

The Theosophist

Vol. 63

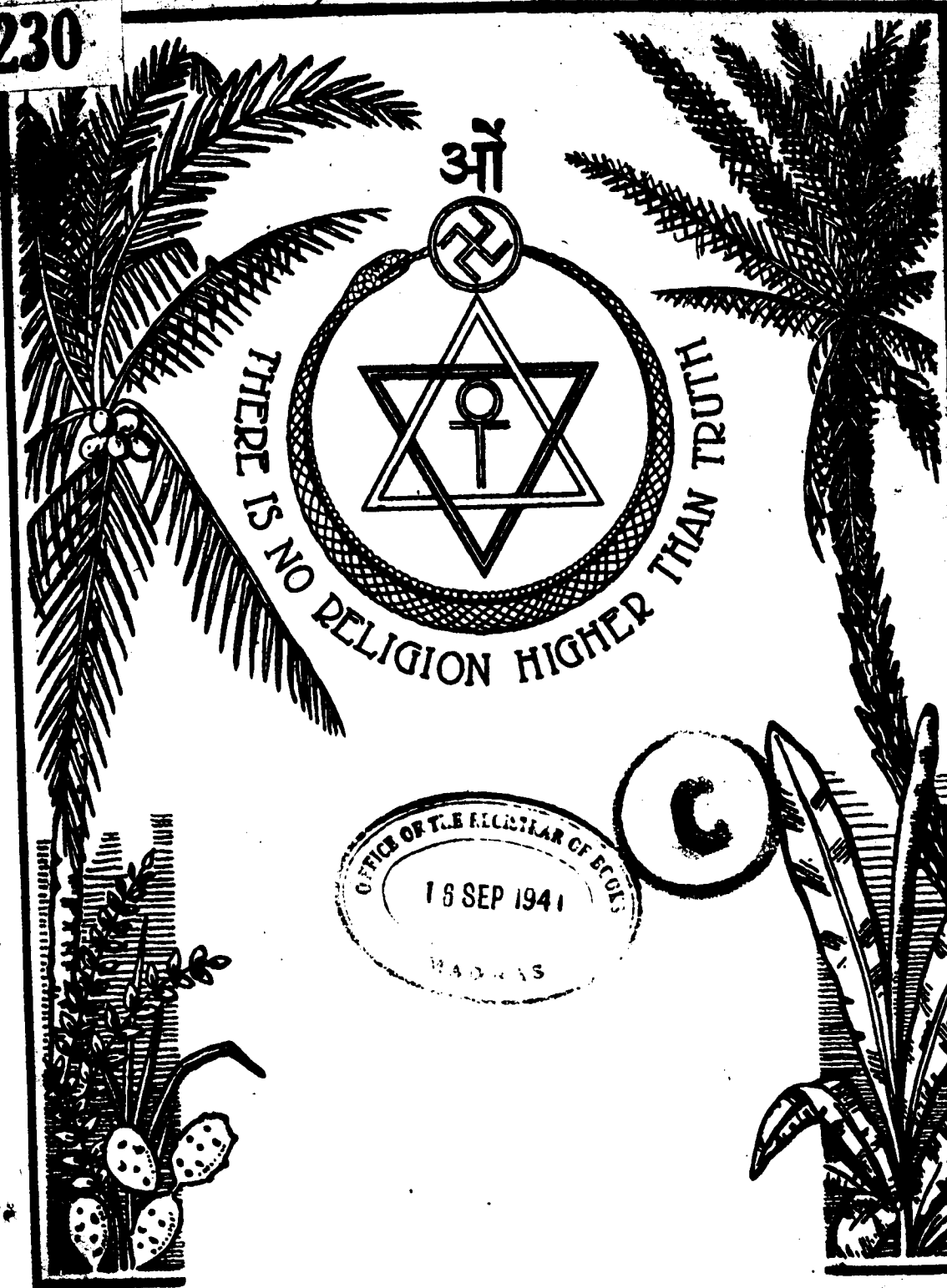
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THE THEOSOPHIST

ADYAR

OCTOBER 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

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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.

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ADYAR

MADRAS



Standing: Mr. Arundale . . . Mr. C. F. Andrews . . .
Sitting: Mr. K. V. Seshu Iyengar; Dr. Rabindranath Tagore; Dr. Annie Besant; Mr. T. S. Ramaswami Iyer.



ON THE WATCH-TOWER

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.

