienable right to the fullest freedom. Since then Britain, together with South Africa and the nations overseas so intimately related to her by ties of blood, has widened her own outlook, and is beginning to understand that she is but a part of a mighty weapon being forged by the Master Craftsman for the fashioning of the world into a great Brotherhood of peoples.

Britain is beginning to understand that while she has enjoyed the splendid privilege of being the early centre for the development of this world force, the centre is now being widened so as to include the potencies of the East as well as those of the West. A great pendulum of the world's advancing is now set swinging between India and Britain, and just as India is enthroned at her post in the inner worlds, so must she be enthroned at its counterpart in the outer world.

Nothing must deflect men and women of the inner vision from working their hardest to this end. For this they must seek the enthusiasm of both the Indian and the British peoples, and as they work they must neither shun nor court popularity. They must never allow their purpose so to be modified that it is more prone to subserve popular ends, themselves thus becoming more popular with the crowds. Nor must they ignore the prejudices of the crowds in any spirit of contempt. It is their business to try to do all they can to win crowds to the support of their objectives, but they must on no account sacrifice a single iota of the ideal for the sake of a compromise.

As they work for the acceptance of the truly practical ideal of India and Britain, and all other constituent nations of the world-wide

Commonwealth, as equal partners in a common cause, they must also work for an acceptance of the Crown as the heart of the Commonwealth itself—a Crown which has ceased to be but royal, a Crown which has ceased to be imperial, but rather a Crown which has become the Symbol of a great international unity.

Such a symbol might as well have been eastern in outer form as it now is western. But since it already exists in its western garb, and has behind it some very splendid traditions—universal in their nature—of Freedom, of Justice, of Peace, it has been deemed right that it shall become the Symbol of a far greater unity and of a far nobler purpose than ever before.

True indeed that some in India may look askance at the idea of what they will not unnaturally call a foreign domination. "Why a British Emperor to be in authority over us?"

It must be the duty of men and women of the inner vision to explain that the Crown is no longer an imperium, is no longer merely British except in outer form, but is a nucleus to be as Indian as it has so far been British to ensure the maintenance of the equal partnership of the component parts of the Commonwealth, and to assure to every citizen of the Commonwealth equal justice, equal freedom, equal opportunity.

There must be a centre to guard these liberties against all encroachment, and it does not matter where such centre is situated or what its form may be so long as it perfectly fulfils its functions.

#### SYMBOL BECOMES REALITY

It should be made clear that this Crown-Symbol will in due course become far more visible to the various nations which own allegiance to it. Coronations will cease to be confined to London or within the forms of a particular faith. As there will be a Coronation in England, so will there be a Coronation in India and in all other free Dominions—each with equal pomp, each a homage to the faith or faiths revered by the peoples in whose land the ceremony takes place.

Thus will the Crown-Symbol cease to be an abstraction to so many, but will become a living reality upon which, as the Emperor-King makes his progresses through the various parts of the Commonwealth, the people may gaze as upon the fountain-source of the Justice, the Freedom and the Contentment to which all have equal right.

So must men and women of the inner vision work—intent upon making God's Will the will of His peoples on earth, understanding their frailties and dealing wisely with these, but ever true to the

Plan as revealed to them for their fulfilment.

\* \* \*

### A THOUGHT IN 1937

[I discover the subjoined thoughts in a forgotten drawer. Perhaps they are still interesting today.]

Has the time come in this year, 1937, for The Theosophical Society to sound a note of warning against the grave dangers which at present menace the whole world?

Has the time come for The Society's great policy of neutrality to seem to be broken, for The Society to appear, in the eyes of some, to take sides?

May it be said that unless a Society such as ours, dedicated by the Masters Themselves to the cause of Universal Brotherhood, declares without fear and favour when danger to such Brotherhood is near, and points unerringly to its source, the very Brotherhood itself may break into pieces and leave the world in ruins—The Society itself being killed in the process?

Shall it be said that if The Theosophical Society cannot at so supreme a moment as this call upon every nation and every individual of goodwill to rally to the protection of Universal Brotherhood, what then is its value, of what use its cherished Science of Theosophy?

The dangers which at present menace the world come from Italy

where force has become king, and even little children are taught to bow down before it; from Japan where the same spirit of militarism has caused the will to crush China underfoot, to bring her to her knees as the Japanese Premier is reported to have said; from Germany where again might is usurping right; and from Russia where tyranny stalks abroad unchallengeable.

There is no suggestion that there are no good things in these countries. They have their greatnesses and these are honourable. They have their great men and they are respected. They have their peoples who must ever be within the Universal Brotherhood. But countries and peoples are being led into paths of grievous wrong, down into sad negations of brotherhood.

If there be Theosophists in any of these countries, some at least should have the courage to cry halt to the leaders and their following crowds. Some there should be to denounce the crime against Brotherhood, and so win honour from the Masters even though detestation from those around them.

Shall, then, for the sake of its honour, The International Theosophical Society declare that the brutality of Japan towards China, the stirring of the war spirit in Italy, in Germany and in Russia, is a return to barbarism, and that the future is being degraded and disfigured in the monstrous

prostitution of children to brute force.

Shall, then, The International Theosophical Society call upon all other nations to organize together against these evil uglinesses, and if necessary to meet aggression with force?

Shall, then, The International Theosophical Society call upon all statesmen who stand for peace and goodwill to drop their diplomacies and manœuvrings, and to come together to plan the world for peace?

Shall, then, The International Theosophical Society call upon them, in the name of humanity, and if need be with the aid of their combined national forces, to forbid Japan to continue her war with China, and to inform the Spanish combatants that their fratricide must now cease?

Shall, then, The International Theosophical Society call upon them to cease from vacillation and compromise, and to brook no delay in restoring Peace to the world, even at the cost of force?

Surely the Ministers of the British Commonwealth can do no less in honour of those splendid traditions of freedom and peace which have made a world-wide Commonwealth possible.

Surely the Ministers of France can do no less in honour of *Liberté, Egalité, Fraternité*.

Surely the Ministers of the United States of America can do no less

in honour of those great men who, for freedom's sake, fashioned a new world out of the old, and of one of the mightiest of men, Abraham Lincoln, who lived and died for freedom.

Surely the Ministers of the Netherlands can do no less in honour of those mighty struggles for peace and freedom which have given their country a place of honour as the home of all good causes.

Surely the Ministers of Belgium can do no less in honour of their heroic fight for freedom from 1914 to 1918.

Surely the Ministers of many other western countries, each of which has grievously suffered from war's devastations, will thankfully strengthen with their adherence the nations which are arrayed to stem the coming tide of war.

There must be many, even in Italy and Germany and Russia, who are but waiting for the hour to strike for the rescuing of their countries from their present enslavements.

The hour must strike, and soon, or there will be another world-wide war, far worse than the last, in the course of which civilization may be arrested for centuries and world peace and prosperity give way to tyranny, until the Lords of Karma once more unleash those cosmic forces which plunge erring countries and their peoples into catastrophe.

Shall, then, The International Theosophical Society demand that the hour shall strike, so that the reign of force may cease throughout the world and justice resume the throne of which for long she has been despoiled?

\*  
\* \*

### OUR FRONTISPIECE

THE THEOSOPHIST is honoured this month by a frontispiece depicting three of the most stalwart servants of The Theosophical Society for very many years—Messrs. C. Subbaramayya, C. Krishnayya and C. Subbarayudu. They are three brothers, loved and trusted colleagues of Dr. Besant, and now working with me at Adyar as they worked with her.

Mr. C. Subbaramayya came to Adyar in 1919 and for 21 years has worked in the Adyar Bhojanasala, the Indian Boarding House, in an honorary capacity, now retiring as Hon. Superintendent. He is succeeded by his younger brother Mr. C. Krishnayya, who came to Adyar in 1935. And then we have the

third of this great trinity in Mr. C. Subbarayudu, who entered Adyar's service in 1920 as assistant to Mr. A. K. Sitarama Shastri, the first Hon. Superintendent of the Vasanta Press, established by Dr. Besant and left by her in her will to The Society. Mr. A. K. Sitarama Shastri himself forms part of another great trinity composed of Rao Saheb G. Subbiah Chetty, the Grand Old Man of Adyar, friend of H. P. Blavatsky and H. S. Olcott, still with us fortunately, Mr. Ranga Reddy, who has now passed on, and himself, hale and hearty and most venerable looking with his patriarchal beard and moustache. Mr. Sitarama Shastri made the Vasanta Press what it is today with his genius and business capacity. Mr. Subbarayudu has greatly continued the Sitarama Shastri tradition, and the work the Press turns out is, if possible, better than ever.

May these three great servants of The Society live long to honour our Headquarters and the whole Society with their devotion and sacrifice.

*Georges Arundale*

# DOES GOD KNOW ?

BY C. JINARAJADASA

*An Address on the World Crisis broadcast on 20 October 1940,  
from the Liberal Catholic Church of St. Alban, Sydney, Australia.*

IT is the habit of religious people everywhere to assume an attitude of optimism, when all goes well with them. They say, as did Browning's Italian peasant girl Pippa :

God's in His heaven,  
All's right with the world !

## THE DILEMMA

But this easy optimism gets a rude shock now and then. We hear of some terrible flood or famine in China which drowns or starves to death a million men and women, or an earthquake in Turkey or Chile which wipes out a dozen cities. Some read the news as news, for those countries are far away ; but those who believe in an all-loving God are startled. For, if God is all-loving and omnipotent, if He has complete power over His universe, does He know that these awful calamities are happening to His children ? At this moment, when we in the Empire are striving our utmost to thrust back the onslaught against us of terrible forces of evil, the Churches everywhere are explaining that the forces

of Satan are let loose upon us and that our battle is for the triumph of Righteousness. But any student of history and ethics, any observant man of common sense can see that for himself, without any lead from the Churches. But the Churches do not answer the question : Did God know that Hitler and his allies had long planned this war, does God know that London is being bombed and innocent men and women and children are being ruthlessly slaughtered ?

Of course no one who believes in God can for an instant believe that God does not know. To believe in God's existence is to believe that not the tiniest event in any corner of this vast universe can happen without His knowledge. If that is the case, then, knowing all that is happening, does God not care ? Why does He allow calamities, oppressions and horrors ?

## FIVE AXIOMS

I approach this problem as a Theosophist. I believe in God, not in the God of one particular group of His children, Christians



or Hindus or Mohammedans or Shintoists, but in God in whose embrace are all His children, without a single exception, not excepting even the wickedest of sinners and blasphemers. From this Theosophical standpoint there arise certain axioms, regarding this problem of "Does God know?"

The first is: Law is God's Will at work. Whether the law be one of physics—of electricity, dynamics and so on—or the law be a law of ethics, that law is an embodiment of His Will.

The second axiom is: God's Will, that is, His law, does not change. We know that we cannot prevent a current of electricity of high voltage from killing a man if he touches it; that he is a good man makes no difference, nor if we were to pray to God not to allow him to be killed. Law is law; it is because God, once having made a law, does not change it, that we can depend upon law's equal operation everywhere and at all times.

The third axiom is: As is the cause, so is the effect. Action and reaction are equal and opposite is the third law of Newton. Apply it to the moral realm and then the law is: As you sow, so you reap; sow little and you reap little; sow much and you will reap much; sow good and you reap good; sow evil and you reap only evil. No amount of prayer will change a bad sowing into a good reaping.

The fourth axiom is: God does not annihilate any evil created by man. Of course evil is contrary to God's Will; yet if a man generates a force that is evil, God does not get rid of that evil force, which opposes His Plan, by annihilating it. No force can be annihilated; but its action can be counterbalanced by other and opposing forces.

And the last axiom is: War is not the cause of evil and misery; war is not a cause, it is an effect. War is the effect of antecedent causes of misery and evil.

#### THE CAUSE OF CALAMITIES

It is here that we get an illuminating thought from ancient India concerning all wars and revolutions. They said of old in India: "The tears of the poor undermine the thrones of kings." We have in that phrase the clue why calamities and horrors and wars occur. God cannot prevent them, for they are the effects of evil forces generated by His children. He cannot annihilate those forces, but He does adjust them by creating new forces to counterbalance the old, and He calls on those who understand His ways to co-operate with Him.

"The tears of the poor undermine the thrones of kings." A week ago I arrived from London; I have been in five air-raids, and once heard a bomb burst near by. I have a home in London, and I

am a rate-payer in Kensington. I have gone through the training necessary to put out incendiary bombs. Since leaving I have cabled several times for news. The house is still there, and all the Theosophical activities there still continue. I hope Ginger, our young cat, has not been driven out of his wits by the noise and run away. However, he too is registered and bears a badge with his number on his collar. Ginger is a truly Theosophical cat, friends with every one; everybody's lap, even a stranger's, is a lap for him.

I have known England on and off for 50 years. I know the life there which the well-to-do families live, which the very rich live, and something of the way the poor live. On the one side there is wealth, polished manners, beautiful homes, healthy and well-dressed men, women and children; on the other side poverty, degradation, disease, and cramped and colourless lives. It is a poverty that can be prevented, in England, that heart of the Empire, England that is wealthy, that is full of ability and pluck, but poor in understanding and sympathy. It is a land where there are luxury foods and drinks, luxury clothes, luxury sports and amusements—but the best only for a few, when the best should be for all.

You know that a few months ago the children from the eastern counties of England and from London

were evacuated. Thousands of the well-to-do in an outburst of sympathy and patriotism opened their homes to the children. But these home-owners learned startling things—how the children accepted lice as natural, how they saw nothing odd in their behaviour in using a corner of a drawing-room or a passage as a convenient place for their physical needs. These home-owners will tell you how with startled horror they burnt the children's clothes in which they arrived and hurriedly got them new ones. No wonder that one candid publicist had to say last October: "We have got to admit now that dirt and lice, as well as Liberty, are part of our social heritage."

These conditions of contrast of wealth and poverty, luxury and want, are in every nation in the world; they are not peculiar to England. But these "tears of the poor" in a system of life miscalled "civilization" generate mountain-ranges of evil forces. God does not annihilate them. In due time, just as mountain tops overloaded with snow crash as avalanches, so do these evil forces come crashing down, bringing in their train the destruction which we call calamities.

#### WE MUST UNDERSTAND AND CO-OPERATE WITH GOD

Today we live in a world of calamity. What is our role in that world?

First of all, to understand the causes which have created the calamity. I have mentioned them. And secondly, to co-operate with God, in all the good which He plans for His children, in spite of the evil which they have generated. There are two ways of co-operation, one is to give of our wealth and strength; and the other, to give our heroism. For God cannot build the new world without heroes.

You know how today thousands of men and women, civilians, not in uniform, and hundreds of innocent and helpless children are being massacred. Does it not seem a fearful and terrible waste of precious human lives? Does God know? In answer, there is a viewpoint which I desire to present to you today. Admit for a moment, merely as a theory, that Reincarnation is a fact, that it is God's law that a soul has not only one life on earth, but many. Then, these innocent men, women and children have not been deprived for ever of all the good in life by their death; they will return. And since their lives were given in God's cause, they will return ennobled by the sacrifice which they have made.

Once again old India can give us an illuminating thought. Warfare is accepted as a necessary evil. Of course the reign of goodness and love must be the goal of all. But all mankind are not ready to work for that goal. There

are millions of young and wilful souls whose creed is "Myself first," and are not willing to put mankind first and the individual last. The spirit of the brutal warfare of the jungle is still inseparable from our conception of life. Under these conditions it is impossible to allow those who believe in selfishness and ruthlessness to have everything their own way. Someone must oppose them, for the sake of the higher destinies of men. To give way to brutality and exploitation, because otherwise we must fight, is not the true way to establish permanent peace.

With this standpoint, old India says that the warrior who dies in a noble cause, in a fight not sought by him but thrust upon him, not only does his duty on earth, but also wins heaven as a reward. The man who dies for Righteousness has lived the life of lives. By his heroism and sacrifice he brings nearer the day of the final victory of right principles in human affairs.

There is no waste when sufferings are endured and lives are given in furthering God's Plan for men. The dead return, and by their dying release more heroism in the world. Without heroism God's Plan halts in its fulfilment.

With these thoughts, we can co-operate with God's Plan. It is His Plan that there shall be nations and national patriotisms. But what principle shall guide the nations?

There is today a struggle between the free peoples and the slave peoples, between democracy and dictatorship. This struggle has been fought out not once but many times, and we can learn much from the past. The best historical instance is Greece.

#### THE EXAMPLE OF GREECE

There were two City States in Greece, Athens and Sparta. Each produced strong men and women, each gave birth to heroes. But the two states had different aims and ideas. In Sparta, a small oligarchy dictated the policy that every male citizen had to have only one idea, that of the state. There was no family life; the men had their meals at public messes; they were ashamed to be seen going home, and went there only in the dark; extra-marital relations were looked upon indulgently provided the mating produced strong children for the state; they had no business except to fight and to train for fighting; from seven years onwards the boy was removed from home and brought up in a military school; the women too were trained in gymnastics to be healthy mothers. Sparta dominated the thoughts of all Spartans; they cared little for the delicacies and beauties of life; they preferred to be blunt, brutal, silent and strong. The individual was nothing in Sparta; the state was everything. It was a creed that many admired in Greece.

Athens believed in the individual; her creed was: Let the individual develop in a rich and rounded life of self-expression, and then when Athens needs soldiers, every man is a soldier. But when no soldiering is required, let the individual act as a judge, as a poet, as a patron and critic of the arts and sciences. Every Athenian took part in politics in Athens. So Pericles gave Athens beautiful buildings and statues, and many state matters to vote upon. But at the same time he trained the Athenian's mind, heart and imagination. Athenian poets and playwrights revealed to the individual a wealth of richness in his thoughts and emotions. And all the theatres were free to the citizens. It was they who awarded the prizes to dramatists and poets.

Both Athens and Sparta exploited their weaker neighbours; they did evil to others. For a while Athens dominated all Greece, and unjustly; then Sparta defeated Athens, and dominated all Greece, and unjustly. Both passed away. But what did totalitarian Sparta leave, and what Athens and her free democracy? Where are the poets, dramatists, philosophers and artists of Sparta? She produced none. The delicate faculties of the spirit could hardly thrive on her soil. But Athens gave to Europe such a wealth of poetry and philosophy and art that all Europe seems as if still only working out ideas which originated in Athens

two thousand four hundred years ago.

#### WHAT WE CAN DO

It is this same struggle that is taking place today. Shall the totalitarian state be the victor, or the state of the free individual? If the totalitarian state is victorious, mankind will be thrust back into an era of cultural darkness that may last who knows how many thousand years. If Germany, Italy and Japan win, life will not be worth living for those of us who feel moving in our hearts and minds the free spirit of God. This is indeed a "Day of Judgment" when the sheep are being separated from the goats. Make no mistake—the war is not just at the door-step of each Australian home; it has gone past the door-step and is in your front hall, though you do not seem to know it. It is time you did.

Every single one of us is involved in this struggle. Every one of us must be a warrior. While those who are of an age must spring forward to fight for the cause of all mankind, those of us who are prevented by age or other handicap from doing that, can yet give a valuable contribution. It is, by so reordering our private lives—our thoughts and feelings, our words and deeds—that we become every hour of the day channels of the Divine Will.

We must recondition our personal religion. Like a motor car

that can still do much, if only it is reconditioned, so is our religion. We must use our religion in a new way. It must accompany us in our business, in our games, in our social intercourse, in our suffering. We must each of us ask of himself or herself: "What is my role?" Our religion must teach us our role. And when I say "our religion" I do not mean "our priests." Priests if they are wise men can help us; but we must not be dominated. The dictatorship of a priesthood is as bad as any other dictatorship. That is why, incidentally, I object strenuously to Mr. Gandhi's doings in India, for at bottom he is a dictator, though under a saintly guise.

A true reading of the history of all peoples shows us how God is ever building and rebuilding His world. His aim is a perfect world. But He needs must unbuild many structures which His children have erected. That is what is happening today. He is striving to destroy the old order everywhere of slums, profiteering, privilege, and the ruthless creeds of nationalism; He is aiming at destroying in each of us our sloth and callousness, our cowardice and our clinging to old ways.

Whether He succeeds now or not, depends on how many will enter the fight on His side. I think enough men and women will enter that fight, as they begin to understand.

### TO BUILD A UNITED WORLD

When at last hard-won victory is ours, then pray that the old order may never return. To prevent that return, we must work now, first to understand how out of this welter of blood and tears, God, *who does know*, is aiming to build a united world. His Plan is to build a new Australia, a new England, a new Germany. We must work—in addition to our war work—to abolish all party divisions, to build unity in the town and the nation. We must lay aside all bickering criticism and judge only with the spirit of charity. We must control our tongue, purify

our heart, and see that our hands cause no preventible injury to those weaker than ourselves.

Then, one by one, we shall become channels of the Divine Will ; each will become a finger of God's hand that is shaping a new world. Then will be born the Parliament of Man and the Federation of the World, and all the battle-flags will be laid aside as having no longer any message for us ; then, for the first time, there will be no poverty and exploitation anywhere in the world, for all the Fatherlands and Motherlands of the world will be subservient to one *Brotherland* of all mankind.

---

### ACHIEVEMENT

(Trans. from Spanish by S. G. INMAN)

As in the pebble sleeps the fiery spark,  
The statue in the clay, inert and dark,  
So slumbers the Divine, O soul, in thee !  
But underneath the stroke of pain alone,  
Smiting and smiting, from the lifeless stone  
Leaps forth the lightning-flash of Deity.

Do not complain, then, of thy destiny,  
Since what there is of the Divine in thee  
Only through it can rise into the light.  
Bear, if thou hast the courage, with a smile  
The life that the Great Artist all the while  
Is carving with his chisel-strokes of sight.

What matter hours that teem with grievous things,  
If every hour unto thy budding wings  
Adds one more feather beautiful and free ?  
Thou yet shalt see the condor high in air,  
Thou yet shalt see the finished sculpture fair,  
Thou yet shalt see, O spirit, thou shalt see !

# THE PEACE AND RECONSTRUCTION DEPARTMENT

Two contributions have been received in response to our appeal for help in the work of the Peace and Reconstruction Department at Adyar, and the Editor is happy to print them in this issue of THE THEOSOPHIST.

## I

MRS. R. W. HUGHES, Eastwood, 191 Circular Road, Kuala Lumpur, Federated Malay States, writes to Mrs. Chase :

The members of the Selangor Lodge of The Theosophical Society have read with the greatest interest and appreciation of the Peace and Reconstruction Department at Adyar, and are individually considering the subject with a view to submitting some concrete result of their studies to the Department in the near future.

In the meantime I am taking the liberty of sending you a short treatise compiled by my husband some years ago, which is based on the theories of World Reform as laid down by Edward Bellamy in his books *Looking Backward* and *Equality*. As these books were spoken of in the highest praise by H.P.B. herself, I have no doubt that there are copies of them in the Adyar Library. But if not, or if you would like extra ones for your Department, I should be most happy to send them.

["The organization of society, depicted by Edward Bellamy, in his magnificent work *Looking Backward*, admirably represents the Theosophical idea of what should be the first great step towards the full realization of Universal Brotherhood. The state of things he depicts falls short of perfection, because selfishness still exists and operates in the hearts of men. But in the main, selfishness and individualism have been overcome by the feeling of solidarity and mutual brotherhood; and the scheme of life there described reduces the causes tending to create and foster selfishness to a minimum."—*The Key to Theosophy*, H. P. Blavatsky, page 31]

All the "Tests" suggested by our President that we should put to any Reconstruction schemes, seem to me to be amply covered by Bellamy's New World Scheme, but in sending the pamphlet (which is intended merely to draw the reader's attention to Edward Bellamy, and has no intrinsic worth of its own), I would emphasize that I do so as a private member of The Theosophical Society, and *not* in my capacity of President of the Selangor Lodge.

With our best wishes to your splendid new Department in particular, and to our "Mother Adyar" in general,  
ELWIN HUGHES

\* \* \*

*The Co-operative State* : The Next Step in World Economic Progress, by

R. W. Hughes. These are a few of the suggestions contained in this pamphlet which seem to be particularly useful to those who are working in conjunction with the Peace and Reconstruction Department :

"The main purpose of this publication is to set out in a condensed yet clear form the salient features of the new Economic System as conceived by that great thinker and prophet, [Edward Bellamy]."

It deals with the "disease" of economic distress experienced in every part of the world and is concerned with showing the *nature* of the malady and the proper method of cure.

In the chapter entitled "Each for All—All for Each" it is stated that "in the Co-operative State, Service comes before anything else. Each individual serves the State, and the State serves each individual, and in this spirit of reciprocity it is inevitable that individuals will quickly learn to apply the same principles in their dealings with each other."

"This is no fight between rich and poor; rather is it a realization by all alike that international commercial competition cannot continue for much longer without involving the whole world in a devastating catastrophe. . . . The reformation would need to conform to a carefully planned programme, spreading over a period of years, and those serving on the Com-

mission appointed to work out the details must confine their terms of reference strictly to reaching a solution for the ultimate good of the *Whole*. . . .

"Let honesty and goodwill be the contributions brought by each member to the Council Chamber. Then let the League of Nations meet to co-ordinate the findings of each nation's committee and resolve on the international action necessary to put their recommendations into effect.

"If this is done, there will be no more need for Armament Pacts, Defensive Alliances, Tariff Walls, Unemployment Relief, Poverty, the destruction of crops. For all these are but the bitter fruits of the tree of Selfishness cultivated by the hand of Competition."

## II

A friend sends the following published in *The People* for 22 September 1940 :

The Government of Britain is gathering together a committee of *experts* to draw up blue prints for the creation of a new and better Britain after the war.

A member of the War Cabinet, or a senior Minister without Portfolio, is to be placed in charge of the researches and activities of this committee.

The plans that are to be drawn up will not be merely for the purpose



of restoring everything in Britain to what it was in the peace days of before the war. Far-reaching changes and reorganizations are to be carried out. In many respects, when the war is over, Britain will pass through a period of transition into an entirely new social system.

*It will not be Socialism. It will not be Capitalism. Nor Fascism. Nor Nazi-ism. But it will be a new system, in which public ownership and control will be blended with private enterprise, in which social services will be extended, and in which there will be a wider conception of social justice.*

Measures to which the experts are devoting their attention include :

(1) Rebuilding of the damaged towns ;

(2) Creation of many new towns in districts that are now countryside ;

(3) A general redistribution of the industrial population ;

(4) Maintenance of a bigger population on the land, and the permanent cultivation of the extra 4,000,000 acres that are being ploughed up as a war measure. Everything possible is to be done to help Britain to feed itself in emergency in future ;

(5) A bigger army, navy and air force to be kept in commission

—possible with a modified form of national service ;

(6) Revision of the educational system, with greater opportunities for children of working classes to go not only to secondary schools and universities, but to Eton, Harrow and the great public schools ;

(7) Immediate technical and professional training courses for any demobilized Service men who wish to fit themselves for various trades and professions ;

(8) Widespread public work schemes, to ensure that there is no army of unemployed when the fighting ends. "A job for every discharged soldier immediately" will be the slogan ;

(9) A country-wide system of rural holiday camps for town dwellers ;

(10) Placing under State control of many of the vital industries ;

(11) A Fair Wage Court to be in permanent session to see that all classes of workers are adequately paid for their labour ; and

(12) Reorganization of the social insurance schemes to ensure that the benefits paid are adequate to maintain a decent standard of life.

By the time the war is over all these plans will have been drawn up in detail, and in the closing stages of the war a Minister of Reconstruction will be appointed to bring them into effect.

# PEACE WITH HONOUR

BY GEORGE S. ARUNDALE

President, New India League

THE whole world must look forward to a Peace with Honour.

And the Honour must cover all, without distinction of race, creed, sex, caste or colour, and without distinction of nationality or age.

A Peace with dishonour will be a peace of revenge, or a peace of greed, or a peace of unjust reparations.

A Peace with dishonour will be a peace of exclusion, so that some communities or nations are placed beyond the pale of the Brotherhood of peoples that must come after the war.

A Peace with Honour will do justice to all, to the defeated nations no less than to the victorious nations, to individuals who have sought to flood the world with evil no less than to those who have countered that evil with good.

A Peace with Honour must needs arraign before the bar of humanity all those who have sought to bring dishonour upon the world, for they must be prevented from doing further harm.

But a Peace with Honour will give understanding to all peoples who, having been caught in the toils of these evil-doers, aided and abetted them in their impiety. A

Peace with Honour must make one people of the races and nations of the world, even though they be divided by many differences.

A Peace with Honour must exalt the common Brotherhood of humanity, or it cannot last.

A Peace with Honour must respect the many differences of nationality, faith and race which enrich the common family of humanity, and give each its righteous place in the new world, or it cannot last.

A Peace with Honour must include in full equality the peoples of the East no less than the peoples of the West, or it cannot last.

A Peace with Honour must give equal honour to all faiths, and pre-eminence in honour to none—or it cannot last.

A Peace which accords dishonour to any is a Peace which is a prelude to another war.

A Peace which does not cherish the weak more than it yields to the strong is a prelude to another war.

A Peace which does not break down the barriers of hatred, distrust and suspicion which separate nations and peoples and faiths from one another is a prelude to another war.

A Peace in which representative women do not take part is a prelude to another war.

A Peace in which those who have borne the brunt of the fight, especially the young, do not take part is a prelude to another war.

A Peace whereby every people is able once more to live in freedom, justice and contentment is a Peace with Honour.

A Peace which takes account of the rights of the German and the Italian peoples no less than those of all other peoples is a Peace with Honour.

A Peace which ensures happiness and freedom of growth to the children of all peoples is a Peace with Honour.

A Peace which ensures to each worshipper of God the right to worship freely is a Peace with Honour.

A Peace which makes the frontiers between peoples less and the honest comradeship between them more is a Peace with Honour.

A Peace with Honour will seek ardently to bring all living creatures within the protection of the Universal Brotherhood of Life.

---

### FRIENDSHIP: A THOUGHT FOR THE NEW YEAR

True friendship is not a game of hide and seek.

It has its home in the open field,

In greatness it takes the friend and it does not shrink from his defects.

It takes no advantage of the friend, neither does it seek shelter.

It cannot be made nor cultivated by habit ;

It cannot be judged in deeds, it does not explain nor can it be explained.

It will lend an ear to opinions but remain unaffected.

It has a sharp eye, that of an eagle not of a spy.

It cannot be spoilt, for its nature is truth.

It does not evade.

However, it will know when to retire, but not by force.

Such friendship is pure, as it abides in the ashram of the real man's heart.

It will not shrink from its own actions as it touches the heart of creation.

It has no fear for its own creation, but illuminates ;

It is its own law, yet destroys no law that will help to fulfil itself.

PAULINE BOLKEN

# THE WORK OF PAIN

BY ELISABETH SEVERS

This article comes from England in the midst of war, and the author writes: "The times though painful are extraordinarily interesting. Mercifully I am not nervous and can hear bombs dropping and distant gun-firing without alarm. We have had nearly 90 air-raid warnings, so are quite used to them, and are in fact becoming rather reckless."

WE are living in a pain-stricken world and cannot ignore or get away from the realization. Millions of people, literally millions, both in Europe and Asia, are suffering intensely and are almost without hope of release from suffering.

## PRACTICAL AND TOPICAL

The work of pain then is a practical issue of the times. That pain has a work and a value may for some at least diminish suffering and give present alleviation and future hope.

It is generally agreed, I think, in the Theosophical movement that the work of pain is educational. In the beginning of our universe the matter which is to be the foundation of a new sphere of divine activity exists, we are told, in a state of equilibrium.

The activity of the Creator throws the three qualities of matter— inertia, mobility, rhythm—into a condition of unstable equilibrium, of continual motion in relation to each other. When this matter after æons of evolution has been formed

into the material of the various planes of the universe, and sentient life has appeared able to respond to vibration to outer contacts, the existence of pain must appear.

Every quality and every condition of life must have its opposite. Without the pairs of opposites, pain and pleasure, love and hate, war and peace, etc., etc., there is no quality we call good or pleasure-giving without its opposite, and we should not recognize pleasure if we did not know pain. Without the friction of opposites the spirit of man would remain quiescent, immovable, conscious on its own divine plane, entirely unconscious on all lower planes.

The object of our universe is, we are told, to produce a race of Supermen, whose spirits, their true selves, have emanated from the Creator and Ruler of their universe. They are thus divine in origin and immortal; truly heirs of the Kingdom of God. They are to master the material and all the possibilities of the universe into which they have been born and to

become in their turn Gods, able to shape and create future universes.

As the well-known phrase goes, "God's Plan for men is evolution." In this Plan of the Logos it would seem that pleasure and pain play an all-important part. Both are necessary for man's training. In the early stages of human evolution pain and the desire to avoid it played its part in producing memory and a dawning self-consciousness, the recognition of the self, the not-self and the relation between. The man had to learn to differentiate between the within, himself, and the without, the not-self, just as the baby has to learn today. Self-consciousness is the result of coming into contact with things outside the body, material things over which he has no control and which very often painfully and violently assault the body. Very, very gradually two and two are put together as we say colloquially; man realizes that the changes are in himself and that the other things are outside himself. The experience of pain has brought about in the savage the beginning of memory, of thought, and the stirring of self-consciousness. The organization of the astral and mental bodies has taken a big step forward. From the endurance of pain in later stages of human evolution comes purification of the vehicles, an increase in endurance and strength: "power is pain transmuted." The educa-

tion of pain continues until man has achieved his goal and mastered his world. Physical suffering in the later stages of development is often replaced by spiritual agony—the dark night of the soul, the desolation of the sense of spiritual isolation and desertion.

As Professor Radhakrishnan writes in his *Philosophy of the Upanishads*:

Suffering is the condition of progress. Struggle is the law of existence and sacrifice the principle of evolution. The more the struggle and sacrifice the greater are the joy and the freedom. All progress has this destructive side. Suffering is the ransom the son of man has to pay if he would attain his crown. The discipline of suffering also has its use in the education of the spirit. Resistance drives the soul to put forth its whole strength and thus compels it to grow.

#### A YOUNG PILOT'S LETTER

In a letter written to his mother by a young R.A.F. Pilot in a Bomber Squadron who was recently reported "Missing, believed killed," a letter he left to be sent to her if he were killed, and read by his Station Commander who asked the mother's leave to publish it, occurs the following passage:

For all that can be said against it, I still maintain this war is a very good thing; every individual having the chance to give and dare all for his principle, like the martyrs of old. We are sent to this world to acquire a personality, a character, to take with

us what can never be taken from us. I firmly and absolutely believe that evil things are sent into the world to try us; they are sent deliberately by our Creator to test our mettle because He knows what is good for us. The Bible is full of cases where the easy way has been discarded for moral principles.

This beautiful and moving letter first appeared in *The Times*, was reprinted in the *Church Times*, and is now published as a leaflet.

#### "STAY PUT. STICK IT"

To turn to today's problem of pain, Air Marshal Sir Philip Joubert in two Broadcasts summed up his advice to the nation in the laconic statements "Stay put. Stick it." These four words can embody valuable moral and spiritual teaching. "Stay put" taken on a purely physical basis, of course, means to stay where you are in your own home whatever happens, and to pursue your usual way of life—thus avoiding making the situation more difficult for the authorities as has been the case on the Continent. "Stick it" means similarly to display endurance, fortitude, courage and iron determination not to give way to nerves, to fear, to hysterics. If we "stay put," if we "stick it," we help not only ourselves but the nation. We must remember that our reactions to the fortunes of war affect not only ourselves but the others around us. Nothing is more contagious than panic. Calmness,

self-control, obedience to instructions will help others to be calm and self-controlled.

These short pithy slogans can also be translated into spiritual significance. To "stick it" means, to me at least, to maintain, in spite of the numerous temptations to dissipate all energy into physical-plane activity, an interest in the things of the spirit, an interest in the Eternal Verities which underlie all temporary troubles and pain. It is so very easy now to feel that nothing matters but to engage in some form of war activity, to feel we are wasting time unless every available moment of the day and often also of the night is spent in assisting the national effort. But that national effort needs assistance on the spiritual plane as much as or even more than on the physical. There are not so many who realize the necessity or recognize the fact that it is possible for us by prayer and meditation to co-operate with the spiritual forces working for love and light. Religion naturally recognizes these acts and Churches have placarded that "prayer is national service." By endeavouring to maintain a belief in God's Plan for men, to remember that divine activity underlies the tumult and the misery of our times, we undoubtedly bring to birth in ourselves increased serenity of spirit, an enlarged compassion and comprehension, a growing strength of will and power

to achieve, by which we may truly help the national effort and ourselves. In these days I often think of the saying: "The man is happy who has time for God." Make time for God in your daily life, even more in times of war than in times of peace, and so reduce and subdue your own pain and help the humanity of which each forms a part. Hold fast to your spiritual aspect towards life. To "stay put" does not mean no advance in your human evolution. On the contrary it means the domination by the will of the astral and physical bodies and their reactions to panic, fear and pain. It means the soul in us—the temporary representative of the spirit—is dominating the brute in us, is gaining the mastery of the long animal heredity of our physical body. For man is a God in the making, linked to a brute's body, and pain is one of the principal elements in that making and so not to be resented but accepted and borne with fortitude and courage. It is very important not to resent pain, for if we resent it we shall not learn the lesson pain has to teach us. Pain is meant to be a great educational factor in life, but we must recognize the fact and seek diligently for the lesson it teaches or else the lesson will be set us again to learn. We must remember and *act* on the knowledge that we are here to learn and not to enjoy ourselves merely.

It is equally important to avoid much brooding over our own troubles. The remedy is to lose sight of self in work for others. I believe that the way is now open for a great advance in both national and individual life, for those who can read the signs of the times. The labour of a New Birth is upon our world, and the birth-pangs will give place to heartfelt joy that a new world-order is being heralded—even if the herald be the messenger of death and pain. For the death of one physical body is but an incident in the enduring life of the Ego, the Eternal Man. Death is more than ever "now a great adventure." To some it is even a blessing in disguise freeing them perhaps from adverse circumstances, uncongenial surroundings, or playing the part of payment of a long-owed debt. "O Grave, where is thy victory?" The words ring as true today as when the great Apostle, the bearer of good tidings to the Gentiles, spoke them so long ago. The young Flying Officer, whose letter I quoted previously, wrote to his mother: "You must not grieve for me, for if you really believe in religion and all that it entails that would be hypocrisy. I have no fear of death, only a queer elation. I would have it nothing else."

#### SOME RESULTS OF WAR

One valuable result of war with its reaping of pain is to shake up

both nations and individuals, to arouse them from lethargy and to give them a new outlook on life.