OCTOBER FIRST

AS the years intervene I see more and more clearly how great a messenger was Dr. Besant, and how disastrous was her rejection by India in the time of India's dire need and wonderful opportunity. The present stalemate as it is called is entirely due to the rejection of the gifts she bore from the mighty Givers of Gifts. It must be fearlessly said that India was not ready to receive her, and that in particular Mr. Gandhi, by not ranging himself under her leadership, rendered India the greatest disservice she has probably ever received from an individual in his position. That disservice has been continued by his present opposition to the entry of India into the war. And the

situation now is bitter indeed to all who know what India might have been, and what India might have done, had not this evil Karma descended upon her just at the time when she needed all the good Karma she could collect. Doubtless India's great Guardians knew what might happen. Perhaps They knew what was inevitable. But They sent to Their beloved land one of Their most trusted and tried colleagues in case her fire, her eloquence, her courage, her love for India, her statesmanship, might avail to tip the balance the right way instead of the wrong.

India Rejects Her Saviour

How she gave herself to the task allotted to her only a few of us

know. How she worked against all odds, against the lethargy, the indifference, the hostility, of her surroundings, there are but a few of us to tell. How she went down into death when she might have lived to see Swarāj an accomplished fact, when she expected to have lived to see the consummation of her dearest hopes, only those of her immediate entourage are aware. She passed away when she did pass away because India had no use for her, when India's most prominent sons and daughters turned upon her their cold shoulders, and allowed her to struggle alone save for what little help a few of us pigmies could give her.

Now, of course, there are memorial meetings at which those who used to deny her speak of her great services to India, as if she mattered to them while she was alive! But the enormous memorial committee appointed in Madras to arrange a permanent memorial to her has to all intents and purposes done nothing, and it has been found necessary to scour the country for the paltry £800 required for a statue to her memory—and after all these years!

No wonder India is as ill served as she is ill served today, both by her own people and by Britain. What other fate does she deserve than to be dead when she might have been gloriously alive?

And yet there would seem to be still some hope, if only Britain had

vision and India remembered, if only Britain could see the great Commonwealth of the East and the West which she still has the opportunity to bring into being, and if only India could know what she really is and what part she can really play in the building of the New World Order.

What is Going to Happen to India?

The eight Roosevelt-Churchill war aims are indeed heartening, and in a line with Churchill's own great gesture of a Franco-British Union. But we must ask and ask: Where does India come in? To western countries so blindly immersed in their own affairs, and so terribly afflicted as are the European nations and China, India means little, and India's own leaders, if they can be called such, make her mean less. India hardly counts, save for what can be got out of her. That is the bare and unpalatable truth. She is praised for the gallantry of her soldiers and sailors. She is extolled for the money she pours into the various War Funds. Every inducement is held out to her to sacrifice herself more and more. But of what advantage to her are all these sacrifices going to be when the time comes for her services no longer to be needed? India is often talked about, but is never in the forefront of any allied war or peace programme.

What is going to happen to India? Nobody knows. We all know what might have happened to India had Dr. Besant been heeded and followed and gratefully served. But since she was rejected India has lost caste and matters less than she ever mattered before. What *is* going to happen to India? Nobody knows. Is she going to be vivisected as Jinnah would vivisect her? Is her Kshatriya spirit going to be dragged into the dust as Gandhi would drag it with his fatal Satyagraha, and with all the blind people who go to gaol, most of them in their hearts regretting the necessity, but realizing that they must pay this price for the sake of political safety in the immediate future? Gaol or political extinction! Is India to become a flunkey to the whole world as she will become if Gandhi has his way, and Jinnah breaks her into pieces?

I Believe in Britain

We may blame Britain for an inexcusable blindness, and indeed do I blame her, for she cuts off her nose to spite her face. But India must be arraigned no less, nay, far more, for it is she who must make herself, it is she who must build herself into the mighty nation she must become if the whole world is not to fall into ruins and into the darkness of a return to barbarism. There are, I know, fine

hearts in Britain, eager that their Motherland shall rise to her duty. Britain's very heroism as she stands almost alone against the hordes of savagery is great testimony to the worth that is in her. The masses of her people are indeed great-hearted, and this great-heartedness is a priceless asset for the due emergence of an Indo-British Commonwealth, or for a Commonwealth still wider in its inclusions.

It is the politician who thwarts the people. It is the bureaucracy that slows down all movement towards a richer life, towards the larger Brotherhood that must some day come. In the places of power are men who, while they give splendid service to their country along all the orthodox ways of service, have little if any vision, and, if they have any, see only a continuance of the old order, never an opening into a new.