The British and the American nations are apt to become too engrossed in pursuing comfort and luxury and to make these their ideal in life. They delight also in acquiring possessions. The wish to pile up possessions is extraordinarily widespread, as is also the itch to out-do one's neighbours. Men are respected much more for what they possess than for what they are. This desire for material prosperity, for possessions more costly and more valuable than the next man has, vanishes, fades away, when war shakes a nation.

Possessions then fall into their proper category in life, are seen in their true perspective as accessories, not as necessities, and are willingly surrendered to meet the nation's need. A life of full-cushioned ease is no longer man's main objective. A life of comfort and security is willingly exchanged in war-time by hundreds of thousands for "a life of blood and danger, sweat and tears" when the country is in danger and the clarion call to serve is heard.

There is no country in Europe not in some way or other affected by the war; from fear, anxiety, straitened means, sorrow for the dead, terror for the future. All over Europe many, many Rachels

are weeping for their children, weeping because they are not. Brides are mourning their newly-wed husbands; wives their partners of many years. Yet in spite of the universal suffering or perhaps because of it, the pain of many is lessened by the spirit of willing sacrifice and surrender to a claim felt by nearly all to be higher than the natural instinct of self-preservation. The duty of service to one's country in the hour of that country's need, to offer all one has, even the life of the body—the life which to many people is the only certain existence they can grasp—to possible mutilation and death has ever been regarded as the supreme offering, a heroic act. War makes its heroes by the thousands; it lifts perhaps many an ignoble life into the heroic rank.

Even from the smaller acts of self-sacrifice, so numerous today as hardly to be noticed and certainly not praised—gently born women working long hours at munitions, elderly men giving up their night's rest to keep watch in the darkness of the night against the stealthy invasion of the enemy, or turning out at the shrill wailing of the sirens to take up their appointed A. R. P. Stations, all only ask the opportunity to serve, to do something, as they often phrase it, to help win the war. How often do I not hear people say: "I do not mind how much I am taxed, I do not



care what happens to me or how I live so long as we win the war."

The spirit of self-sacrifice is widely prevalent and is not commonly, or so it seems to me, regarded consciously as self-sacrifice, but taken as a matter of course, as the only way to act. Surely by such unconscious self-abnegation thousands of lives will make a step forward in their spiritual evolution.

For by self-renunciation the Greater Self, the God in us, is nourished, nurtured, enabled to master the brute elements in the physical body of his travail and so to manifest in physical life more of his true nature.

War would surely not be a constantly recurring factor in the world's progress if it did not contain this element of education. We are here to be educated; to develop our innate Divinity by unpleasant means if the pleasant do not suffice. I agree with Dr. Arundale who is strongly of the opinion that humanity still needs the lessons war with its accompanying pain and its sharp stimulus can teach. I grant that it is because mankind as a whole is at a comparatively low stage of evolution, the brute element being still so persistent, that such a violent and painful lesson as war has still to be reckoned with and endured. War is man-made not God-made. It is because ignorance, selfishness, the desire to acquire territories and

their possessions, still rule in the counsels of nations that wars are made. When the majority of men have conquered their brute, and their Deity can rule, war will vanish—but that day seems still far, far distant.

I recognize the reason for the belief that future wars will disturb the world's peace when I think of the myriads of unevolved souls inhabiting Great Britain alone. The disturbance of war has brought vividly home to us the existence of people, whose habits and conditions of life have proved a great shock and an eye-opener to more decent living citizens. It is evident that the savage is no longer inhabiting lonely deserts or far-off distant forests but is in our slums and lately on our very door-step or in our homes. And that these people prefer their filthy surroundings and make-shift food to clean country homes and wholesome fare, to me, proves their undeveloped condition; they cannot avail themselves of better surroundings.

#### THEOSOPHY RECONCILES

But I am convinced that I should not take this view of the education of pain and its beneficent work unless I was also convinced of the truth of the doctrine of Reincarnation. Before I knew of that doctrine I know I spent much time kicking against the pricks and questioning the usefulness of existence. But to believe

that the spiritual evolution of man is carved on through many, many lives to final achievement throws fresh light on the episode of one particular life, which sinks into comparative insignificance as a page only in the book of man's many lives. A page is perhaps misused, destroyed, defaced. It does not really greatly matter; turn to the next page and the story and the struggle is continued.

Besides, to be for a moment autobiographical, in the course of a fairly long life I have found that pain is educational; pain has taught me lessons which I intend to carry over and remember in succeeding lives. But the great witness to the educational value of pain is surely Dr. Besant who writes:

When one is becoming old, as I am, and I look on the long life behind me, a life of storm and stress, of difficulties and efforts, I see something of the great lessons pain can teach. Out of my life-story I could efface without regret everything it has had of joy and happiness, but not one pain would I let go, for pain is the teacher of Wisdom. (*Introduction to Yoga*, p. 91.)

Dr. Besant, herself a Warrior Soul, made it plain in one of her lectures that the will of the Logos was expressed in terms of war no less than in terms of peace. Man is an unfolding spiritual entity and if the stimulus of pain carried to an extremity, as in the case of war, is needed for his mastery of the

lower planes the scourge of war is permitted. Dr. Besant wrote:

Pain is said to be an evil. Pain is not pleasant but it is not evil; it is desirable and not undesirable for it is a condition of gaining perfection, and without it perfection cannot be.

I do not think while you are in the grip of pain you experience its educational value. The developed entity may; but the majority suffer and revile their pain and submit dumbly but resentfully. The perception that pain has its lessons to teach comes when the tumult of feeling—particularly that of emotional pain—has died down and you are able to take a more impersonal, a more detached view, and a careful revision of the past affords glimpses of what the painful experience was meant to convey.

Weakness perhaps, loss of self-control, a headlong plunge into activity without reason holding the reins. The fading-out process and the consequent self-illumination may take years to accomplish, but the pain of the past is then lost sight of in the self-knowledge time has brought.

Resolve rightly then, and no fear need enter your heart. You may blunder, you may make errors, you may fall over and over again, but speedily you will become dutiful and go to the Eternal Peace.

\* \* \*

Regret nothing; never be sorry and cut all doubts with the sword of spiritual knowledge.

## "O, YE OF LITTLE FAITH"

(A reminder from me to myself)

Could a Theosophist ever say with a note of defeatism and despair in his voice: "The enemy seem to have the science, strength, machines and devotion all on their side," denying in that breath his Theosophy which rings with the certitude that God is ever on the side of those who are on *His* side?

Shame on us members of The Theosophical Society, especially those of us safe—as we have been well-reminded by the President—from the unimaginable horrors and desecrations of the war front, that we should, for an instant, falter in our faith that "God's in His Heaven. . ."

Many may indeed have dear ones who face danger, minute by minute, in war zones, many may receive those invisible distress signals which are so devastating, many may acutely sense the dark pall which seeks to overwhelm the world; of course, they may well be moved, but never let it be said they can be moved to despondency. If they, Theosophists who have been led to the flaming armour of the God-Wisdom, will not buckle it on that they may help those yet unguided, do they not denounce their right to its safeguarding for themselves?

Shall we make doubly hard the task of Those who have pointed the Way to us, because They need what feeble help we may give? Shall we, in forgetfulness, self-centredness and little faith, simply add our weights to the already enormous burden of dark doubt, sorrow and suffering They strive to lift from the world's heart? Can we not, at least, be sure? Almost one can imagine They might oftentimes be moved to tears of despair over our ingratitude and little faith, except that Theirs is a Great Faith.

If we are Theosophists *in fact* we will surely know and feel every instant, beyond shadow of any doubting, how invulnerable we are, even in face of apparent world disaster. The knowing takes so little of self-recollectedness, so little remembering that we have been given infinitely much, in order that we may help lead others.

Let us, then, in the glory of our armour of righteousness and in the power of our sword of certainty, be unfaltering soldiers in the ranks of the Lord of multitudinous hosts, whose army moves, slowly mayhap, but ever steadily forward.

ELITHE NISEWANGER

# THE SOUL OF A PEOPLE

BY ALEXANDER HORNE

WHO are the Jews? What is their origin, their mission and their destiny? In view of the dramatic role they have maintained on the world stage for so long a period of time, it may be profitable to inquire whether any Theosophical interpretation may reasonably be submitted as a basis for that role.

## A WORD ON RACE PURITY

By way of introduction I should like to say that, when speaking of the Jewish race, I use the word "race" in the cultural and spiritual and not in the strictly ethnological sense—in deference to those modern anthropologists (there are even some Jewish writers among that number) who say that there is no pure race left anywhere, to such an extent have so many of them intermingled. However, I note that Professor R.S. Lull (*Organic Evolution*, 1929) speaks of the "psychological impediments" that may often exist to discourage interbreeding between different races, and says that it may be some such impediment which "may be largely responsible for the purity of such races as the Hebrews, although even under the best of conditions it is not universally effective."

Aside from arguments of this character, for and against the idea of racial purity—arguments which are perfectly valid within the narrow circle of biological discussion—it seems to me that the point at issue in a larger discussion is not so much whether a race has maintained its ethnic purity as whether it has successfully developed and maintained a cultural and spiritual *individuality*. In the life and growth of the individual human organism, to use a quite familiar analogy, we do not question the many foreign proteins, vegetable and animal, that a man takes in during a lifetime, but point on the contrary to the unmistakable fact that, despite this continual ingestion of foreign material, the persistence of individuality has not been disturbed. In racial as in individual development, that is the primary consideration.

Today, we have voluntary and even eager "assimilationists" in our own midst, who point to the above-mentioned non-existence of a Jewish race from the ethnological point of view, and who maintain also that the natural tendency (when unimpeded by external or internal restrictions) is toward complete assimilation with the surrounding peoples.

They therefore insist that this natural tendency should be given free reign, thus eventually bringing about the complete disappearance of the Jewish people. But there are also those who maintain otherwise, insisting, just as vehemently, that there *is* a Jewish people, call it ethnologically what you will, and that there is an internal compulsion in all peoples (as in all individuals) to seek life and continuance, resisting unto the last the forces of death and obliteration.

#### JEWES—BIBLICAL AND POST-BIBLICAL

This Jewish race has had a history of some 4,000 years, a history clearly divisible into two distinct periods, the Biblical and the post-Biblical. During the Biblical period it was in intermittent possession of a fluctuating bit of territory, and thus possessed of a soil as well as of a racial culture. The second period, however (beginning with the fall of Jerusalem to the Roman legions, A.D. 70) it has spent in what has been termed the *Diaspora*—the Dispersion—roaming the world to all intents and purposes a soul without a political body. From the Palestinean centre it has poured itself out lavishly over the four corners of the globe, dropping off to some extent bits of itself into the racial streams flowing round about—by intermarriage, by apostasy, by social assimilation of vari-

ous kinds. Into its own racial sea have likewise flowed many foreign streams—through the conversion of slaves and their offspring, through the assault of victorious armies, through peaceful intermarriage also, and through legitimate conversion to Judaism. But, like the organism we have used in the analogy, which takes in extraneous elements and assimilates them into its own being, the Jew has throughout his long history maintained his racial individuality and self-consciousness, his sense of continuity with his historic past, his spiritual integrity. Apostasy and assimilation have indeed decimated his numbers, but those that remained were thereby the more strongly confirmed in their Judaism. Foreign incursions have undoubtedly polluted his racial stream, but by the strange alchemy of racial character he has transformed their nature into identity with his own.

Not that this racial character has always remained the same. We note for instance that the fierce and warlike tribes of Biblical days have given way largely to a meek and peace-loving people; Ellsworth Huntington (*The Pulse of Progress*, 1926) has attributed this to the practically complete annihilation of the warrior elements in the two successive destructions of Jerusalem that took place in A.D. 70 and 168, leaving only the less beligerent elements to perpetuate the

race. The character of the people has likewise changed from that of an agricultural folk to that of a merchant and professional class, largely;<sup>1</sup> this, again, has been attributed to the disqualifications imposed upon the European Jews during the Middle Ages: forbidden in all countries to own or even to lease land, and kept out of most industries by the all-powerful Guilds; prompted by the Feudal System on the one hand to engage in mercantile pursuits, through the unwillingness of the upper classes and the inability of the lower classes to engage in them, while the Church, on the other, encouraged them to adopt the indispensable but "sinful" occupation of money-lending, a practice for a long time forbidden to the Christians.

But, despite these alterations in the racial character, the constancy of the Jews in many essentials has been even more outstanding than their metamorphoses. This has been particularly true with respect to their religious solidarity, their loyalty to their traditions and their history, and their consciousness of the Biblical injunction,

<sup>1</sup> That this change of character has been of a purely external and artificial nature is indicated by the fact that where the above-mentioned disabilities have been removed, the Jew has shown himself to be a capable artisan and agriculturalist. This has become particularly evident in Palestine and in the successful "back-to-the-land" movement in such countries as Bessarabia, but it is true to some extent even in America which, a dozen years ago, was estimated to have had about a hundred thousand persons on the land, while in Russia farm colonization was at that time three times as extensive.

"Thou shalt be unto Me a kingdom of priests and a holy people." Even in Spain and Portugal, when in the fourteenth century force of circumstances turned many of them into the Christian fold—through pressure of an unbelievably horrible persecution (there have been many Hitlers in the Jews' past)—even there they did not sink into oblivion, but became the Marranos, the "secret Jews," who, under the external trappings of a violently-imposed Christianity, continued for centuries to worship the God of Abraham, Isaac and Jacob, in crypt and in cellar, handing on the tradition and the faith from one trembling generation to another.<sup>2</sup> And even in China, where Jews prospered and multiplied for some two thousand years under protection of traditional Chinese tolerance, they had until about a century ago their own temple in the last stronghold, Kaifengfu, and their own rabbi and community, the last of a number of similar Jewish temples and communities existing at one time in different parts of China.<sup>3</sup>

#### FROM SUFFERING TO STRENGTH

Now how can we account from the Theosophical viewpoint for this

<sup>2</sup> Through the succeeding centuries, the Marranos have become dispersed throughout Europe, but some remnants have been found in Spain and Portugal even in recent times.

<sup>3</sup> There were still some Chinese Jews (about a hundred souls) who recognized their Jewish ancestry when I visited Kaifengfu in 1924. See my article, "The Chinese Jews of K'ai-Feng-Fu," in THE THEOSOPHIST, July 1925.

unusual racial longevity, this racial toughness that enables a people to persist despite such tremendous handicaps? The purpose of a nation's existence, C. Jinarājadāsa tells us,<sup>1</sup> is that it might provide a training-ground of such a peculiar and unique character that the re-incarnating soul in its age-long pilgrimage is enabled to receive the stamp of that nation's individuality and thus build something into the core of its being that it could not readily obtain elsewhere, obtaining in this manner a richness of character through passage from nation to nation that could not be obtained by contact with one national type only. A nation or race, a culture or civilization, from this point of view, exists for just so long as it is needed to play a certain part in the drama of human evolution and for just so long as it is inherently capable of fulfilling its appointed role.<sup>2</sup> Granting this premise, can we evaluate the past contributions of the Jewish race, and gauge its potency in the present and immediate future?

Let us first see how this people has come into being.

Ellsworth Huntington, in the ethnographical work previously mentioned, has worked out at some

<sup>1</sup> *Theosophy and Modern Thought*, 1915, Lecture on "History and Reincarnation."

<sup>2</sup> In the field of non-Theosophical literature, a very similar view is very vigorously presented in Dr. Arthur Ruppin's *The Jews of Today* (English translation, 1913).

length (as a sort of object-lesson to his thesis) the origin and development of the Jewish people from the biological point of view. Taking its rise in the person of Abraham, he shows how, by close in-breeding, it managed to perpetuate a certain very definite strain for a good many generations, much as we would do in the case of a domesticated animal or plant. Then, through a period of about forty years in the desert, after the Egyptian exodus, and immediately prior to its entering the Promised Land, it was subjected to some amount of natural selection, since only the hardiest elements could have surmounted the vicissitudes of the desert, the while the weaker (physically and spiritually) bewailed the flesh-pots of Egypt. Subsequently, during its sojourn on the Judean plateau, it was subjected to a further period of development along the lines already laid down—this time under the influence of the biologically-potent factor of isolation, an isolation established by the rugged and inaccessible character of the tableland—the while those Israelites living outside this plateau (and therefore more open to deteriorating influences from without) gradually lost their racial, social and religious integrity and finally became lost to the body-politic.

Another circumstance of great importance in the evolution of the

Jews came with the Babylonian exile, about 600 B.C. The cream of the populace was at this time taken away into captivity,<sup>1</sup> but during the ensuing years, many who had evaded this catastrophe by escaping in other directions now slowly filtered back into the land of Judah, and among these must have been many in whom love of country and of the religion of Jehovah must have burned fiercely and strong. While this return to the homeland was going on, a movement was also going on in the opposite direction, and in this outward direction must undoubtedly have gone those who had not the courage and the faith to withstand the barbarism and the oppression from surrounding tribes that now swept over the hapless land. The community that slowly succeeded in developing under stress of these opposing migrations could not help but encompass one result—the strengthening of its own religious intensity and, by biological inheritance, that of its descendants.

During the meantime, those co-religionists who were being held captive in Babylon were undergoing a similar process of trial and selection. During the seventy years of captivity, the lure of self-advancement through apostasy and assimilation must have wreaked its toll among the less strong-minded

and religious of their number, so that when the Persians defeated the Babylonians in turn and subsequently permitted the Jews to return to their native land, it must have been only the most loyal—those most imbued with the zeal of religious faith—who could tear themselves away from the comparative comfort to which, despite their exile, they had by now become reconciled, to go and rebuild in their own homeland what had now become a wilderness and a waste. But those that did take part in the successive waves of migration back to the land of Judah now had the effect of reinforcing the religious intensity of the faithful remnant who had remained in their native land.

And thus we see, through a process of both spiritual and biological selection and segregation,<sup>1</sup> the progressive growth over the centuries of an intensely religious people, a people so imbued with both religious fervour and pride of race that dispersions and persecutions, inquisitions and humiliations have so far not been strong enough to destroy them. The spectacle of a dispersed people, roaming throughout Europe without political protection, and successfully resisting

<sup>1</sup> Dr. Ruppin (*op. cit.*) shows that this process has continued down to our own day: "segregation" in the various Ghettoes to which Jews have been confined at different times, and "selection" through the high value placed by prospective fathers-in-law on Talmudic scholarship (and therefore on mental acuteness), this form of "sexual selection" having contributed no little to the present intellectual development of the Jew.

<sup>1</sup> "By the waters of Babylon, we sat down and wept."



for two thousand years both the blandishments of a far more numerous civilization and the persecutions of an ecclesiastically-inspired system of hate, herded into slum-like Ghettoes, deprived of the right to life and property, to say nothing of liberty of conscience, tortured by rack and stake, wholesale *pogrom* and period expulsion—such a spectacle has indeed evoked the marvel of historians, but here we see just how the creation of such a strong-minded race could have come about. Incidentally, we also see here an illuminating illustration of some of the methods used by the spiritual government of the world to bring about a new race-type and introduce into the world a new vehicle for human self-expression and unfoldment, and, through it, a new message.

#### SO THEY BUILT EUROPEAN CIVILIZATION

What is that message? What has been the peculiar and unique contribution of the Jew?

Volumes have been written on the part the Jew has played in the development of European civilization—his influence on the progress of ethics and other institutions, medieval scholasticism, religious mysticism, jurisprudence, the revival of learning, even the influence on the progress of Christianity itself.<sup>1</sup> I only want to point out some of the highlights.

<sup>1</sup> See, for instance, *Aspects of the Hebrew Genius*, ed. by Leon Simon; *The Legacy of*

Take, for instance, that magnificently simple and yet effective moral code as embodied in the Ten Commandments. Granting the many similarities between this Mosaic Code and the Babylonian Code of Hammurabi, and the fact that Moses may have also borrowed much from the Egyptian priesthood in whose midst he was raised, the fact remains that Egypt and Babylon are gone, and that, but for Moses and the living presence of the Jewish people today, the practical wisdom of Egypt and of Babylon would now have been gone too.

As a still more striking example, we find that very early in the history of the Jewish race, the Prophets of Israel—while still surrounded by a semi-barbaric culture—gave voice to an impassioned plea for social justice: a cry so powerful and so elemental that it has been ringing in the ears of mankind for three thousand years. This instinct for social justice has ever since been so deeply rooted in the Jewish character that they are traditionally in the forefront of human rebellion against oppression and injustice. Their natural dissatisfaction with anything short of a millennial perfection has often made them impatient with the painfully slow processes of social

*Israel*, ed. by Bevan and Singer; *Jewish Contributions to Civilization*, by Joseph Jacobs; *Jewish Influence on Christian Reform Movements*, by Louis I. Newman.

evolution and has as often therefore brought upon their heads the charge of radicalism.

In the matter of religious institutions, the Jews are credited with the introduction of monotheism into the modern world. Disregarding again the pre-existent element of monotheism in the Egyptian religion, the point here stressed is that Jewish monotheism emphasizes its ethical implications above all others: the Fatherhood of God and the common Brotherhood of all mankind. And thus, in this as in other things, whatever the Jew has created or appropriated he has infused with the fire of his peculiar being.

Another outstanding characteristic of the Jewish people is their love of learning and consequently their high intellectual development. Passing over their creativity as represented by the books of the Bible, and the later codification of Jewish tradition as represented by the *Talmud*, with the numerous commentaries that followed it in turn, as well as numerous works of a devotional and philosophical character—all of which learning may be characterized as religious in content, rather than purely intellectual—we come to the period when intellectual development came to be undertaken, so to speak, for its own satisfaction. This was the brilliant period of the "Revival of Learning" beginning in the thir-

teenth century and ante-dating the better-known Renaissance of the fifteenth and sixteenth.

Individual Jewish scholars and philosophers had already before this time made their mark on the progress of learning. The Neo-Platonist Philo-Judaeus of Alexandria (20 B.C.—A.D. 40) had symbolized in his own person the profound influence that the Hellenic culture had come to exert on the life and thought of the Jews. Maimonides, about a thousand years later, had championed the Aristotelean spirit of free inquiry as well as much of the philosophy of the Greek sage. But during the period of which I am now speaking there took place more of a general spread of intellectual development in European thought. The centre of empire had by this time shifted from pagan Rome to Christian Constantinople; here the Christians found themselves face to face with the language and civilization of the Arabs in the South, and when the latter forced their way northwards and established their sway over southern Europe, they brought with them not only their own culture but that of the ancient Greeks as well, which they had in the meantime appropriated, while the Latins with whom they now came in contact were still immersed in the Dark Ages.

The Jews at this time found themselves in a peculiar and (in

one sense at least) rather fortunate position. With Europe divided into two political and cultural camps, dominated by the Christians on the one hand and by the Moslems on the other, it was only the Jews who, because of their wandering propensities, and because they belonged to neither the one nor the other, could be equally at home in both. Being equipped at the same time on a higher educational standard than any of the non-Jewish peoples in whose midst they dwelt, they found themselves capable of acting as intermediaries between these two otherwise incompatible elements.<sup>1</sup> Through their familiarity with both Arabic and Latin, they became prolific interpreters of the science and philosophy of the Arabs, and served to open the eyes of Latin scholars to a wealth of culture hitherto inaccessible. Aristotle, and the Greek learning generally, was at this time no longer known to Latin scholars directly, but now became known to them through the activities of Arabic and Hebrew scholars. "In a cultural sense," says Dr. Singer, "the Jews were the first Europeans." They introduced into Europe the so-called Arabic numerals, as well as Arabian Trigonometry and Mensuration, but were even more influential in

the fields of astronomy and geography, in which they did much original work as well. Their planetary tables form the foundation to modern astronomical science; they drew up the first world map documenting the voyages of Marco Polo, while Vasco de Gama's vessels were equipped with astrolabes designed by the King of Portugal's Jewish court-astronomer. As a matter of fact, we are told, "practically all the astronomical tables which were used by astronomers, astrologers, map-makers, and mariners (including Columbus in the last named) were made by Jews." Gersonides (1288-1344), a philosopher and scientist, and a distinctly original worker, invented the so-called Jacob's Staff (an instrument used in navigation) and wrote the first description of the *Camera obscura*, while also anticipating to some extent the work of Copernicus in destroying the homocentric conception. Arnald of Villanova (1235-1311), we are also told, was one of the early European writers on alchemy, the precursor of modern chemistry.

In medicine, their skill and reputation was universally acknowledged, sometimes disparagingly. The Christian Cabalist Raymond Lull, for instance, (despite his own indebtedness to Jewish thought) complained that nearly every monastery had its Jewish physician.

In philosophy, the influence of Jewish thought on scholasticism was

<sup>1</sup>For details of this interesting period see the article "The Jewish Factor in Medieval Thought," by Dr. Singer, in *The Legacy of Israel*.

profound. Maimonides, the Aristotelean (he was also famous as the physician to the Egyptian, Saladin), and Ibn Gabirol, the Neo-Platonist, both exerted a far-reaching influence on Roman Catholicism, in particular through the mediation of the scholastics Albertus Magnus, St. Thomas Aquinas, and Duns Scotus,<sup>1</sup> while Protestantism developed under the deep sway of the masters of the Cabala.

#### SOME WORLD-FAMOUS JEWS: SPINOZA, EINSTEIN AND OTHERS

Thus has the tradition of Jewish learning come down the centuries, with Jewish scholars playing the role both of interpreters and of original thinkers and discoverers. With the spread of the Ghetto-movement, however, Jews were forcibly turned more and more upon themselves, with a consequent development of rabbinic theology and of Cabalistic mysticism. But in proportion as the Ghetto-walls subsequently came to be broken down, Jewish traditional love of learning turned itself outward again, to encompass secular knowledge once more and make itself at home in

the cosmopolitan pursuits of European intellectualism. Spinoza, the "God-intoxicated Jew," as Novalis has called him, is an example of this general spirit.

Spinoza's position is interesting, because of the debt modern philosophy and science avowedly owe to him. Despite the fact that his own people excommunicated him, ostensibly because of his apparent repudiation of the Jewish tradition, it has yet been shown that Spinoza is in the line of the Hebraic tradition. In fact, it is said that he retained throughout life so strong an impress of his early training (his father had been an elder in the community) that "his mature system recalls, both in general feature and in detail, the work of his Jewish predecessors." "His fearless pursuit of truth for its own sake," says another writer, "his fine ethical sense, his moral courage and lofty idealism were largely a legacy from his Jewish antecedents."

In more recent times, the same secularization of knowledge that inspired Spinoza has given us such world-renowned figures as Metchnikoff, Max Nordau, Hugo Münsterberg, Henri Bergson, Sigmund Freud, Albert Einstein. The philosophy of Relativity—developed principally on a foundation laid by such Jewish savants as Michelson, Minkowsky, Levi-Civita—is, it has also been said, in a sense in line with the traditional Hebrew aversion for

<sup>1</sup> The writings of Ibn Gabirol were known to Latin scholars only in the form of a translation, for a long time wrongly taken to be an original work, purportedly by a Christian writer by the name of Avicbron. In this form, "Avicbron" exerted a profound influence in the wrangling of the Dominicans and the Franciscans over disputed points of Roman Catholic philosophy. It was not till 1846 that a scholar established the fact that Avicbron and Ibn Gabirol were one and the same, the latinized name being apparently a corruption of the Hebrew.

anthropomorphism and with the age-long striving for a cosmic understanding that is beyond the personal and the purely human. An analogous case has been made out for Psycho-analysis, where it has been pointed out that the leading figures (with the notable exception of Jung) are also Jews. One writer has even gone so far as to show, with some plausibility, a certain amount of affinity between some aspects of Freudism and Cabalistic mysticism.

In the arts, the Jewish genius has expressed itself more eloquently through the medium of music than through any other, though on the stage we have had such world-figures as Sarah Bernhardt and Sir Beer-bohm Tree; among producers, David Belasco and a host of other creators on stage and screen. In literature, too, we have had such personalities as Heine and Georg Brandes, and, in modern times, Andre Maurois, Stefan and Arnold Zweig, Lion Feuchtwanger, Emil Ludwig, to mention only a few; in contemporary sculpture, there is Epstein. But in music we find a whole bevy of composers of distinction such as Mendelssohn, Bizet, Meyerbeer, Rubinstein, Halevy, Goldmark, Offenbach, Gustav Mahler, Moszkowski, Wieniawski, Oscar Strauss, Sir George Henschl, Ernest Bloch, and the world-famous modernist Ravel, and the ultra-modernists Arnold Schonberg and Arthur Hon-

neger. Among musical interpreters, especially, there seems to be a never-ending line—conductors such as Walter Damrosch, Serge Koussevitsky, Bruno Walter, Fritz Reiner, Pierre Monteux, Artur Bodanzky; virtuosi such as Leopold Auer, Ysaye, Busoni, Harold Bauer, Godowski, Gabrilovitch, Tausing, Kreisler, Mischa Elman, Yasha Heifetz, Toscha Seidel, Zimbalist, Arthur Schnabel, Yehudi Menuhin, and a surprising number among the new crop of child-prodigies. In the operatic world, too, we have had Alma Gluck and Lillie Lehman, the late Mme. Schumann-Heink, and Friderich Schorr, acclaimed today to be the world's foremost Wagnerian baritone. The sensitivity to pain, and an appreciation of human ideals and aspirations, developed through countless centuries of humiliation, oppression and martyrdom, has perhaps contributed no little to the Jew's outstanding success as a creator and interpreter of music, the art *par excellence* for the expression of the emotions.

#### THE FUTURE

The question as to whether the Jew has not perhaps already outlived his usefulness and can now allow himself to be swallowed up by the culture in whose midst he finds himself in different parts of the globe, can best be answered by a reference to the many illustrious

names that are still today bearing aloft the banner of Jewish culture and service to humanity, in many fields, too, (such as philanthropy), that have not been alluded to here. When that service will have come to an end—when the Jew will have ceased to embody his present

characteristics of intellectual keenness, artistic sensibility and humanitarian sensitiveness—the existence of the Jew, it may be presumed, will come to an end also. Till that day comes he is needed to add his own individual colour to the harmony of human life.

---

## THE NEGRO AMERICAN'S PLACE IN WORLD CULTURE

RACES are built by Manus, moulded into vehicles through which may be expressed the Divine Idea for certain periods of the world's history. As Manu succeeds Manu and race succeeds race, the Divine Idea reaches fuller and fuller manifestation—we call the process evolution. But what is the goal of evolution? Whither is the Divine Idea leading humanity?

We are families, communities, nations and races, but we must become the world. As we learn to live for the world, particularly, and for its units, incidentally, we gain a clearer vision of the whither. We see the world as the tip of one petal of the Cosmic Lotus Flower whose distinctive quality is beauty. Celestial artists contemplate the Divine Beauty, and send their inspiration downwards to more material realms. Touched by the descending inspiration, on earth the poet sings, the painter paints, the sculptor moulds, and the musician unites all the varied streams of life in one symphonic flow

which sweeps toward the ocean of Bliss-Being.

We see the goal of a unit for a fleeting moment, and then it is obscured by a dazzling radiance which we perceive to be the aura of a far grander goal, the goal of the whole. Enlarging our vision, we see the goal of the whole in its turn become hidden in a still more dazzling brilliance; goal succeeds goal in ever-increasing grandeur until our faculties of vision stagger and grow numb, and we dare to peer no further. We are content for a while to gaze upon the tip of one petal of the Lotus Flower, and with the magnifying lens of intuition seek to discover what therein is adumbrated in the races of mankind, especially in the Negro American race.

They (the Negro Americans) have artists, sculptors, poets and musicians making for themselves and for their race a great name in civilization's present-day history. I believe that their works prognosticate some specific period of the future that will leave an indelible

stamp on the cultural system of civilizations yet to be born.

Have you ever seen a Negro artist's painting that was not warm? Or a Negro sculptor's clay that was not compassionate? Have you ever heard a Negro poet's song that was not touching? Or a Negro musician's note that was not softening? Of course, I am speaking of the creations of truly great artists. Today's civilization is founded upon the ideas of great intellects; tomorrow's civilization will be built upon the beauties conceived by great hearts.

Beauties are, certainly, in the world today, grand creations by the hands of grand artists; but they lean towards the abstract, the cold, the impersonal. Their works can be analysed; the works of the artists of the future will defy any analysis, just as that "something" in the quality of Negro singing defies analysis in this age. I contend that Negro art contains the seeds of qualities that will come to full bloom in the day that is marked by the Logoic Will for the reign of Buddhi, to succeed the reign of Manas on this earth.

Buddhi may be likened to a vast ocean, an ocean of life-consciousness; perhaps like the physical oceans it has its arctic regions where the inhabitants are few, and its tropical areas where they are numerous. Perhaps our Aryan artists are the hardy explorers of its pure white beauties where but few souls have the courage to follow, and our Negro artists are wanderers over its deep blue lovelinesses wherein we all may swim if we care to do so.

The wanderers of the warm Buddhist deeps sing to us their praises of those blissful regions, call to us to travel thither. Some hear and answer. These are the pioneers on the crest of the evolutionary impulse which will sweep the world-consciousness into the sea of Brotherhood. Every attempt toward the establishment of Brotherhood, anywhere in the world, in any phase whatsoever, is a dip into the sea of Buddhist life. Not through the greatest intellects, but through the warmest hearts, will universal love claim humanity.

By virtue of long suffering expressed in melodious tones of song, by refraining from acts of hate and revenge against a hard taskmaster, the Negro heart has become an instrument receptive to the forces of compassion—a rare thing in the world today. Great egos, followers and pupils of the Lords of Compassion, are taking incarnation in this race of the Great Heart. Heralds are they of a coming age, delivering their message by brush, by scalpel, by rhyme and by song—the advance-guard of a mighty host of geniuses from the realm of Eternal Beauty—Buddhi.

In the Divine Idea there is a human form of unspeakable grandeur, of which celestial artists create an image in the material universe, from the cultural contributions of the races of humanity. Deep in the Heart of the Divine Image will be found the contribution of the Negro American, and from there will flow one of the mighty streams of compassion destined to bathe the tip of our petal of the Divine Lotus Flower.

VOYLE VERNAL STEWART

# THE ART-CURE FOR CANKER

BY J. H. COUSINS

Dr. J. H. Cousins, Art Adviser to the Government of Travancore, and Head of the Department of Fine Arts of the University of Travancore, came to India in 1915, and has been a constant advocate of art in education as the most effective means of getting rid of the emotional canker that works at the roots of many, if not all, of the ills of life. Dr. Cousins is Vice-President of Kalākṣetra. The following article was given as an All-India Radio talk from the Madras station.

THE word canker is used of anything that causes substances to fall into decay. It is traced back to the Latin, cancer, a crab. This is somewhat unfair to an interesting creature that stood in the imaginations of early humanity as a symbol of continuity and steadfastness rather than destruction.

Anyhow, canker, as now understood, is a process of disintegration in nature that is universal and inevitable, and from which humanity can claim no exemption.

This process of disintegration is recognized in the depreciation account of a business-house providing against an unavoidable decrease of value in its properties through the depredations of rust and dust and time, not to mention insects. It is recognized from the first moment of operation of the most perfect machine in the provision against wear-and-tear. The advertising columns of the press recognize the canker process in their modest offerings of chemical and mechanical

ways of regaining and maintaining health, restoring vanished hair, substituting discarded teeth, and the like.

But this universal canker-process is not confined to nature in the rotting of a lotus and the disintegrating of a falling star, or to the purely physical side of human life. It is seen equally in the mental nature of humanity, where lack of training or improper training in ways of thinking leads to spasmodic and unintelligent reactions to passing events. Canker in the mind is one of the most threatening things in organized life, since it leads to unstable constructions based on exclusive ideas and interests of separate groups, and perpetuates the influences and conditions that lead periodically to war.

There is, however, another and much more dangerous type of canker in the human constitution, that is, canker in the emotions. The ideologies (to use a pompous and wrongly applied term) for which



millions of young men are drilled and arrayed to offer up their lives in Europe, would be no more than interesting different ways of looking mentally at the same things, if they were not given a spurious importance and power by the emotional nature of humanity. The dynamic ideas of the ideologies are not real ideas in the basic sense of intellectual expressions of demonstrable laws of life, such as the plain law of the unity of humanity in the universal necessity of food, raiment and habitation. They are mental formulations of desire, which is emotion enslaved by some form of separative gratification, personal, national, sectarian or racial.

Such emotional gratification is the universal driving-power in life, and cannot be denied or ignored. But if it is limited by separateness, regarding only itself, and has no concern for the rights of others to their own experience of emotional gratification, its tendency is to destroy itself by destroying the external means to its own existence, and ultimately by destroying its own capacity to feel.

The ultimate test of ideas, emotions and actions is their proportion of separative intention or influence. If this is in excess of the intention or influence of unity, they belong to the cankerous or disintegrating order.

Human emotions have a special tendency towards separateness, be-

cause their experience is gained through the various capacities of the individual's own sensory organs, which themselves demand their own peculiar gratification, and reinforce personal emotional experience by intense and insistent impulses in general human nature. Mental formulations can be passed on to others for suitable action, but feeling is unique. We can spread ideas on the cause and cure of alcoholism, but no one can get drunk by deputy.

Add to these facts the further fact that, while ideas have the capacity of spreading themselves, feeling has a much more intense power of infection, and seeks to fulfil itself in rapid and ruthless ways; and we shall realize that the culture of the emotions (that is, the true satisfaction of the emotional necessity in humanity, but under wise control that prevents it from hurting itself and others) is a matter of profound importance to the race, and is obviously a basic necessity of education. This is where Art comes in.

And let it be said straight away that the art-cure for canker, which is hereby offered, is not merely a theory, though, like all things of real value, it responds to the most stringent theoretical requirements: it has passed the test of practice in a sufficient number of cases and over a sufficient length of time to justify its inclusion in the procedure of systematic medicine.

To give this statement the weight of authority would require references obviously impossible in a short compass. But we may give a brief summary of things actually seen in process in the application of the art-cure to human ailments of the cankerous order. It has to be remembered, however, that the art-cure is not limited to the usual pictorial connotation of the word "art," but covers all efforts to create objects, visible or audible, expressing an idea or feeling, and in some degree exhibiting one or more of the characteristics of unity, design, rhythm, tone, colour, that arouse the experience of artistic beauty.

Here is the summary, from a world-tour a few years ago, of a few typical applications of the art-cure for canker: (1) a European clinic in which colours and music were used for the treatment of disturbances of the nervous system; (2) an American institution in which boys, growing normally towards criminal careers, were turned, through participation in art-crafts, into useful citizens; (3) a similar institution for girls sent from the police courts; (4) a similar voluntary institution in the slums of a great city for boys and girls together. Reports were also read in the press of the successful treatment of juvenile delinquency by art-crafts, in one case in a criminally notorious city, where the worst

record on the planet was reduced in three years by eighty per cent, and in another case in a wealthy city in which delinquency in socially highly placed children arose from some excess of vitality. A later press-report of an exhibition of paintings by doctors and their patients showed that the art-cure for canker had reached "the profession."