I believe in Britain. I trust that somehow she will awaken, before it is too late, to the opportunity which shall give her a new lease of greatness of life. She has had her greatnesses in the past. She has her greatnesses today. She shall have them tomorrow and beyond, IF SHE WILL BUT SEIZE THE OPPORTUNITY OF TODAY TO BUILD A BROTHERHOOD OF THE EAST AND OF THE WEST IN THE VERY MIDST OF THE FIRE THAT CONSUMES THE DROSS OF THE WORLD.

I Believe in India

I believe too in India, despite the terrible rejection by her of the messenger of the Gods whose birthday I thus commemorate. India is the Land of the Gods. She is the Shrine of the Past and the Nesting-ground of the Future. And this even though she be the futility that she is in the Present.

In 1912 a great Rishi said that the hope for the future of India lay largely with the young. Despite the deadness of the youth of India today, the result of prolonged misguidance as well as of the pall of continuous disappointment that has overshadowed India for many a decade, that hope, of which the Rishi spoke, still, I believe, I hope, survives. India is not dead, and therefore her youth cannot be dead, for her youth are the future calling to the present. I know well that Dr. Besant calls to the youth of India as she used to call them when she had a physical voice. I know well she cherishes India as ever she has cherished her not only in her last incarnation but in many before. Under India's Pantheon of the Mighty, of every Faith and all communities, Annie Besant—however she may be called in the inner worlds—is India's greatest hope. And on this first day of October, when thousands throughout the world will be thinking of her with special reverence and gratitude and affection, she will

send forth a tremendous surge of her own loyalty to this ancient Motherland of hers, by the aid of which may be surmounted the obstacles which stand between India and her Light.

And the prayer of all of us who also love India with all our hearts, some of us loving Britain too no less, is that India at such a time as this may go down into a splendid Baptism and be renewed to take her place in the forefront of the growing world!



AVE CAESAR!

The occult tradition has it that Julius Cæsar may be expected to reincarnate for the world's service in the course of the present catastrophe, as he incarnated 2000 years ago when Rome was *in extremis*—and the world was Rome then.

He Gave the World a Long Breathing Space

The setting about 100 B.C. when Julius Cæsar was born (July 12th) was the aftermath of the tremendous conflict with Hannibal (218 B.C.) when, reduced to the lowest ebb, Rome rose from ruin to triumph, conquering vast territories and gaining magnificent victories. But the triumph and the victories could not last, for the spirit of the war was totally unable to adapt itself to

peace. Hence there came about a decline in the course of which most insistent problems threatened, through lack of their solution, to break the great Roman Imperium into pieces and banish the Roman Empire from the map.

The great Roman provinces were most unwisely governed. The sacred Constitution practically fell to pieces, with the result that military or mob rule was the terrible alternative. There was a fearfully unequal distribution of wealth, resulting in capitalism and pauperism facing one another menacingly. The slave system was a permanent danger to the stability of the State. Among the ruling classes virtue and worth grew increasingly rare, with disastrous results to good government.

Thus did the then western world have its lacerating problems, as the modern world, both western and eastern, is similarly rent. True indeed it is that this world of ours is the problem God has set each one of us to solve, and we shall remain of the world and in the world until the solution is within our grasp.

About 2,000 years ago Julius Cæsar, with his great watchword VENUS GENERATRIX, made the great adjustment which enabled the old world to survive its threatened dismemberment, and to preserve all that was noblest both in Greek and Roman culture for the future

of the human race. As John Buchan has so finely said in his book on Julius Cæsar:

He gave the world a long breathing space, and thereby ensured that the legacy of both Greece and Rome should be so inwoven with the fabric of men's minds that it could never perish. He taught no new way of life, no religion—he was a child of this world, content to work with the material he found and reduce it to order and decency. But he made it certain that the spiritual revelation for which man hungered would not be lost in the discords of a brutish anarchy. His standards were human, but the highest to which humanity can attain, and his work may well be regarded as the greatest recorded effort of the human genius.

It is a great breathing space which the whole world needs today, and Julius Cæsar will be the man to give a breathing space to the world. It is not to be expected that we shall all of a sudden—the moment the war is over, or very soon afterwards—enter Utopia, or begin a Golden Age. We shall need a breathing space in which to effect that readjustment which shall rectify our sense of values and establish for us all a more universal sense of righteousness and therefore of brotherhood.

A Man of Culture

Julius Cæsar was above all a man of culture. He was more a man of culture than he was a man of

war, and he was so cultured, and so catholic in his culture, that he was particularly esteemed for his unvarying graciousness, even though he had about him a sternness which sometimes seemed to verge on ruthlessness. He could not be mean, nor was he ever hard, and even if there was at times this ruthlessness it was always to ensure the attainment of certain ends which he foresaw to be vital to his mission.