Much along the same lines has been done elsewhere, and is being done in special schools in India. This is a matter for gratification; but it is microscopic within the vast area of necessity. The symptoms of canker are everywhere visible in social and moral disintegration; in the cankerous irresponsibility of unemployed energy and capacity; in the emotional disintegration of a superficial and false irreligiousness; in intellectual disintegration that breeds the additional canker of egotism; in integrations of self-interest for the purpose of forming larger and more potent units of disintegration, communal, national, racial; in "barren levity of mind," vulgar pursuits, ignoble tastes.

It may seem inadequate, perhaps absurd, to prescribe so apparently remote an activity as the creation of paintings, sculptures, carvings, and the like, for the cure of so formidable a list of human ailments. But the remoteness is only apparent, not real. If a visitor from

Mars, looking at an oblong of earth on which two groups of young men were struggling, one to kick a small inflated sphere between two vertical pieces of wood, the other to prevent their doing so, asked what so much expenditure of energy by the young men and so much enthusiasm by the multitude of spectators was for, and was told, in a well-worn proverb, that the battles of England were won on the playing-fields of her schools, he might excusably use the words "inadequate" and "absurd," if he knew them. If one of those rare individuals who look through actions and phrases to their meanings, overhearing the explanation that explained nothing, and desiring to clear the Martian visitor's mind of a fallacious attitude to football, pointed out that the value of the game was not to be judged by its admittedly silly looking outer appearance, but by its effects on the physique, the minds and the feelings of the players, he would give the same justification as may be given for the art-cure for canker, not to mention the apparently incongruous practice in medical science of steeping a patient's *feet* in hot water to relieve a cold in his *head*.

It is a law of life that actions are only made intelligible and justifiable by their reactions. The play is to the player, "and comes back most to him," as Whitman would

remark. The bodily exercise, the mental and emotional discipline involved in "playing the game," may or may not win battles, but will certainly make life more efficient and enjoyable.

It was probably an intuition out of race-consciousness of this law of reaction governing action that led an eminent elder statesman in northern India to say recently, at a function in honour of a dancer, that "art was the best means of bringing about permanent peace." Ages ago the genius of India prescribed the art-cure for canker by teaching that the virtues delineated in a good work of art could influence the spectator to become a better citizen and to enjoy a finer personal life. If the battles of a country are won on the playing-fields of its schools, the victories of peace, and its culminating triumph in the abolition of the circumstances that lead to the tragic inevitability of war, will be won in the art-rooms of its schools.

As a conclusion, and in order to show that the prescription of the art-cure for canker is not merely fantastical, or its curative effects accidental, we may throw its essential principles into a few sentences.

We have seen that the common characteristic of all forms of canker, physical, mental and emotional, is disintegration or disunity. To this process of decay, art in all its forms opposes the contrary process of integration, or unity. The creation of

a piece of art, by a child no less than by a master, necessitates the assembling of appropriate details, and their arrangement in graded affinities with a central idea and with one another. The materials and technique of a particular art require acceptance of both their potentialities and their limitations. For this acceptance they return the joy of self-expression and the wonder of self-discovery, from which comes personal peace; and art-creation gives also a sympathetic and understand-

ing interest in the creative expression of other individuals and nations from which will come a disposition towards social and international peace. And the disciplines and high qualities of art-activity will pass over into the other activities of life, and in due time make them, if not works of art, at least artistic. Hence the necessity, if humanity is to be rescued from cankerous disintegration, of having the arts given a central place in the education of the young.

---

### PHILOSOPHY OF PAIN

I never knew in sorrow there is peace  
By only saying: "Heaven, as you please."

How could I know that sunshine loves the rain,  
That joy could be so intimate with pain?

I never knew the rose adores the thorn,  
That loveliness could ever be forlorn.

I always thought that grief is out of tune,  
I always cried that laughter dies too soon.

Long parley I have held with woe and felt  
Its icy kisses on my forehead melt.

And in the contact of our lips my heart,  
In ecstasy of sorrow, broke apart.

And now I thank high heaven for this blood  
Of martyrdom that raised me into God.

The fire and fever of intensest woe  
That burned my wings and laid my laughter low.

Did pain unkindly spare me from its kiss,  
I would not know the equipoise of bliss.

BENITO F. REYES

# "MORE HASTE LESS SPEED"

BY GEORGE S. ARUNDALE

I HAVE a very great longing for much less hurry and rush in my life.

I sometimes read books depicting the old days when there were no trains, no aeroplanes, no wireless, no automobiles, no rush or hurry of any kind.

I wish these old and placid days could come back again, or at least that life could be slowed down so that there might not be that continual haste from one activity to another, that breathlessness which gives one no time really to enjoy anything at all.

I do not want to be lazy, but I do want to take the fullest possible advantage of all those details of life which are in fact so wonderful if one only had time to contemplate them, but over which one has so disgracefully to slur because the only purpose of time nowadays is to enable one to get from one thing to another as quickly as possible. There is no time either for life or for living. There is only time for movement, and little enough time even for that.

## THE SPEED-MOTIF OF TODAY

There is far too much movement in these days. Our engagement

books are filled with engagements, but nothing much happens when we are engaged in them, for all the time we are thinking of the next engagement and of those which are to follow after it. True indeed that life is movement. But it is not only movement. It is also repose and contemplation and silence and restfulness.

There is far too much planning in these days, far too much effort to speed things up, to drive things along, to obtain results, to produce effects. The whole is a forcing house, a hot-house, and in it thoughts, feelings and actions are never allowed to grow naturally, but are ceaselessly subject to the artificial stimulation of rush and hurry, so that instead of spending time to think we are spending time in hurriedly moving from one thought to another, from one feeling to another, from one activity to another.

Speed is everything. We measure values in terms of speed. We no longer say: More haste less speed. There is no longer any distinction between haste and speed. Indeed, what is the use of speed if we cannot hasten, and what is the use of hastening if we do not get

speed out of it. Leisureliness is demodé in these days. There is no real leisure any more. There is only activity, and the quicker the activity is the more real it is.

It is high time to think of bull-ock-carts and horse-carriages again, and of slow-travelling news, and of homes as homes, and of the life of the family as supremely delightful, and of travelling only to be undertaken when it is absolutely unavoidable.

It is high time to live for everything that is old-fashioned and slow and deliberate, for an ordered life made up of not too many episodes, for an eager looking forward to the simple happenings of ordinary life instead of to sensation of all kinds.

It is high time to take unhurried delight in the various festivals as they make procession through our lives, to prepare for them in careful and leisured fashion beforehand, to become one with them as they occur and to drink slowly to the full of their joyousness, and then to linger over memories of them as one might linger over the bouquet of a rare wine. And then to look forward to the next event with easy-going anticipation.

It is high time to live without the noise of speed for ever reverberating in our ears, to be alive in the peace and quietude of the country-side, to abolish the noise-some town and city life, and all the concomitants of mills and factories

and mass production, and to draw near in comradeship to unhurrying nature, to live naturally—which is the most human thing for humanity to do.

It is high time for the cottage and the village to become once more the heart of living, and for the trees and flowers and hills and soil and landscape and animals once more to be our truest friends.

Today, in all the rush and hurry, the Universal Brotherhood of life is less than ever it was so far as regards our brothers the trees and the flowers and the grass and the soil and the animals. We may know more about them, but we do not know them any better than before, indeed not nearly as well. Have they not become our servants rather than our friends? Are we not forever thinking as to what use we can put them to, instead of how we can be mutually helpful?

Hardly one of us but is caught up in the maelstrom of fuss and rush. I know I am myself, and I long to escape. One piece of work after another. One interview after another. One letter after another. One decision after another. One worry after another. One regret after another. One hope after another. Time is being wasted right and left, so that there is always too little time for everything, and not even enough time for sleep. We have even to be rush-readers of our novels and rapid spenders of our

leisure time if we have any. We become sharp and decisive. We become business-like, which means that there is only just enough time, if that, to do just some of the things we have to do. We become curt. Whenever anyone comes to see us there is a "Well, what is it? Don't waste my time, for I have always something else more urgent for me to do than the something I am for the moment doing" air about us, which petrifies all who are round about us, and often ends by petrifying ourselves as well, so that we become hard as stones.

All this more haste and more speed gives us a most unfortunate sense of self-importance. We think that everything depends on us, as witness the stupid but characteristic phrase used in this wartime of ours—"It all depends on me." We alone are capable of doing whatever we are doing, and if we do not achieve it it will not get done at all. And, of course, by no means always do we achieve it, and then we shed floods of tears, actually or metaphorically, because we have to depart and the *magnum opus*, or more probably the *magna opera*, has not been accomplished. How important we seem to become in all this rush and hurry! How indispensable! And therefore how ridiculous! And when we strain every nerve to accomplish something and do accomplish it how much less worth while it actually

turns out to be, whether we gloat over it in insensate pride or whether we are consumed by an insensate depression because it has not come up to our expectations.

We have constantly to be getting up early in the morning because there is so much to do. We have constantly to be going late to bed, because there has been so much to do. We have hardly time for our meals. We are always promising to try to look in somewhere if we can find the time, and we are always so sorry because, having looked everywhere for time, we could not find any. We rush through our dressing just because of the tyrant time. We begin breathlessly, continue throughout the day breathlessly, and end up in a welter of breathlessness.

#### ANOTHER RHYTHM FOR A CHANGE

No! All this will not do. It shall not be said by the demons of rush and hurry: "You shall escape us never!" Let us go slow and become natural. Or if most people are still obsessed by rush and hurry, then let us see if there be somewhere to which we can escape from it all and lead real lives with plenty of time to spare. Let us abolish, for ourselves, all that goes too fast. Let us abolish as much electricity as we conveniently can. Lamps, candles, wood-fires, coal—let these constitute one of our unhurried motifs. Let electricity be the

exception and oil the rule. Of course, we think electricity so much more convenient and labour-saving in every way. But we are trying to establish another rhythm of conveniences which excludes electricity. And we look upon the labour-saving idea far differently. It is not that we want to save ourselves from labour but that we want to do the labour which shall enable us to live more life fully. It is not that we want to have the time to do other things which seem more important, but that we may spend the time we know we have in doing those things which are close to us for the doing, and the doing of which, once more, will help us to live more life fully.

Let there be no more jostling, no more crowds, no more overcrowding of trains, if we must have trains at all, no more pushing our way through life.

Let us find our true livelihood in the fields, near the trees, on the hills, by the side of the rivers or the sea, inspired by the sounds of nature growing, and recreated in nature's silences.

Let every moment of the day be a reverence and therefore a deliberate act of worship, fructifying alike to the worshipper and to the object of his worship.

Let there be peace instead of war in everyday life, and let every moment be lived in full appreciation of its worth.

I want to be slow in movement, slow in speech, slow in action, slow in thought, slow in feeling. And I want to be slow because I want to be peacefully intense in all I am and do. No "I will be with you in just a moment" for my utterance. No "Life is such a rush these days, but I like it" for my utterance.

I emphatically do not want swiftly moving canned thinking and canned emotions and canned actions and canned speech via the films. I do not want tinned life. I want living life that I can watch in all its freshness and growing. I want the natural emotions, the natural thinking, the natural actions, the natural speech, which arise out of natural conditions, out of the slow and deliberate movement of natural unfoldment.

I want to take longer to do everything, and, for a change, to have no other purpose in my life than just living, than just unfolding as the flower unfolds, as the tree grows, as the sun slowly rises and as the night slowly enfolds nature into rest.

I want to be rich in the peace of the dawning, in the peace of high noon, in the peace of sunset, in the peace of stillness of the night.

I want to be sure that there is plenty of time and that I can best spend it, not in hurrying and rushing, not in fulfilments rapidly succeeding one another, but over the



so-called trifles of life, which are so-called because we have forgotten that there are no trifles in life, that every little thing is as big as we care to make it by spending time over it.

God has given to us time that we may spend it on the veriest details of His universe, that we may perceive His Eternity in time's slow motion which is Eternity's reflection. We have to use time as a microscope or telescope—to make visible to us both the infinitely small and the infinitely large.

#### TILL WE SWING AGAIN

I wonder how long I shall want to be perfectly unhurried and absolutely devoid of rush. For the moment I desire it ardently, probably because I have had too much of the rush and hurry and am due for a change either in this world or in the next.

Perhaps I really want to swing pendulum-like between the two, ere I achieve the middle way.

Perhaps in some miraculous way I have to combine the two.

I do not know. But now I want the cottage and the country-side. I want quietude with nature. I

want to be near hills and mountains, that I may revel in their majestic growth. I want to be near streams and rivers and not far away from seas and oceans, that I may revel in their flowing purity and unhurried steadfastness of purpose. I want to be near trees and flowers that I may listen to them as they grow. I want to be near birds and animals that I may constantly remember my brotherhood with them. I want to be near to all these fellow-lives that we may live together, grow together, help each other. I want to be near a human friend or two that we may commune together, grow together, exchanging thoughts and feelings, aspirations and will.

I want to be near to my Elders, to the Rishis, to the Saints, not for Them to take notice of me, but for me, without intruding upon Them, to adjust myself continually in terms of Their magnitude.

I want to be face to face with God as I best can know Him in His aloof, yet beautifully intimate, Godlikeness. He is everywhere. I can be face to face with Him in all things. But I want to be face to face with Him in no-thing.

---

Modern man will move heaven and earth to save five minutes, and have not the faintest idea what to do with them when he has saved them.

C. E. M. JOAD

# THE TRUE WISDOM AND GREAT STORIES

## V. Sindbad the Sailor: Voyage Five

BY W. E. MARSH

THIS story is the shortest of the seven, but the seventh contains the fewest incidents. It marks a very important stage in the spiritual life of an Ego. At the outset we notice that a vital change now comes over the scene, no longer does Sindbad merely embark upon a Voyage, instead he has a ship built for him at his own charge, and chooses the merchants who journey with him. Which means that by now he has conquered karma and so is able to select his own physical vehicle and his relations in life (merchants). In this Voyage, as in the last, the embarking upon the ship represents birth into the world, and the fair wind and long navigation is the good karma due to him in early life. Note that he does not call at any islands in this nor in the fourth Voyage, as he did previously. The piece of misfortune which meets him at the end of the Voyage comes through others, and it constitutes the repayment of some bad karma due to him by them. Even this was turned to good account as we shall see, for always do

the Lords of Karma deal faithfully with the Sons of Men.

The writer believes (and hopes to convince the reader) that the object of this life (Voyage) is amongst other things to finally conquer some particular vice. If this is the true interpretation I think that this story should have preceded the last, and it may well be that, in the reduction of these stories to writing such an error was possible, and that the order is not now in the original form. Another possibility is that the introduction to this story, which seems to fit the order of arrangement quite well, may have, in olden times, belonged to another ending, and that time may have effected a transposition. But the writer is not in the position to make any corrections of this nature. He has to be content to take the tales as they are to be found in the various editions extant. So beyond this general remark no further notice will be taken of inconsistencies or possible misplacements. We have already found many repetitions and

doubling of symbols and are likely to find many more.

#### A DEBT DISCHARGED

To return to the story, after a long and uneventful voyage a desert island was reached, and found to contain a roc's egg nearly hatched, the young bird's beak already protruding through the shell. Against Sindbad's advice and protests the merchants landed, broke open the egg, roasted and ate the young roc. The parent birds appeared, uttered piercing cries, circled round the broken egg, and flew off. The merchants re-embarked and made all sail possible. Presently the birds were seen flying after them each with a huge piece of rock in its talons, these they dropped on the ship, struck it amidships, smashed and sank it. All were drowned except Sindbad, who caught hold of a piece of wreck with which he was able to float to an island, which proved to be a very pleasant garden, abounding with fruit trees in bearing, and plenty of streams of water. He refreshed himself, and night coming on slept but fitfully.

A *desert* is a region infertile and without growth, *i.e.*, beyond the scope of reason. The merchants had allowed themselves to become careless of their mental activities and were therefore liable to act without reason. The young roc, having been produced by and being under the care of, the Elder

Brethren (see Voyage Two), is a Neophyte, one of those "little ones" spoken of in *S. Matthew*, 18:6, to offend against whom, we are told, is such a serious thing that it is better to have a millstone hung about one's neck and be drowned in the depth of the sea. This time, for their offence, the millstone or rock was dropped on their ship and so they were drowned. All except Sindbad, who had not only refrained from taking part in the outrage but had also protested against it. The misfortune which followed represents the bad karma due to be wiped off by Sindbad through his friends or relatives as mentioned above.

The rocks "dropped" or "used as missiles" are, as we saw in the third Voyage, the higher mental powers used by others to test the works of man, and in this story, as in that other, all fail (are drowned) except Sindbad. He escapes, this time by clinging to a piece of wreckage, that is many planks fastened together, *i.e.*, several of the virtues, many qualities united to help him through the crisis or inner struggle, rather than one quality only which had been the case in former Voyages (for the rest of the interpretation of this point the reader should refer to Voyages One, Three and Four). The garden-like condition of the island to which he was carried means the attainment of a quiet and peaceful

spiritual condition in which the virtues (flowers) were able to grow and blossom, thus showing forth their beauty, and the higher emotions (fruit) connected with the Buddhist nature, were able to reach perfection (ripen). *Trees* and *streams* taken together stand for those channels through which are poured truth (streams) and love (fruit) into the world in such forms as man is able to use. The *piercing cries* symbolize those vibrations on a higher plane which find, or are able to awaken, a response in the mind, taking the form we call conscience, which accounts for the attempted precipitated retreat of the merchants.

He refreshed himself through these sources of truth and love and then slept, but fitfully, he was still feeling the effects of the inner struggle through which he had passed (shipwreck) even though he had conquered (come through safely).

#### A VICE FINALLY KILLED

In the morning he awoke and while he was walking about amongst the trees saw someone he took to be an old and feeble man sitting by the side of a stream. He addressed him but received no verbal reply. The old man however signed to him that he wished to be carried over the brook. Sindbad took him on his shoulders and, as he carried him over, noticed that he "had

skin like to that of a cow." Instead of alighting when given the opportunity on reaching the other side, the old man clung so tightly to Sindbad's neck as to nearly strangle him. And there he remained, day and night, for a considerable time, never speaking. By no means could Sindbad rid himself of his unwelcome burden. One day he found some gourds, and into these he squeezed the juice of some grapes and put it away to ferment. On visiting it later and tasting it he found the wine excellent, and it made him so exuberant and light-hearted that the old man noticed it and demanded by signs to be given some. He found it so good that he drank it all and became so fuddled that he loosened his hold somewhat on Sindbad, who was then able to throw him off and crush his head with a stone.

*Man* stands for the intellect or mind. This old man could *hear*, that is, could receive knowledge, but was *feeble*, unable to convert it into wisdom. Could *see*—able to perceive truth, but was *dumb, i.e.*, unable to give it to others in an acceptable form. The *skin like to that of a cow* is a reference to the Buddhist part of our nature, as it is reflected into the Astral Plane, and being inverted, shows forth as the passions and desires of the lower nature. He could only make signs, that is, show forth the dead letter

of the law. The shoulders upon which the old man sat represent our every-day actions. In making the Sign of the Cross upon ourselves we touch the forehead, the breast and the two shoulders, thus dedicating our minds, hearts and actions to His Service. The old man clung on by his *legs*, which represent thoughts and mental activity generally. The *neck* is the purified emotions, and the *throat* the lower mental expressions of prejudice and convention.