As John Buchan points out, combined in Julius Cæsar in the highest degree "were the realism of the man of action, the sensitiveness of the artist, and the imagination of the creative dreamer—a union not, I think, to be paralleled elsewhere."

It was this extraordinary union—to be found in all the really great, those who are the forerunners of a new age of whatever dimension—which gave him that spiritual scintillation entrancing to those who were at all able to recognize greatness, but brought him to his death at the hands of those whose jealousy of him was all the more intense in that they knew they could not rise to the heights on which he lived.

Julius Cæsar could not hate, still less could he be vindictive. All the more, therefore, was he hated and pursued to his destruction. His true history has yet to be written, for he has yet to be understood, and so far there has been no great-

ness of interpretation to measure the greatness of his life. He has been measured in terms of standards which he far transcends, and there is no extant picture of him which reveals him as one of the greatest Men of Destiny the world has ever known, to be compared only with Akbar.

The World Awaits Him

Such is the man for whom, unknowing, the world now waits, whose spirit already broods upon the world, and who, when the time is ripe, will rebuild the new world of today as he rebuilt the old world of twenty centuries ago. The world is never left without its restorers as it becomes distracted by the fruits of its ignorance—fruits which deal death and putrefaction. And Julius Cæsar will come to heal and to adjust as soon as the Karma of the world and his own synchronize, and as soon as the Lords of Karma cause his note to sound amidst the cacophonies and discords of a world from which all harmony has been torn away.

It is said in the occult tradition that he might have come at an earlier period to save the world from this second catastrophe, but that the world could not be saved, so that he has had to wait until the world went down into darkness once more.

But the scene of his labours in this twentieth century will not be

confined to Europe. It will comprise both East and West. He will be the world's regenerator with those who will accompany him from amongst his tried and able colleagues and faithful soldiers in the comradeships of old.

Some of us in incarnation today may be among his old friends and helpers. There will surely be some who are waiting for him, even though they know it not, and who will rally round him when he comes, recognizing him as the general from olden times, and giving to him the same almost fanatical devotion in this new setting for his labours as they gave him aforetime, and perhaps as they will ever give him in the future.

He will come, and there are other great names in history which will come with him to help him, and after him to carry on his work when he shall have fulfilled the mission entrusted to him by the true Rulers of the world. Some of us should be able in some degree to foreshadow the general nature of his work, for we ought to know his technique if we have worked under him many a time and oft.

May the world rejoice in him and not reject him, and may there be no Brutus to deny him.

Ave Cæsar!

Georges Arundale

BISHOP TWEEDIE

A cable from Sydney announces the passing of Bishop David Morton Tweedie, for 30 years a member of The Theosophical Society and for 9 years Regionary Bishop of the Liberal Catholic Church in Australia. He was 84.

Bishop Tweedie had been reading Theosophy for some years before he joined The Society in Adelaide in 1910. He attended his first Convention in Adelaide in 1911. He was a practising solicitor in those days. Soon he became so proficient in Theosophy that he was able to lecture in Lodge and conduct classes. I was one of a group of four whom he specially cherished. After his retirement he gave still more time to the Lodge and with his own hands finished off the interior of the new building in King William Street, giving his magnetism to it and saving much expense to the Lodge. His beautiful home at Glen Osmond was open house to workers going to and fro. I remember interviewing Mr. Jinarājādāsa there for the Adelaide press, and Mr. Leadbeater playing lively tennis with the boys, though he was nearing 70.

Mr. Tweedie became a priest of the Liberal Catholic Church in 1916 and officiated in Adelaide for five years. In 1921 he transferred, at Bishop Leadbeater's request, to Brisbane, and there he worked with

fine results for eleven years, helping the Lodge also. Mrs. Tweedie had a flair for social activities, and held high office in non-party political and cultural organizations. She was a delightful hostess.

In 1932 Bishop and Mrs. Tweedie went down to Sydney, and he was consecrated a Bishop with the office of Regionary for Australia. Mrs. Tweedie soon afterwards passed over, and since then Bishop Tweedie has lived at The Manor. From his episcopal throne at S. Alban's he watched over the Liberal Catholic Church in Australia with deep devotion and ability, aided by his most competent suffragan, Bishop Burt.