Taking these symbols altogether they seem at first to be very mixed and to lead nowhere. But a little thought will clarify them. In the aggregate they indicate that the Ego had allowed himself to come under the sway of some familiar (old) vice or bad habit. He had allowed some unconquered part of his nature which seemed impotent (feeble) for harm, to get the upper hand and control him. We must remember that the Ego, in these stories, is fast approaching Adeptship, having passed the Fourth Initiation, but he has still an unconquered vice, and that this has been strengthened, together with the virtues, by drawing into itself some of the forces from the higher levels now pervading and working through the aspirant, and though familiarity and long acquaintance with it makes it seem *old and feeble* yet it is really strong, vigorous and cunning, and uses even its seeming weak-

ness to its own ends. So this *old man* stands for some unconquered vice or bad habit in one's nature.

Even if we accept another version of the story and take this character to be an "ape or monkey" as some translators would have us do, the interpretation is the same. For an *ape* or *monkey* stands for the automatic mind, which shows forth in the world as habit. This can be either a good one or a bad one; which is intended has to be learnt from the actions of the character in the story. And by applying this test we can see that the habit portrayed here is of an evil and selfish nature and liable to destroy the Ego if not itself cast off.

This character is often referred to as "the Old Man of the Sea"; and if this name is analysed we find that it indicates a thought ensouled by an emotion or desire, *i.e.*, a habit (for *man* is mind and the *sea* stands for emotions and desires). We have just seen that a habit can be either good or bad and by what test this is ascertained, and decided that in this case the indications point to its being a bad habit or vice.

So in this part of the story we see the struggle of an advanced Ego striving to throw off the last remnants of a bad habit, which, together with the virtues, has become strengthened by the inflow of Divine Life through being left so long

before having been taken in hand, and so is all the more difficult to conquer. And now it has to be entirely subdued or it will destroy the Ego.

The juice of the grape becoming wine through which Sindbad regains his freedom and is finally able to destroy his enemy is, as we saw in the second Voyage, Spiritual Wisdom, which brings the greatest satisfaction to the Higher Self (Sindbad becomes exuberant and light-hearted, but paralyzes the lower self because its vibrations are of such a high nature that it cannot attune itself to them, and so is thrown out of gear or as we say *becomes drunk*).

The *stone* with which he killed the old man stands for the spiritual or higher part of his nature. It symbolizes this because unlike clay or earth, which stands for the physical nature, it is enduring and difficult to impress. The crushing of the old man's head just means that all power to harm further or hinder the Ego has been taken from this vice. The mental power (head) has been removed and so now emotion has no intelligent quality; the Self is able to use it for its own ends, the quality of separateness (mind the great slayer of the real) having been superseded.

#### AN ACT OF TRANSMUTATION

After thus regaining freedom Sindbad walked to the beach, fell in with some sailors who were watering their ship. They took him

aboard and he sailed with them to their harbour. He made friends with one of the merchants of the town, this man gave him a sack and introduced him to a party of men who were going to a thick forest to collect cocoa-nuts. This they did by throwing stones at the monkeys who retaliated by throwing nuts at them. By this means they filled their sacks. With his share Sindbad set sail for home touching at various ports on the way, bartering his nuts for wood of aloes and pepper. At one island he engages in pearl-fishing, and is very successful. He arrives home with a further vast store of wealth.

*To go into a thick forest* is to enter deeply into oneself in meditation, and while in this state he stimulates (throws stones) the lower mind (monkeys). We have already seen that *stones* stand for the spiritual nature. So this is to say that he uses his spiritual nature to extract from the activity of the lower mind a deeper insight into wisdom and love, for *cocoa-nuts* stand for these things. To the people of India the cocoa-nut is one of the most sacred of all fruits and is dedicated to the goddess of prosperity. Unless one uses wisdom and love in one's dealings with others there will be very little prosperity. We are informed that he uses these virtues (wisdom and love) to improve and refine his lower nature, for the story says that he

bartered or exchanged cocoa-nuts for wood of aloes and pepper.

When dealing with the fourth Voyage we interpreted *pepper*, and it has the same significance again here, *viz.*, the seeking after the higher and deeper truths of nature. *Wood of aloes* is one of the most sought-after perfumes by the orientals, it is purificatory in its action and raises the mind to the contemplation of those things which are more permanent. *Pearls* symbolize the gnosis or knowledge gained through experience here below, and then transferred to a higher plane. Three aspects of very much the same idea.

#### A LIFE WELL SPENT

Taking a general survey of the whole story, it seems to tell of a life spent in clearing up many fag-ends, loose bits that had been left about as it were. There is the repayment of karma due to him through some of his companions. The meeting and the overcoming of the vice or bad habit represented by the Old Man of the Sea. The attainment to wisdom and love (cocoa-nuts) through the making use of the lower self (monkeys) by the spiritual nature (stones). The barter or the exchanging of them for wood of aloes and pepper, the fishing for and obtaining pearls, all point to the use of the Higher Self in conquering the lower. The indications are that the whole

life has been spent in a deliberate effort on the part of the Ego, unknown to the personality, to improve and control the lower self. This story is a very good illustration of how the Lords of Karma and the Ego work silently in the background, plunging into trial after trial the personality who has no idea for the reason of it all, but who wins through if only it will do its best and face up to each difficulty as it arises.

*Note.*—Perhaps it should be stated that quite a different interpretation to some of the symbols in this story has been set forth by E. Matthews Dawson, an American writer, in his book *The Hidden Meaning of the World's Great Stories*. There we find the *roc's egg* to stand for the Philosopher's Stone (p. 6). *The Old Man of the Sea* is Fear, which so paralyzes one's movements and in whose grip so many live. Dawson says: "Worry" is from an old Saxon word *Worgen* meaning to strangle or throttle, and excessive worry produces just this physical effect" (p. 10). The *stone* with which the old man is killed is again the Philosopher's Stone (p. 11).

I cannot help feeling that to take the *Old Man* to be a vice is more in accordance with the general tenor of the story, and I do not quite follow the idea which makes both the *roc's egg* and the fatal *stone* to be the Philosopher's Stone. If the *roc's egg* is the Philosopher's Stone, what is the young bird which comes out of it? To this Dawson makes no reply. The interpretation given above seems to hang together better.

# IN 1937: TWO POINTS OF VIEW

I have come across these two documents written in 1937. Each expresses a particular viewpoint, and is, I think, interesting, and by no means necessarily academic, reading.—G.S.A.

## I

IN a Master's letter appearing in *Lucifer* for January 1888, it is said :

The Society has to tell the Truth to the very face of Lie, to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats. As an Association it has not only the right but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications. . . .

What do these words mean? Were they for 1888 but not for 1938? Has half a century modified their application?

*Tempora mutantur et nos mutantur in illis?* Suppose they are true just now. Suppose The Society as such should have spoken long ago. Suppose The Society should have backed its then President when she fought for Indian Home Rule.

Suppose The Society ought to speak now "through the voice of its chosen lecturers or the printed

word of its journals and publications."

Where are the wrongs? Who is to decide where they are? The President by himself? The President by and with the advice of his General Council? Or perhaps a plebiscite? Where *are* the wrongs? *Ne sautent-ils pas aux yeux?* Are they not glaring?

I think I know some of them very clearly, without the slightest prejudice, with not a particle of ill-feeling, with deep understanding. I think I know them not as a citizen of a particular country, not as a member of a particular faith, not as one who is swayed by intoxicated personality: I think I know them as a citizen of the world and as a servant of Those who perceive right even amidst wrong, light amidst darkness, truth amidst ignorance, and so rule the world.

Is not the supreme wrong the wrong of cruelty? Is not cruelty everywhere, oppressing, persecuting, insulting, killing?

Cruelty for fashion's sake. Cruelty for food's sake. Cruelty for health's sake. Cruelty for pride's sake. Cruelty for safety's sake. Cruelty



for the sake of selfishness—as all cruelties are.

Is The Society to denounce all these cruelties in the very forms they assume? Cruelty is the supreme crime against Brotherhood, is a denial of The Society's First Object.

Shall The Society go forward and denounce them all, not with passion but with compassion? Shall it be replied that The Society's work is to form a nucleus of Universal Brotherhood, and that even the cruel must not be excluded? The answer is that while none are excluded, The Society dare not be less ardent in its championship of Brotherhood because there may be some within its ranks who are unbrotherly. The Society must insist on the Universality of Brotherhood, but no less must it insist on the Brotherhood of the Universality. The Society must go on with its work, and let who will join. Membership is for Brotherhood, and those who may be deemed unbrotherly may still be true to their own code of Brotherhood. Each one of us may be unbrotherly in his own way, and yet be a disciple of Brotherhood, of Universal Brotherhood.

But must The Society have its own code, whether its membership universally conform or do not conform?

Then must it denounce cruelty in the concrete no less than in the abstract?

Vivisection. Meat-eating. Hunting. Fur and feather wearing. Persecution as in the case of the Jews in Germany by the Nazis. Wanton aggression as of Abyssinia by Italy. The judicial murders in Russia. Japanese wrongs and cruelties in China. Fratricide in Spain.

Must The Society come out into the open and declare a holy war against all these, and others?

All these are recognized crimes against Brotherhood, save by the perpetrators.

Is The Society to condone these crimes by keeping silent about them, and only to exhort its members against cruelty in the abstract, leaving each member to translate as he deems best the abstract into the concrete?

Is The Society, perhaps, to declare that its own work is to stand positively as to principle, but non-committally as to application, for Brotherhood? Then what about the Master's letter? Was He writing for the then times, and not for now? Is the neutrality which we are so careful to preserve an injury to The Society?

And if it be an injury, how are we to repair it? Let the President give the lead, and let who will follow? Let the General Council pronounce from year to year the nature of the cruelties which shall be pilloried?

Let The Society retain all those who are opposed to the prevailing

policy. Let such by all means pursue their studies of Theosophy and work for Brotherhood in their own way.

But The Society as a whole must be an army of conquest, an army of the victory of Right over well-defined wrongs.

Is this the nature of our conformity to the Master's message, or is there some compromise wherein lies an even truer conformity?

Or shall we take the line of least resistance and declare that the Master was mis-reported?

I doubt if we can know this, and if we feel sure then the value of all other communications is reduced to insignificance. "I agree with this. Therefore it comes from a Master. I disagree with that. Therefore it is a mistranslation of some kind. The Master could never have said that."

Are we then to say that while membership of The Society depends only upon acceptance of the three Objects, yet The Society has a definite policy which it is its duty to support, but which individual members can support or oppose as they deem right?

Which is to say that while The Society is a nucleus of Universal Brotherhood, and in this capacity welcomes all to its ranks and expels none, and while it proclaims and propagates Theosophy as the Science which embodies such Universal Brotherhood, inviting its

members to seek Truth everywhere: on the other hand it has a mission which is from time to time declared by its elected leaders—the mission as an Association to un-cloak that which it decides to be evil, and to do its best to redress that which it decides to be a wrong. Members of the Association are not required to engage in such mission. They are free to do as they choose.

What then will happen to The Society? Will it gain immensely in strength, or will it be torn into pieces by factions?

What would the Master write now?

Would He perchance write that there are movements in these days, waves of public opinion, which render unnecessary the functioning of The Society as it was called upon to function half a century ago? Would He endorse the present neutrality-universality policy in view of the changed world, leaving individual members to apply their varying conceptions of Brotherhood in their own individual ways, illumined as these ways should be by the Light of Theosophy?

Or would He, perchance, declare that the activity of The Society as an Association is not yet complete, and that in these days, while certain wrongs are being redressed and may be left to a public opinion far more enlightened than fifty years ago, there still remain wrongs to which public opinion remains

comparatively cold, and that such wrongs should be the subject of collective action?

Would He remind us that catastrophes such as overtook Atlantis are actually on the threshold of today, and that if the world is to be saved from them, even though they may not be of the major variety which Atlantis experienced, The Society as such must act now and rally public opinion throughout the world against them?

In certain extreme cases is The Society called upon to act? Should it have acted in the case of the Italo-Abyssinian conflict, even at the risk of disruption?

Should The Society have made an emphatic pronouncement regarding the Sino-Japanese conflict? Should The Society have protested against the persecution of the Jews in Germany? Should The Society make a general statement regarding the prevalence of cruelty, without particularizing? Should The Society demand a halt for the Spanish war, as an offence to civilization? Should The Society make a great call to Brotherhood which should embody the denunciation of the wrongs referred to immediately above, and should assert that without Brotherhood, without Understanding, without Reverence, Goodwill and Compassion, without a constant loyalty to Law, to Order and to Ideals—without these, modern civilization will crumble into pieces as civil-

izations have crumbled into pieces before, leaving the world desolate and constrained to learn again the lessons which by now should have developed into character?

Should The Society as such take a stand, even if we have to pay the price of loss of membership and of violent denunciation?

Must we not be active and positive messengers of Peace in the midst of a world ridden by war in almost every aspect of its living?

\* \* \*

## II

I think all depends on the construction we put upon the word "Association." There is no question in my mind that The Theosophical Society has to stand for certain definite policies as representing the spirit of Brotherhood. I put it that way, rather than say "what the Masters desire," because while all our teachings emanate from Them, and all leaders have definitely pronounced again and again that The Society is Their Society, and that They are the guiding spirit, nevertheless, as we are a body with a Constitution, it is impossible to declare any policy of The Society as a whole to represent the will of the Masters, who are nowhere mentioned in the Constitution.

This matter came up in the Judge case, and a precedent was then

established. After much pressure, Judge consented to come before a Judiciary Committee to answer various charges. When the Committee met, he raised a point of order. It was to the effect that if that investigation as to his connection with the messages were to be conducted, The Society would be committing itself to the idea of the existence of the Masters. The General Council then accepted the justice of his plea, and ruled that nothing must be done by The Society to go into such a matter, that is, regarding the reality or not of the Masters, as that was a matter for each individual Theosophist and not for the body as a whole officially to determine.

In our Constitution not even the word "Theosophy" appears, so that we are in a curious position that as an Association we are proclaiming Theosophy, yet we are an Association with a written Constitution not even mentioning the word.

We have, therefore, two aspects. The first, with which the public is concerned, is that the Theosophists are a body with certain definite ideas which are represented in the pronouncements of the so-called Theosophical leaders. The second aspect is that The Society is an international organization pledged to develop Brotherhood, but leaving complete freedom to each Lodge and Section to pursue this objective according to its own methods.

This seeming "neutrality" of the Association with its Constitution has not interfered with the work of the Theosophists as an Association with leaders. To take only the case of Dr. Besant. She claimed the right as an individual Theosophist to the free expression of her convictions. But she made clear that nothing that she said or did could be rightly construed as binding on the Association in its corporate capacity. Thus in her magazine, *THE THEOSOPHIST*, which was strictly her personal magazine, she pronounced publicly that Germany and other countries were in the last war working out the policies of the dark powers. Had she at all attempted to get the General Council to pass such a resolution, they would have refused to do so, as several National Societies did not at all accept the cause of the Allies. Again and again, as for instance in her work for India, she has voiced as a leader what were the policies of the Masters. She, of course, created much opposition, but she insisted upon her right to voice her own convictions like any other Theosophist, even though she held an official capacity as President. Following her action, when Mr. Jinarājādāsa had to edit *THE THEOSOPHIST* the last two years of her life, he took a determined stand against the persecution of the Jews in Germany as violating the principle of Brotherhood. To him it was

a dereliction of duty not to throw in his weight in that matter, one which could well be described as "a valiant defence of those unjustly attacked." Of course several objected, and he published their letters in *THE THEOSOPHIST*. Certainly he was not the President, nor even Vice-President, but still as a leader he thought one principal Theosophist at least should go on record in denouncing the cruelty against the Jews.

It is not only a difficult task, but also in many ways an ineffective one, for the Association to go on record officially with a vote of the General Council. We have one instance when that was done, and ineffectively. That was a resolution accepted by the General Council in 1925 about the World Religion. The futility of the resolution was shown in the fact that, probably two years later, the General Council unanimously rescinded it. Yet obviously the work of the Association from the beginning was to work towards the conception of a World Religion.

The conclusion is that it is perfectly possible for the President to give a lead to the members, without necessarily going on formal record as an Association in its constitutional capacity. After all, what matters is the reality, which is that the world should know that Theosophists stand for and against certain things. That has been

achieved by Dr. Besant, and there seems no reason why each President cannot also give a similar lead, and make the Association effective in developing the policies of the Masters.

This of course means that the Association in its legal capacity is neutral to all issues, in the sense that it will not declare whether any particular line of action is or is not against Brotherhood. But all the time it will go on insisting on the need for Brotherhood, will give its encouragement towards all who work for Brotherhood, without trying to describe what constitutes Brotherhood.

There is one amusing instance where Dr. Besant met this issue. A certain Mrs. Charles, who objected to Dr. Besant's pronouncements against vivisection, asked if a group of Theosophists could make a band under the Order of Service to work *for* vivisection. She replied: "Certainly, if the group could proclaim that in their work they were working for Brotherhood." No more was heard from Mrs. Charles on the matter.

So if, for instance, those Theosophists in Italy who are Fascists and dislike Internationalism can proclaim that their devotion to the ideals of their Duce is work for Brotherhood, I presume they have a perfect right to work in their own way. Of course that does not mean that they can claim the right

to be exempt from criticism by other Theosophists, who also are working for Brotherhood in exactly a contrary manner.

It seems to me, therefore, that it is better for The Society to be neutral, as a corporation, and not to raise issues to be voted upon by the Council of a general nature as

to the will of the Masters or the precise definition of Brotherhood; yet at the same time, The Society can be very effective in the world for all kinds of reform, when The Society's President gives the lead. The Masters will work through him, but nobody need be asked to believe in that fact.

---

### DR. ARUNDALE AND THE WAR

A member writes from New Zealand :  
DEAR DR. ARUNDALE,

Seeing that the end of your first term of office as World President of The Theosophical Society is drawing to a close, may I offer sincere admiration for the way you have carried out the duties of such an important and arduous task—an especially difficult one to fill after so able a leader as our late and beloved Dr. Annie Besant.

Each era gives its own message and furtherance of the Plan, and a different note is struck as that Plan is ever unfolding more of the light, and you, in your way, have proved yourself just as efficient a leader as can be in your era.

You have given to the world another phase of Theosophy, striking your own note of strength and power, and courage of your own convictions, swelling the harmony that will one day be released—when all the notes of our teaching are expressed and understood, and the grand finale is played. I sincerely hope and trust that you will be re-elected to a second term in your present office. . .

I was listening to a broadcast of the Country Church at Hollywood, this morning, and the simple story was one that could reach the hearts of all who heard it: A vacancy arose in an orchestra for a violinist at a moment's notice and this opportunity came to a very ordinary player on a very imperfect instrument; he started, string after string was broken in his effort, until only one remained, but on that one string, as though inspired, a perfect rendering of the symphony was given. The moral was that if we have only one string left in our (physical) instrument we must make the most of the music on it, and be content. . .

That same moral can easily be applied to Britain in her present difficult crisis. There are two thoughts uppermost in the minds of the people in the world today, construction and destruction. All the departments in the life of the British nation are now fully planned and working together as a whole, the object being the defence of their country, and never has there been such a unity. It is a curious thing that though

destruction brings chaos, it also binds people together, and in this titanic struggle for good over evil lies the future of the world.