Bishop Tweedie's work in the Church was all the more effective as well as fascinating because he had developed deep insight into the meaning of the ceremonial, and could see as well as feel the magic of the ritual working. He rarely spoke of it. I remember a period in which with a clairvoyant friend he made week-end outings into the bush around Manly, when they experimented with nature-spirits and recovered on the

inner planes bygone corroborees and ritual ceremonies of the aborigines who used to inhabit this part of Sydney Harbour. (Was it not in fact because of the virile appearance of the natives whom he encountered on the beach that Captain Cook, a century and half ago, named the place Manly?) Bishop Tweedie could walk long distances, and when I was staying at The Manor two years ago he was still walking three or four miles daily, though in delicate health. He was then already 82.

David Morton Tweedie belonged to an old Scottish family, and a book he was rather proud of was a history of the Tweedie family in his library. He was a tall figure, well over six feet, aristocratic and scholarly. He gave readings in *The Light of Asia* and other English classics to Bishop Leadbeater's group of young people. During a critical phase of Bishop Leadbeater's health Bishop Tweedie accompanied him everywhere, and the two imposing figures were a familiar sight in Sydney streets and on the ferry-boats.

J. L. DAVIDGE

What is death? The putting off of a garment because it is no longer wanted, because it is no longer useful for the high purposes of the Spirit, who is man.

ANNIE BESANT

HOMAGE TO DR. RABINDRANATH TAGORE

[Memorial meeting at the Headquarters of The Theosophical Society, Adyar, 9 August 1941]

THE PRESIDENT

BRETHREN, we are gathered here in order that members of The Theosophical Society at our International Headquarters may share our very affectionate and reverent homage to Dr. Rabindranath Tagore, as he passed away the day before yesterday about noon—7 August 1941.

MR. JINARAJADASA

I should like to voice the very deep appreciation which all the countries of Latin-America have towards Rabindranath Tagore. More than any other Indian, he has been for them the symbol of the highest form of Indian culture. They have recognized in him the unusual combination of a poet and a spiritual teacher. He was for them the perfume of India.

When there first appeared various translations into Italian, French, Spanish, etc., of *Gitanjali*, all in the West who were at all sensitive to artistic ideas felt profoundly moved. It was not that Tagore said anything so very novel; the highest message of spirituality is in *The*

Bhagavad Gita, which exists in many translations. But there was a freshness in the ideas of Tagore, because once more a poetical genius was speaking, not in terms of traditional poetic feeling, but utterly simply as a child speaks out of his own heart. It is this quality that moved people in western lands profoundly, and made them feel that once more there was a breath of spring blowing over the arid fields of western culture, which for several generations have been the result of the influences of Materialism.

Rabindranath Tagore has made India more real and more near to the millions in the lands which I have visited in South and Central America, Mexico and the Antilles. His name will always be spoken in those lands with reverence, and his message as a poet and dramatist will be incorporated into the best of their culture.

MR. N. SRI RAM

Friends, there is very little that I can say which cannot be said by each one for himself, for, after all, our deepest homage is paid in the

silence of our hearts. No Indian can fail to be profoundly moved when he contemplates that venerable figure which we shall no longer see amidst us in this country, because Rabindranath Tagore represents not only to the world but to millions of Indians the true Voice of India. He was the exponent of India's renaissance, or I should rather say the precursor of the renaissance which we shall presently see in the fullness of its glory. We cannot be too thankful to these pioneers of humanity who take us along new ways in the world's upward and onward progress.

If India stands today higher than she has ever stood before, the result is due in no inconsiderable measure to the magic of the Poet's personality, and to the effect of his work in all parts of the world on those whom he could reach. Tagore is a household word throughout India, and known very widely in the West.

I should thus like, as one who wears an Indian body, though not claiming to be more Indian in spirit than our President, to join with him in offering our very deep and reverent homage to the departed leader. I feel sure that he will come again to this land and bless us further with his presence and with his message. There was in him the true spirit of India. I feel he cannot but be drawn once again by a silken bond to this land of which he was so

much part and parcel. If anybody wants to know what is real India, we might say: Look at Tagore. Study his writings. There you will get an inkling of the soul of India.

DR. MONTESSORI

There are two kinds of tears, one from the common side of life, and those tears everybody can master. But there are other tears which come from God. Such tears are the expression of one's very heart, one's very soul. These are the tears which come with something of abandonment through humanity, and these tears are permitted. Such tears I have at this moment.