History that was and still is Britain, shall go down undimmed throughout the ages, for although monuments and land-marks that have stood the test of time may now be destroyed, their counterparts rise in the inner worlds, unseen by mortal eyes.

The spirit now growing and taking shape forms the living monuments that are being revealed today, in the hearts of the British people, who now stand shoulder to shoulder in their greatest trial: forms die, but the spirit and the glory of Britain will stand as a pinnacle—the symbol of the spires of St. Paul's Cathedral showing in the flight of the imagination, the heights to which a nation can rise.

Here is a lesson of unity that the world so sorely needs, and I quote your own words, "together differently," so that success will be for the whole.

In this critical stage in the world's history, a thrilling example of courage and heroism is being shown, civilians as well as the armed forces of air, land and sea are all in the forefront of the battle, and together share the burden.

We, living in these shores of shelter and calm, away from the noise and devastation of war, can at least be in the forefront with our thoughts—thoughts sent with conviction can reach their goal in the same way as bombs dropped from a great height reach their targets.

We can surround the Isle of Britain and those who dwell within its shores with strong thoughts of love and protection, and deep gratitude for the valiant defence they are putting up under such odds; the difficulties encountered only tend to add greater strength to the arms held out to protect the thing they love—their Homeland—in this greatest battle in history.

They are the guardians of construction, long may they live.

What an example they are showing to the rest of the world! Keeping the roots intact so that a grander and more noble people will have the privilege of springing forth from its branches, and though some are withered and cut down here and there, green shoots will peep forth where least expected and will blossom in due time. War is a terrible thing, but what a leveller it is.

C. M.

\* \* \*

### THE GIFT OF LIFE

Giver of life, I thank Thee for the gift  
That Thou hast given me. May I ne'er  
drift

Upon the sea as does a ship when storm  
And wind and wave assail her fragile  
form.

May I be worthy of the perfect calm  
Of Thy Indwelling Presence like a psalm  
Sung by the host angelic of Thy realm,  
And know that Thou art ever at the  
helm.

HELEN GUSTINE FULLER

# “WAITING THE WORD OF THE GURU”

Waiting the Word of the Guru,  
Watching the Hidden Light ;  
Listening to catch His orders  
In the very midst of the fight ;

Seeing His slightest signal  
Across the heads of the throng ;  
Hearing His faintest whisper  
Above earth's loudest song.

GANDHIJI has often declared that he waits upon God and upon the Light which may come to him. True indeed that God is often silent in His Blessing of us and that there is darkness roundabout.

Throughout the world there are innumerable others who also, in their various ways, wait upon God and upon the Light which they pray may illumine their paths.

In my own small way I am constantly waiting upon the Light that shall lighten my darkness, and in trustful silence I wait the Word of my Gurudeva.

If the Light comes, if my Gurudeva speaks, the way becomes straight and clear, and there can be no departure therefrom.

But for the most part I must be content with the dimmer light of my own unillumined consciousness, for it is the will of the Gurudeva that I must learn to stand upon my own feet and to generate light from my mistakes and experiences.

How shall I be worthy of Him, how shall I serve Him, if I am ever seeking to lean upon Him and to do naught but obey ?

Yet in times of crisis such as those in the midst of which we find ourselves today, when thoughts and feelings, words and actions, become endowed with more than ordinary power and meaning, all who are intent upon serving with their might the Powers which make for Righteousness must needs gaze into the Heights whence alone can come, and ever comes, the Light that reveals the way whereby the darkness shall be left behind.

As a great Scripture has it, they lift up their eyes unto the hills, from whence cometh their help.

For very many years have I in all humility lifted up mine eyes unto the hills, and from time to time I have discerned my light.

As the world drew near to its present crucifixion again I lifted mine eyes unto the hills, and I sought to wait upon the Will of God.

In His infinite Love and Blessing God is often silent, and no Light seems to rend the prevailing darkness, though to those that have the ears to hear and the eyes to see never are His Love and Blessing absent. But there come times to those who ceaselessly watch and pray and wait when they shall hear the Voice of God and shall see His Light.

Such a time, I most profoundly believe—in my own experience I know—is the crucifixion time of the world of today.



I have heard the Voice of my Gurudeva and its glorious sounds have illumined the darkness with an almost blinding light.

I hear. I see.

And in the hearing and in the sight I perceive that there is today one supreme Purpose for all who are servants of the Light, be they races, faiths, nations or individuals. That Purpose is the winning of the world-wide war which is now being waged, as many a time before, between the Good that the world has wrought and the evil that the world has wrought. That Purpose is the adjustment of the world's debts of wrong, the realizing of the world's assets of Righteousness, and the beginning of a new and nobler life for the whole world and for every living creature in it.

*The war must be won.* How clearly do I hear this. How clearly do I see this.

So speaks the Voice of my Gurudeva. Thus is the Light for me.

And I hear and I see that every nation of goodwill, every faith of goodwill, every individual of goodwill, can do no other than to help in the winning of the war, of a war which is but the outward and visible sign of the prevalence of the war spirit throughout the world in the realms of thought, of feeling, of speech, of action. So, therefore, do I urge.

I hear and see that Britain must do her duty to India. So, therefore, do I urge.

I hear and see that India must become free, but that her freedom depends upon the war for freedom being won through her unstinted aid, so that she

may enjoy with all the greater honour that which she will have helped to give. So, therefore, do I urge.

I hear and see that India must crown herself in free nationhood. Britain may help to bring about the Coronation. But India must crown herself with a diadem encrusted with the jewels of all her splendours of faith, community, tradition, greatness, culture, polity. So, therefore, do I urge.

I hear and see that India and Britain must together journey forth upon the great Quest of Righteousness the way of which passes through the valley of the shadow of War the Purifier and Regenerator. The British and their comrade peoples are almost alone on the Quest. The Indian people must join them. So, therefore, do I urge.

This is, I think, the first time I have ever spoken or written of the great Indian who is my Gurudeva, and maybe it will be the last time, for the greater sacrednesses must be kept in silence.

But in the present grave emergencies I have thought it right just for once to intimate the mighty Ocean-Source of the tiny trickling stream of my endeavours.

Do I hear accurately? Do I see clearly?

I dare not say. Who am I to say that I am rightly interpreting the Voice of my Gurudeva?

Why then do I write of Him and so lay myself open to ridicule and perchance to more?

Because there are rare times when an individual has the duty to reveal the fullness of his heart, not for any personal ends but because the times demand for their resolution Truth at all costs.

Such a time is the present, a time which is entering into what may be its most critical phase. Among all others I, too, must offer my most precious and heretofore most guarded Truth—that ever am I lifting up mine eyes unto my Gurudeva whence cometh all my help.

Again I repeat that I must perforce confine His all-seeing wisdom within the narrow limitations of my capacity to understand, and, therefore, that I can but very feebly and dimly reflect His Light.

How shall the tiny vessel of my life contain more than a single drop of the ocean of His Power and Truth?

If I disclose how the spirit of my life moves me, it is not that my utter-

ance shall find the wider acceptance, but that I may cause my own little light to shine more brightly amidst the encircling darkness. My light may be as naught, yet it is all I have. And if each one of us will cause his own light to shine, of whatever nature it may be, the darkness will begin to recede, and a rainbow of a myriad Truths shall arise to presage a new peace, a new freedom, a new contentment, a new prosperity, a new happiness, for all the world.

GEORGE S. ARUNDALE

[This article is available in leaflet-form.]

*This is also  
quoted in "Next  
in 7 years"*

## PROPHECY OR PARALLEL ?

BY A. H. PETERSON

THERE are many who see in the Book of Daniel a prophecy of present-day events. They explain that the terms "A King of Persia" or "A King of Egypt" are symbolical, and that especially Chapter 11 is a foretold tale of today.

Be its prophetic value what it may, there is an interesting parallel between the "King of the North" and the history of Germany in the Great War of 1914-18 and the Greater War of 1939—.

### THE GREAT WAR ?

Said the Angel to Daniel : "The king of the north shall come, and cast up a mount, and take the most fenced cities : and the arms of the south shall not

withstand, neither his chosen people, neither shall there be any strength to withstand.

"But he that cometh against him shall do according to his own will, and none shall stand before him : and he shall stand in the glorious land, which by his hand shall be consumed.

"He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him ; thus shall he do : and he shall give him the daughter of women, corrupting her : but she shall not stand on his side, neither be for him.

"After this shall he turn his face unto the isles, and shall take many : but a prince for his own behalf shall cause

the reproach offered by him to cease ; without his own reproach he shall cause it to turn upon him.

“Then, he shall turn his face toward the fort of his own land : but he shall stumble and fall and not be found.

“Then shall stand up in his estate a raiser of taxes in the glory of the kingdom : but within a few days he shall be destroyed, neither in anger, nor in battle.

#### THE RISE OF THE NAZIS ?

“And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom : but he shall come in peaceably, and obtain the kingdom by flatteries.

“And with the arms of a flood shall they be overflown from before him, and shall be broken : yea, also the prince of the covenant.

“He shall enter peaceably even upon the fattest places of the province ; and he shall do that which his fathers have not done, nor his fathers’ fathers ; he shall scatter among them the prey, and spoil, and riches : yea, and he shall forecast his devices against the strong holds, even for a time.

“And he shall stir up his power and his courage against the king of the south with a great army ; and the king of the south shall be stirred up to battle with a very great and mighty army ; but he shall not stand : for they shall forecast devices against him.

“Yes, they that feed of the portion of his meat shall destroy him, and his army shall overflow : and many shall fall down slain.

“And both these kings’ hearts shall be to do mischief, and they shall speak

lies at one table ; but it shall not prosper : for yet the end shall be at the time appointed.

“Then shall he return into his land with great riches ; and his heart shall be against the holy covenant ; and he shall do exploits, and return to his own land.

“At the time appointed he shall return, and come toward the south ; but it shall not be as the former, or as the latter.

“For the ships of Chittim shall come against him : therefore he shall be grieved, and return, and have indignation against the holy covenant : so shall he do ; he shall even return, and have intelligence with them that forsake the holy covenant.

#### WORSHIP OF THE GOD OF FORCE

“And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

“And such as do wickedly against the covenant shall he corrupt by flatteries : but the people that do know their God shall be strong, and do exploits.

“And they that understand among the people shall instruct many : yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

“Now when they shall fall, they shall be helpen with a little help : but many shall cleave to them with flatteries.

“And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end : because it is yet for a time appointed.

**A PEN-PORTRAIT OF HITLER ?**

"And the king shall do according to his will ; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished : for that that is determined shall be done.

"Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god : for he shall magnify himself above all.

"But in his estate shall he honour the god of forces : and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

"Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory : and he shall cause them to rule over many, and shall divide the land for gain.

**THIS GREATER WAR ?**

"And at the time of the end shall the king of the south push at him and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships ; and he shall enter into the countries, and shall overflow and pass over.

"He shall enter also into the glorious land, and many countries shall be overthrown, but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

"He shall stretch forth his hand also upon the countries : and the land of Egypt shall not escape.

"But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt : and the Libyans and the Ethiopians shall be at his steps.

"But tidings out of the east and out of the north shall trouble him : therefore he shall go forth with great fury to destroy, and utterly to make away many.

"And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain ; yet he shall come to his end, and none shall help him."

\* \* \*

Prophecy or parallel ? Even Daniel, the skilled interpreter of dreams, knew not, and when he asked his Angel Teacher : "How long shall it be to the end of these wonders ?" he was told : "When he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

And Daniel understanding not repeated his question, but was told : "Go thy way, Daniel : for the words are closed up and sealed till the time of the end.

"Many shall be purified, and made white and tried ; but the wicked shall do wickedly ; and none of the wicked shall understand ; but the wise shall understand . . ."

Prophecy or parallel ? It matters not, for when the appointed testing time is over, he who worshippeth the god of force . . . "yet he shall come to his end, and none shall help him."

# NEW ZEALAND TREES

BY ALICE M. CLANCY

Member of the Dunedin Naturalists' Field Club, Business and Professional Women's Club, The Native Bush Preservation Society and Choral Society.

**B**UT only God can make a tree. . . . New Zealand has been called the Land's End of the World; an island surrounded by such a vast expanse of water, it has many trees and shrubs found in no other part of the globe. Before the white man came to its shores, when the Maori roamed and lived in its forests, the greater portion of the land was covered with luxuriant trees. Civilization has done much to spoil the primeval beauty, but many wonderful trees still remain. The kauri, our giant conifer, is a relation to the monkey-puzzle and is a magnificent tree: its usual height is from 80 to 100 feet, but some have reached 150 feet. There is a gigantic specimen of this tree at Mercury Bay (North Island) which is said to be 4,000 years old. In the Waipoua Kauri Reserve, and at Trounson Park (North Auckland), many large specimens are to be found. The pohutukawa, or Christmas tree, is perhaps our most striking and showiest of trees. It grows as a rule on coastal areas, and has a remarkably picturesque appearance, with its gnarled branches, silvery leaves, and large flaming crimson flowers. In mid-summer when these trees are laden with blossoms, their beauty fills one with wonder at the loveliness of Nature and is a sight never to be forgotten. They grow abundantly in our

thermal districts. A near relation of this lovely tree is the rata (*metrosideros lucida*). Its flowers are a brilliant scarlet and it is found in the heart of the bush as well as at the coast; it has glossy green leaves dotted with oil glands, and is abundant on the West Coast of New Zealand. At Stewart Island (the third and smallest island of N. Z.), where it is very plentiful, it is a sight worth going far to see; the bush on the hillsides is aflame with it, and its honeyed blossoms attract the bell-birds, tuis and kakas. The writer can well remember a holiday spent on that lovely island and the walks taken in the twilight to hear these birds sing their vespers to the dying day. Large numbers of them assembled on the rata attracted by the honey.

The kowhai, with its lovely golden flowers hanging like fairy-bells in clusters among the fernlike leaves, is one of the glories of early spring. It grows best in groups which are to be found flowering profusely in August—sometimes earlier. At Whare Flat, a picturesque valley near Dunedin, these trees are a joy to visit in the early spring. They cover the hills and valleys like masses of golden sunshine. The kowhai which grows to a considerable height has juvenile and adult foliage sometimes to be found on the same tree. The

ribbonwood, or lacebark, is a very attractive tree with its wealth of snow-white blossoms in midsummer. The West Coast ribbonwood (*hoheria lyalli*) which grows only in the South Island has a wealth of large white cherry-like blossoms. Beautiful groves of it are to be seen in the Hollyford Valley and on the Haast Pass Road (famous tourist resorts). The putaweta, or marble leaf, which has dainty clusters of white flowers, grows abundantly in our bush. It is endemic and without any close relations, and is the sole representative of its genus. The mako-mako, or wineberry, sometimes called the N. Z. currant, brightens the South Island bush with its pretty pink blossoms. It is to be found abundantly in both islands.

We have also our beech forests with red and silver beech trees growing in the lowlands. The mountain beech (*nothofagus cliffertoides*) grows in the sub-Alpine regions. The rimu is the most beautiful of our pines or taxads and is the finest of timber trees. In its juvenile form it has long graceful and pendulous branchlets: the best specimens are to be found in the forests of Westland, though the rimu grows in all parts of the island. The timber is very beautiful and is much used for furniture. The miro is a very handsome tree with dark green leaves: has large purplish red fruits, something like a plum, three-quarters of an inch long which the native pigeon favours as food. Of our pine trees, the matai (or black pine) and the kahikatea (or white pine) grow in different localities; the black pine loves the dry, well-drained soils of hill slopes, and the white pine thrives in swampy soil. The leaves

resemble those of the macrocarpa (an introduced tree). Associated with the rimu is a very beautiful forest tree called the kamahi which grows to a height of 80 feet or more, and has creamy flowers in terminal racemes somewhat like the veronicas (native shrubs). Catlins Bush in the south of Otago has many beautiful specimens. The ngaio is a coastal tree and is never found very far inland; it does not grow to a great height, but its branches spread out in a very picturesque way. It has pretty pinkish blossoms like tiny tiger-lilies and lovely amethyst-coloured fruits. The cabbage tree, or palm lily, is one of the most striking trees in our bush: the early settlers gave it the name *cabbage* because they used the young tender heads as that vegetable. The long bare stems of the trees, with their bushy heads of grass-like leaves are unlike any other trees, and give to the landscape a strangely tropical appearance. The palm lily is a more accurate name (*cordyline Australis*—the cabbage tree) and is related to the *dracaena draco*, or dragon's blood tree; a resin which exudes from the bark gives it that name. The cabbage tree is one of the largest of the lily family. The whau (entelia) with large grape vine leaves and beautiful white blossoms is becoming very rare, but is still to be found in Marlborough at Kenepuru Sound and Endeavour Inlet. . . .

These are but a few of the New Zealand trees, for it possesses considerably over one hundred varieties, though only about forty-six of these are met with from one end of New Zealand to the other.

# BOOK REVIEWS

H. P. B.

A CHECK List of Some of the Books and Authors Quoted or Referred to in the Two Volumes of H. P. Blavatsky's Book, *The Secret Doctrine*. Compiled by Thaddeus P. Hyatt, F.T.S., D.D.S., F.A.C.D., Stamford, Connecticut, U.S.A., 1940. Part I, pp. x, 53.

The book opens with an Introduction explaining aim, scope and use of the three lists which form the real contents, namely a list of "Authors Classified by Subject," an "Alphabetical List of Books," and an "Alphabetical List of Authors." The references are all to the first edition of H.P.B.'s work. The Authors' List gives particulars about their date, country and special field of activity. For the specialist student of H.P.B.'s *magnum opus*, to whom I count it in all humility an honour myself to belong, the book is of course a most valued acquisition. But outside that select group I fear it will find few who will have much use for it. Still the Compiler merits our thanks for lightening the labours of those students of *The Secret Doctrine* who are not content simply to take for granted what it teaches, but feel the necessity of imitating H.P.B.'s example by verifying its truths as far as possible from the works of other independent seekers, thinkers and writers, especially in the fields of ancient and modern science and religion.

H.P.B. has as yet been unequalled in her apparently unlimited power to

draw upon all knowledge existing upon earth, amongst the human race, in her time or before her time, in published books or in secret scriptures. It is of this power that she makes such ample use in *The Secret Doctrine*, and which called of necessity for the appearance at one time or another of just such a book as is here under review.

That power distinguishes her unique contribution to Theosophy from any other. Through the force of its wide application she raised occultism and mysticism from the purely subjective level of a dogmatic faith to the objective plan of a free science based upon the well-tried *comparative* method. Instead of making Theosophy one-sidedly consist only of personal subjective experiences of an occult or mystic nature, she placed these side by side with the experiences of hundreds of the most representative men of our human race, to prove by the apparent agreement or disagreements the inherent truth or falsity of those inner experiences.

I am of opinion that this comparative method, as established by H.P.B. in such an unparalleled way in our special field of research—the mystic and the occult—is also and still our most effective method of propaganda, and was for that reason undoubtedly embodied by the two principal founders of The Theosophical Society in its second object.

In these later years I seem to observe a certain neglect of this inimitable

principle of *comparison* for our purpose of theosophizing the world. A general decline seems apparent among our members in their knowledge or rather lack of knowledge and therefore of sympathy for what other faiths, other cultures, other seers, other experimenters with life, other thinkers, poets and writers, than just those of our own small Theosophical circle, or our own particular country or civilization, command of the world's wisdom and beauty.