RUKMINI DEVI

There is absolutely no doubt whatsoever that Tagore more by his being than even by his action—by which I do not mean to say his action was in any way small—showed to the world what genius and greatness is. It is not merely the fact that he wrote such beautiful poetry. The same ideas and thoughts could easily be copied by me. I could imitate him, but I could never become a Tagore. Some of his work could also be imitated, and many people have tried to imitate it without success, for there is a certain elusive something which escapes every single copy in the world. It is that something which made us all feel he brought heaven near to earth. It

had nothing to do with agreement or disagreement, but we knew that his presence in the world brought a blessing of beauty, a new vision and atmosphere of beauty.

It is because of that I feel just now as if there were an enormous void in India that cannot be easily filled unless Tagore himself be reborn to express something of the same beauty. But that void must be filled. I hope there will be others, because he has shown the way, to follow in his footsteps, to show in the physical body and through the physical body, as he has done, the soul and the greatness of India. He certainly gave the message of India to the world, and for this we, as Indians, should be very thankful. He was a true, a beautiful, and a pure representative of India, and the whole world recognized him as such. Not only does he make us feel that truth and beauty have no nationality, but he makes us feel what the genius of a nation really is.

I personally have been greatly inspired by him. I am sure many of us individually have been inspired. I can only say, let us hope his life has shown the way to many younger people to live a good Indian—or any other kind of national—life, for the world.

DR. ARUNDALE

We have had here at Adyar, as you know, the privilege of receiving

Rabindranath Tagore on two very memorable occasions, and naturally our rejoicing was very great. On one occasion I was not present, but on the other occasion I remember the meeting between Rabindranath Tagore and Annie Besant. I remember that wonderful meeting under the Banyan Tree where Tagore recited or read some of his very beautiful poems, and I remember the splendid tribute that Annie Besant paid to her great colleague in the work, and how we all felt that we were immensely privileged to be present when these two great personages were together.

It is always wonderful when great people meet one another. The first occasion on which I remember a coming together of greatness was when in 1917 Dr. Besant met Dadabhai Naoroji. I accompanied her to Dadabhai Naoroji's house, and they had a very wonderful conversation together, and there is extant, I think, a photograph of the two of them. The second occasion was the naturally frequent meetings between Dr. Besant and Dr. Subramania Iyer, two great personages indeed. Then there was this occasion to which I have referred which will ever be fresh in my memory. I remember, too, when we had the privilege of being his guests a few months ago only at Shantiniketan, how he rejoiced in Rukmini's little dance recital, such as she was able to give at the

time, and how he called her to him afterwards and held her hand, in happiness that in the field of the dance was being given the same message that he had been giving so gloriously in the field of literature. It was indeed a really memorable event to see those two personages together, and to see his happiness and his delight. We were all, who were his guests, immensely impressed by the nobility of Rabindranath Tagore, and by a very wonderful magnetism which certainly could only come from a great personage. There is a proverb: "By their fruits ye shall know them." We can say equally truly: "By their magnetism we shall know them." It was very wonderful to be in his magnetism and to perceive that one was in the presence of someone who lived in a heaven of his own creation down here on the earth of his necessity. It was like entering another world altogether—a heaven world—and I can say certainly that I was reminded vividly of the heaven worlds in which the Elder Brethren live, for he had the same wonderful fineness, the same beautiful dignity, and the same marvellous outlook upon life which anyone who towers above ordinary humanity must necessarily have.

Rukmini Devi has told us that there must needs be an aching void in India at the present time. I think that, as he functions with

ever-increasing effectiveness on the other side, we shall find that void filled so that we shall feel him nearer to us, with all his wonderful influence and vision, than ever before. He will show us that he has been a John the Baptist for India's renaissance, and for the turning of the world towards India, and he will have the inestimable advantage of the direct and personal inspiration of India's great inner Leaders.

Indeed are we thankful for Greatness, and we Theosophists know we do not lose that Greatness when it appears to depart from us. We here at Headquarters have been very much blessed in the privilege of receiving greatness from all over the world, largely, I think, because of the great personages who have adorned our history and who have called, by their own greatness, to other greatness, and so has Adyar become fragrant with the greatness of those who have lived in its midst, and by that Greatness bestowed upon us by our Elders.

We are thankful that our beloved friend, Dr. Montessori, is honouring Adyar by her presence here. When I think of her and of Tagore, I see a very vivid resemblance. There is the same type of atmosphere, there is just that elusive something, of which Rukmini Devi spoke, which distinguishes those who live in heaven while on earth,

from those who live on earth and can only rarely visit heaven. I hope that we all cherish Dr. Montessori as we should cherish her. I hope we are all of us grateful as we should be grateful, and as I certainly am grateful, and if I think of her just now, it is because she reminds me of Tagore. All of us still pray that India may be blessed by her presence here, as the whole world has been blessed by the revealing she has given to it of the Kingdom of the Child.