It is true, nobody can ever hope to equal H. P. B.'s universal grasp of everything knowable under the sun, but we might at least make it one of our foremost duties, next to the practice of Universal Brotherhood of our first object, to imitate her in this respect also, each of us to the measure of his or her humbler capacity.

Such a book as these "check-lists," compiled by Mr. Hyatt, may almost seem to prove that H. P. B. had taken Francis Bacon's famous phrase, "I have taken all knowledge to be my province," as the great ambition of her life also. An example from the Introduction, given by Dr. C. Blake, anthropologist and zoologist, may illustrate this:

It is a fact that Madame Blavatsky knew more than I did on my own particular line of anthropology, etc. . . . her information was superior to my own on the subject of the Naulette Jaw . . . and refers to facts which she could not easily have gathered from any published book. . . . Madame Blavatsky, to my great astonishment, sprung upon me the fact that the raised beaches of Tarija were pliocene. I had always thought them pleistocene—following the line of reasoning of Darwin and Spotswood Wilson. The fact that these

beaches are pliocene has been proven to me since from the works of Gay, *Istoria Fiscia de Chile*, Castlenaw's book on Chile, and other works, though these out-of-the-way books had never then come into my hands, in spite of the fact that I had made a speciality of the subject; and not until Madame Blavatsky put me on the track of the pliocene did I hear of them. When Madame Blavatsky spoke of the fossil footprints from Carson, Indiana, U. S. A., I did not know of their existence and Mr. G. W. Bloxam, Assistant Secretary of the Anthropological Institute, afterward told me that a pamphlet on the subject in their library had never been out.

Similar experiences as these come to every specialist in any field of human intellectual activity, whether it be astronomy or geology, archæology or history, philosophy or mathematics, literature or psychology, who takes to study *The Secret Doctrine* with some care. Nothing seems not to be known by her, nothing escapes her critical attention, nothing is accepted on authority only, however great the glamour of a name. With unerring clear-sightedness weaknesses and fallacies in too easily accepted theories and hypotheses are pointed out, showing such a penetrating grasp of every subject under heaven as we can hardly hope that ever again shall be equalled.

Indeed the wonder that was H. P. B. can only be gradually realized as the years pass by, and as such special labours as the present book reveal more and more of the immense range of her polyhistrionic knowledge.

It is hoped that Mr. Hyatt's further labours may soon complete the second part of his undertaking, which will comprise also the authors and books



quoted in *Isis Unveiled*, besides those remaining of *The Secret Doctrine*.

A. A.

[The book is a labour of love and is not being published for sale. The author will be glad to send on request a copy to any journal that will print a review.]

## POETRY

*Collected Poems (1894-1940)*, by James H. Cousins.

To those who know Dr. Cousins' poetry this third volume of collected poems, which is a representative selection of his work covering nearly half a century, will need no recommendation, for they will already have been captured by the power of his creative imagination, his skill in word-painting, and the truly fairy glamour which only an Irish poet can cast over everything which he touches.

More than forty years have passed since the Irish Literary Revival, but its vision and enthusiasm still remain the centre of the author's inspiration, though his wanderings and life in Europe, India, Japan and America have enriched the beauty and extended the significance of his poetry; and his poems are witness to the truth which he himself has expressed that "in the realm of poetry . . . continental and national boundary-stones, which indicate the rich and delectable variety of nature and humanity, do not go deep enough to break the unity of life, or high enough to obscure its inspiration and illumination."

Read my confession here unfurled :  
I am the lover of the world,  
All things that cross my senses' verge  
I seize, and in my being merge.

The author has never changed his early aspiration "to see the significance of the insignificant and to feel the eternal in the temporal," and still he is the poet who, as the *Times Literary Supplement* has said, "moves among immortal themes."

A tour in America led to the publication of collected poems in two volumes, *A Wandering Harp* (1932) and *A Bardic Pilgrimage* (1934). In this new volume the contents of a small subsequent book *The Oracle* and some recent poems have been added to the former collections.

*Collected Poems (1894-1940)* has been artistically produced by Kalākṣetra, the International Arts Centre at Adyar, in two editions, a bookshelf edition in beautiful green cloth-boards (Price Rs 3-8-0), and a *de luxe edition* (Price Rs. 10) in a special blue binding, and with the author's autograph.

I.M.P.

## INDIA

*Mānava-Dharma-Sārah* : The Essence of the Religion of the Human Race. Compiled by Dr. Bhagavan Das, M.A., D.Litt. 1940. Price Re. 0-8-0.

From the hands of our veteran Theosophist, Philosopher and Author, Bhagavan Das, the Servant of the Blessed One, a new book has again come forth for the instruction of humanity. It is a new and yet an old book, in its essential teachings of the oldest, and for the Aryan race if not for the whole of mankind of the most fundamental. It embodies the principles for the social organization of our race according to "vocational

classes," based on psychical and physical aptitudes acquired in the process of individual evolution under the law of karma. This is the true spiritual interpretation of the fatally mistaken practice of presentday rigid "hereditary castes" in Indian society. For that reason the book deserves to be widely spread and read. Author and publisher have done their utmost to that end by keeping the price at the exceedingly low figure of 8as. only. For a book of more than 270 pages this means that it can hardly cover the costs of production. And indeed, this book also—just as the same author's *Essential Unity of All Religions*, already reviewed in these columns—is *not meant to yield material profits, or to sell the Ancient Wisdom, but to spread it*. Therefore buy, buy, every one of you who can for that purpose spare a fraction of your wealth. And if you cannot read it, for it gives only the verbatim *Sanskrit* text of about 500 of the verses of a number of the old Shāstras without translation, then my advice is, to try to master the sacred language—one is never too old to learn—or give the book away to others who by this gift might be induced so to try.

A. A.

1. *Scenes from Islamic History* ;
2. *Scenes from Indian Mythology*.

These two books, by Syed Mehdi Imam, M.A. (Oxon.), are published by MacMillan and are issued in a form suitable for use in schools and colleges. Price Re. 1-4-0 each.

The author has rendered a great service to India in writing these and also the third of the series, *The Folklore of Greece* (reviewed in our June 1940 issue).

For these books are inspired and original writings. In simple and beautiful language, in the form of little plays or spoken tableaux, the author presents events in Islamic history, tales from Hindu mythology, and legends of ancient Greece—all well selected. A literary reconstruction which is an achievement of beauty, simplicity and service.

In these days of confusion of dharma and division of the nation in the world which are also to be found in India, it is so refreshing to come across this contribution of a son of India toward Unity. It is no exaggeration to say that these books if rightly and widely used in the schools and colleges of India, would considerably help both Hindu and Muslim youth to understand and appreciate each other and come together and so to become, what they are—one nation.

Not only in India, but to all English-speaking citizens of the world these books are recommended as worthwhile reading.

D.

*The Nabobs of Madras*, by Henry Dodwell. Williams and Norgate. 10/6.

This is a very readable account of the early English colony in Madras, its life and manners. It was essentially a colony, a trading outpost of Britain planted on a foreign strand, and making little effort to enter into any relations other than business ones with their hosts, and if it reads as rather a shoddy imitation of English life, what more should be expected seeing that the England these adventurers had left was in its least heroic phase in the eighteenth century, and that they in particular were often the wastrels of

respectable families, or at best professed no more than mercenary objects in emigration. They were human enough, and not many of them seem to have deserved the opprobrium cast on them by Thackeray and others. Certainly they bore manfully many hardships and difficulties which their successors are spared today, from the four months' voyage from home onwards. It is strange to read that the climate of Madras was then generally praised for its healthiness, comparing very favourably with both Bombay and Calcutta, which seem then to have been veritable death-holes for Europeans.

One thing for which Madras owes gratitude to the bygone "Nabobs" is the roomy bungalows and shady gardens they affected. There is a spaciousness and leafy repose about Madras which is seldom found in a city of its size and importance.

H. V.

### MORE VERSE

"*Some of Us Remember*": Poems of a New Era, by Annie C. McQueen. Price 50 cents.

This daintily published little brochure will have a special charm for older members of The Society, putting into gracious and apt expression some of our deepest feelings for the founders

and bygone leaders. The poetess has the gift of condensing thought and feeling into a few words that fit, and if all the others, addressed to subjects whose initials are unfamiliar, are half as appropriate as those we are able to recognize, the book should be stored with a very special photograph album, for use in evoking past contacts that we would fain keep ever present. Almost all will thrill responsively to the tributes to C. W. L., a triumph of happy phrasing, and to Dr. Besant, even more widely loved. The latter we quote:

Some thought she had left us  
Our Lady dear,  
Our Lady of graciousness,  
Loyalty, cheer;  
But she, our beloved,  
Enfolded us still,  
In the poise of her love  
And the strength of her will.

We blessed her with sandal-wood,  
Roses and lights,  
We lauded her virtues  
In reverent rites;  
But she, our beloved,  
Encompassed the whole  
With the breadth of her mind  
And the depth of her soul.

O never a parting,  
Our Lady dear,  
Can come to the souls  
That love you here;  
For living and dying,  
Below and above,  
Are lost in the might  
Of a unified love.

H.V.

---

When Providence throws a good book in my way, I bow to its decree and purchase it as an act of piety.

# INTERNATIONAL DIRECTORY OF THE THEOSOPHICAL SOCIETY

HEADQUARTERS: ADYAR, MADRAS, INDIA

President: George S. Arundale

Vice-President: Hirendra Nath Datta

Treasurer: Bhikkhu Arya Asanga

Recording Secretary (acting): N. Sri Ram

## NATIONAL SOCIETIES

### General Secretaries and National Journals

**Argentina:** Señor José M. Olivares—Sarmiento 2478, Buenos Aires; *Revista Teosofica Argentina*.

**Australia:** Mr. R. G. Litchfield—29 Bligh Street, Sydney, N.S.W.; *Theosophy in Australia*.

**Austria:**

**Belgium:**

**Brazil:** Señor Aleixo Alves de Souza—Rua do Rosario N. 149, Rio de Janeiro; *O Teosofista*.

**Bulgaria:** Monsieur Nikola Trifonov—Drin, No. 3, Sofia Cen.; *Orfei*.

**Burma:** Mr. N. A. Naganathan—102 Forty-ninth Street, East Rangoon; *The Message of Theosophy*.

**Canada:** Mr. Albert E. S. Smythe—5 Rockwood Place, Hamilton, Ontario; *The Canadian Theosophist*.

**Central America:** Señorita Lydia Fernandez Jimenez—P.O. Box 797, San José, Costa Rica.

**Ceylon:** Dr. T. Nallainathan—81 Madampitya Road, Mutwal, Colombo; *The Ceylon Theosophical News*.

**Chile:** Señor Santiago Nuñez—Casilla 548, Valparaiso.

**Colombia:** Señor Guillermo Vengoechea U.—Apartado Postal No. 539, Bogota; *Revista Teosofica Colombiana*.

**Cuba:** Señora Ester de la Peña—Apartado 365, Habana; *Revista Teosofica Cubana*.

**Czechoslovakia:**

**Denmark:**

**England:** Mrs. Adelaide Gardner—50 Gloucester Place, Portman Square, London, W.1; *Theosophical News and Notes*.

**Finland:**

**France:**

**Greece:** Monsieur Cimon Prinaris—Homer Street No. 20, Athens; *Theosophikon Deltion*.

**Hungary:**

**Iceland:** Herr Gretar Fells—Ingolfsstr. 22, Reykjavik; *Gangleri*.

**India:** Mr. G. N. Gokhale—The Theosophical Society, Benares City; *The Indian Theosophist*.

**Ireland:** Mr. T. Kennedy—14 South Frederick Street, Dublin; *Theosophy in Ireland*.

**Mexico:** Dr. David R. Cervera—28 Calle Iturbide, Mexico, D.F.; *Boletin . . . Mexicana de la Sociedad Teosofica*.

**Netherlands:**

**Netherlands Indies:** Dr. L. Mangelaar Meertens—Djoenggo, Batoe; *Theosofie in Ned. Indië*.

**New Zealand:** Miss Emma Hunt—371 Queen Street, Auckland; *Theosophy in New Zealand*.

**Norway:**

**Philippine Islands:** Mr. J. M. Espina—P.O. Box 323, Cebu City, P. I.; *The Lotus*.

**Poland:**

**Portugal:** Madame J. S. Lefèvre—Rua Passos Manuel 20, Lisbon; *Osiris*.

**Puerto Rico:** Señor A. J. Plard—P.O. Box 3, San Juan.

**Rumania:**

**Russia:** Dr. Anna Kamensky—2 Rue Cherbuliez, Geneva, Switzerland; *Vestnik*. (The Lodges are outside Russia.)

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

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

**Sweden** : Miss Eva Franzen—39 Torsgatan, Stockholm; *Teosofisk Tidskrift*.

**Switzerland** : Monsieur Georges Tripet—1 Avenue Théodore Flournoy, Eaux Vives, Geneva; *Bulletin Théosophique de Suisse*.

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

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

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

**Yugoslavia** : Gospojica Jelisava Vavra—Mesnicka Ulica 7/III 1, Zagreb; *Teosofija*.

#### PRESIDENTIAL AGENTS

**Latin-America (Travelling)** : Mr. M. L. Coronado—1523 N. McCadden Place, Hollywood, Calif., U.S.A.

**East Asia** (China, Japan and adjacent territories) : Mr. A. F. Knudsen—c/o Miss Elise Kohler, Palace Hotel, Shanghai.

**Egypt** : Mr. J. H. Pérèz—P.O. Box 769, Cairo.

**Italy** :

**Paraguay** : Señor William Paats—Casilla de Correo 693, Asuncion.

**Peru** : Señor Jorge Torres Ugarriza—P.O. Box 2718, Lima.

**Travelling** : Mr. C. Jinarājādāsa.

#### NON-SECTIONALIZED LODGES

**British East Africa** : ZANZIBAR : Krishna Lodge, Secretary, Mr. V. K. Baxi—P.O. Box No. 142, Zanzibar.

**TANGANYIKA TERRITORY** : Narayana Lodge, Secretary, Mr. C. D. Upadhyaya—P.O. Box 240, Dar-es-Salaam.

**KENYA COLONY** : Nairobi Lodge, Secretary-Treasurer, Mr. Chhotabhai J. Patel—Railway Accounts, P.O. Box 570, Nairobi, Kenya Colony;

Mombasa Lodge, Secretary-Treasurer, Mr. P. D. Master—P.O. Box 274, Mombasa.

**British West Indies** : Barbados Lodge, President, Mr. P. P. Spencer—Magazine Lane, Bridgetown, Barbados.

**Canada** : Canadian Federation, Secretary-Treasurer, Mr. J. T. S. Morris, Lake Buntzen, Burrard Inlet, B. C.;

H. P. B. Lodge, Secretary, Mr. E. W. Hermon—45 St. Clair E. Ave., Toronto, Ontario.

**China** : Shanghai Lodge, Secretary, Mr. Y. Z. Chu—York Shipley Co., 368 Rue Ratard, Shanghai;

Manuk Lodge, Hong Kong, Secretary, Mr. Y. S. Ung—P.O. Box 632, Hong Kong.

**Federated Malay States** : Selangor Lodge, Secretary, Mr. R. W. Hughes—c/o The Hindusthan Co-operative Insurance Society, Ltd., Mercantile Bank Chambers, Kuala Lumpur.

**Japan** : Miroku Lodge, Secretary, Dr. C. Rodriguez, No. 664 Marumouchi Building, Kojimachi Ku, Tokyo.

**Straits Settlements** : Singapore Lodge, Secretary, Mr. Lim Khay Guan—c/o Overseas Chinese Banking Corporation Ltd., Singapore; *The Malayan Theosophist*.

**United States of America** : St. Louis Lodge, President, Mr. Charles E. Luntz—5108 Waterman Avenue, St. Louis, Mo. (*Note*.—This affiliation is granted as a temporary measure for a period not longer than two years from October 1st, 1939.)

#### OTHER ORGANIZATIONS

**Federation of European National Societies** : General Secretary, J. E. van Dissel—c/o The Theosophical Society in England.

**Federation of South American National Societies** : President, Señora de La Gamma—Casilla de Correo 595, Montevideo, Uruguay.

**World Federation of Young Theosophists** : Joint General Secretaries, Mr. John Coats and Mr. Rohit Mehta—Adyar, Madras, India.

# ADYAR DIARY

for  
1941

F'cap 8vo.

Cl. Re. 0-8

# THE BESANT SPIRIT

VOLUME 6

## THE HIGH PURPOSE OF WAR

Cr. 8vo.

Pp. 110

Wr. Re 0-8

# THOUGHT-FORMS

by

Annie Besant and C. W. Leadbeater

with 47 Coloured Pictures

NEW ADYAR EDITION

Royal 8vo.

Pp. 110

Cl. Rs. 5-0

# OUR JOURNALS

		India		Foreign
THE THEOSOPHIST	one year	Rs. 9-0	Sh. 18/-	\$ 4.50
THE THEOSOPHICAL WORKER	"	" 3-0	" 6/-	" 1.50
BOTH JOURNALS	"	" 11-0	" 21/-	" 5.50
THE YOUNG CITIZEN	"	" 2-0	" 5/-	" 1.25
THE THEOSOPHIST	Single copies	" 1-0	" 2/-	" 0.50
THE THEOSOPHICAL WORKER	"	" 0-5	" -/7	" 0.15
THE YOUNG CITIZEN	"	" 0-3	" -/6	" 0.10

All remittances and correspondence should be addressed to

## T. P. H. ADYAR MADRAS INDIA

*Agent for U.S.A.*

THE  
THEOSOPHICAL PRESS,  
WHEATON,  
ILLINOIS

*Agent for England*

THE THEOSOPHICAL  
PUBLISHING HOUSE,  
68 GT. RUSSELL ST.,  
LONDON, W.C.1

JUST OUT

NEW BOOKS

TWO BOOKS OF THE  
STANZAS OF DZYAN

with Prologues and Epilogues

by

H. P. BLAVATSKY

and an Introduction

by

Arya Asanga

Demy 16mo. Pp. 278 Cl. Re. 1-8

THE NIGHT BELL

by

GEORGE S. ARUNDALE

Cr. 8vo. Pp. 128 Wr. Re. 0-12

IS AND IS-TO-BE

by

C. JINARAJADASA

Size 3½"×5" Pp. 86 Wr. Re. 0-3

ANNIE BESANT : AS  
WOMAN AND AS LEADER

by

SRI PRAKASA

with a Foreword

by G. S. Arundale

Cr. 8vo. Pp. 272 Wr. Re. 1-12

LATEST

PAMPHLETS

BY

GEORGE S. ARUNDALE

BRITAIN, INDIA  
AND DR. BESANT

Demy 16mo. Pp. 54 Wr. Re. 0-4

THE GLORY OF SEX

Demy 16mo. Pp. 40 Wr. Re. 0-2

VASANT MATA!  
WE ACCLAIM THEE!  
(POEM)

Royal 16mo. Pp. 18 Wr. Re. 0-4

THE SONG OF VICTORY

Cr. 8vo. Pp. 24 Wr. Re. 0-4

COMPLETE DIARY OF  
A WEEK OF  
REMEMBRANCE  
AND  
SELF-DEDICATION

held at Adyar

October 23-30, 1940

Cr. 8vo. Pp. 67 Wr. Re. 0-6



ADYAR

MADRAS

INDIA