The Company of the Great is one Individual, howsoever many individuals may compose it. There are no distinctions between greatnesses. We make distinctions and differences down here, but they do not exist in the realm of Greatness.

While from one point of view we mourn the loss of that splendid physical figure in all of its beautiful reflection of its owner's heavenliness, we feel we can move onwards and that there will be others to take his place and to welcome him when he returns. We do not therefore say "Farewell" to him, for the moment he reaches the other side he is met by a galaxy of Those who have honoured his tremendous service to the Motherland. When I think of the statement of One of our Masters to the effect that Their gratitude is unlimited towards anyone who serves this Motherland of Theirs, that there can be nothing too much for

Them to do in thankfulness to such an individual, I can well believe how grateful our Elder Brethren must be to Rabindranath Tagore, for practically more than anyone else he has rendered monumental service to India, and Their gratitude to him will not only give him immense happiness in his after-death life, but will fashion for him magnificent opportunities when it is time for him to return again after the Great Adjustment.

We can with great assurance bid him "Godspeed," honouring him for all he has done for us and for the world, and assuring him we will try to carry on the great spirit of his work as best we can. We can pray of him that when the time rightly comes he may return, not so much to be a John the Baptist perhaps, but to be a great interpreter of that wonderful India which shall come into being as soon as the war is over. I can imagine how magnificently he will interpret a free India, an India beginning to be recognized as the Mother of the world. Even more glorious will his poetry be and perhaps even more compelling. We can look forward to that time as we can look backward on the revealing he has been able to give during many years of that real India he knows from the distant past, in which he must have incarnated time after time, perhaps as one or more of the great figures we already know in Indian

history. The very eager and affectionate homage of the whole Society throughout the world goes to him, and I hope may be of some little service to him in his present translation from the less of the physical plane to that infinitely More of those inner planes, where

he can be seen as more glorious even than as we knew him at Shantiniketan and elsewhere. I declare this meeting closed, and I propose in the name of The Theosophical Society that we should send a telegram to his son offering our homage.

DR. ARUNDALE'S ADDRESS AT GOKHALE HALL¹

Mr. Chairman and Friends: Of course it is an honour to me to be allowed to speak on an occasion like this. I also have known the Poet for many years, during his visits to Madras and during his stay at Adyar and elsewhere. I feel that, although from one point of view it may be an occasion for mourning, for condolence, on the other hand, it is really an occasion for remembrance.

For, as it is said by one of our poets, "Lives of great men all remind us we can make our lives sublime." And when a very great personage such as Rabindranath Tagore passes away, it is as if he entered all the more by that very passing into the hearts of every one of us and showed us our own future, gave to us some intimation of the greatness which some day, if not in one incarnation then surely in another, will be ours. It is in that spirit that I think of him.

¹ A public memorial meeting was held in the afternoon of the same day, August 9, in Madras at the Gokhale Hall.

His splendour was inevitably brought vividly to my notice when I heard of his passing away. I remembered the times when I had seen him and talked with him. I remembered the occasion only a few months ago when I also was at Shantiniketan and when I bathed in his splendid magnetism. And I said to myself: Here is a personage who reminds me by his life and in his very passing itself, how some day I shall mount the ladder as he has climbed it, how some day I shall achieve a greatness of my own such as he has already achieved. And I feel that we should all realize that his passing must be an incentive for every one of us to do what we can to quicken our destiny, and above all to serve our great and beloved Motherland as he served her so magnificently, so uniquely, for very many years.

As I think these thoughts and as I look at him and then see in some small way what I have to do, I think of him under three aspects

—as the man, as the artist, and as the citizen.

AS MAN

As the man he was revealed to me more than at any other time when I was in Shantiniketan and when, ill though he was, I had the opportunity of conversing with him. As a man, apart from any other aspect of him, there was a very delicate fragrance of his whole nature such as probably few of us in the world can possibly achieve. And I think those words, delicate fragrance, are very true and significant words to apply to him. About him there was a fragrance, about him there was a delicacy.

In fact, he was an embodiment, as a man, without any reference to his artistry or to his patriotism, of the eternal qualities of life which have come down from time immemorial, which existed in ancient India in all their splendour, which came down to us through Persia, through Chaldea, through Greece and through Rome, but which I feel have, to a certain extent, become obscured in these present material days of ours. If you read the history of the great artists and the great philosophers of the past, you will realize that there are certain qualities common to them all. And those qualities were magnificently embodied in the manhood of Tagore himself.

I think of three special qualities which were stressed by the great

Stoic community of ancient Rome —*equanimitas*, to use the Latin word, meaning calmness of mind, equability, poise, dignity; *magnanimitas*, great-heartedness; and finally, *pietas*, meaning reverence, or piety as we might call it, but reverence is better. When I think of Tagore I think of him as a modern Stoic, a great man who embodied perfectly that poise, that dignity, who embodied perfectly great-heartedness, understanding, compassion, good-fellowship, comradeship, and who was perhaps above all a man of reverence, who knew his place and purpose in life and was reverent to all about him on that account, were they below him in evolution, equal to him in evolution, or perhaps beyond him in evolution. He had reverence for all life because he was able to appreciate values and express the beauty of all life in his own daily living itself.

I think of him as a man, therefore, with that exquisite fragrance which comes down from India's immemorial past, and which we have all to try to waft into the world in these modern days.

AS ARTIST

And then I think of him as an artist. Perhaps I have not very much title to think of him from that point of view, as I never regard myself as an artist, save in the sense we are all of us artists if

we only knew it. I think it would be good if we realized that the creative spirit is in each one of us and that the time must come when we shall all be artists in our own respective and different ways, though not necessarily artists along any conventional or recognized lines.

So, as an artist I should think of the beauty of his creative spirit as given in his prose writings, in his poetry, in his drama. In all the expressions of himself there was a beauty of creative spirit such as we ourselves must express some day, but which perhaps for the moment we can only admire and wonder at.

I think of him as a great Shelley of India. In the poet Shelley there was that same exquisite fragrance, there was that same creative spirit. In Rabindranath Tagore that fragrance and that creative spirit were no less beautifully and purely manifested. So magnificent an influence he was for all—there was no one who could be otherwise than deeply moved by him, either by his presence or by his gifts to the world.

There are many people in the world who have never seen him. There are many people who know him only through his literature, and they are no less fervent in their admiration than any of us who may have had the inestimable honour of personal contact with him. He had within him that God-

liness which makes us all realize that we ourselves must be Gods, at least in the becoming, for had he not that Godliness about him which was there for all to see, even for the most blind?

AS CITIZEN

And then there is Tagore as a citizen. Nothing is more beautiful than to have perceived his fervent, passionate love for his Motherland. No sacrifice was ever too great for him to make for India. And so it is that he is regarded very especially, of course, in Shantiniketan itself, but throughout India, as the great Gurudevā of the land. When we were at Shantiniketan we found everybody calling him Gurudeva, and we felt happy so to call him, for indeed he was and still is, for the matter of that, a Gurudeva, not only for India but for the whole world. The more the world realizes the spirit of this Gurudeva, the more will it approach that peace and that happiness which he so splendidly embodied, despite the sorrows of his life to which the Chairman has already referred.

For me, thinking of his citizenship, I think him as incarnating the real India, the eternal India, the India which perhaps few of us know and still fewer of us incarnate in fact. He *was* India, and to my mind his presence down here on the physical plane was a tremendous incentive to work for

India, to sacrifice for India, to live for India in all the fullness of the capacity of one's being.

And when I was last in Shantiniketan I felt thrilled, I felt inspired, I felt that I could, as it were, begin again an active love for this Motherland of ours. For there he sat in his arm-chair, beautifully draped in shawls in the Bengali fashion—a very beautiful fashion it is—and so gracious, so gentle, so beautiful just to look at. And I said to myself: "Here is India. If anyone doubts what India has been, what India shall be, they have only to pay a pilgrimage to Shantiniketan and to see the Gurudeva, to see the Poet. In him they will see the splendour of India." And I am thankful to think that he was able from time to time to visit other countries, and to be such an ambassador from India as indeed he alone could be.

SHANTINIKETAN

Then I think of the future of this wonderful āshrama Shantiniketan, which was his life's work. I do hope that Shantiniketan will flourish under the fostering care of the whole of the country, of the whole of the world. He was, of course, the great personality for that great place. He attracted people to come, both teachers and students. He made it the beautiful and peaceful place, the āshrama that indeed it was. We have to

help to see to it that it continues as such, that his spirit lives in it despite the absence of the physical body.

I can only hope that the public memory, short as it always is with regard to departed greatness, will at least on this occasion not be so short that it forgets Shantiniketan and all that Shantiniketan can be, both to India and to the world as a whole.

AS MAGIC MIRROR

And so when I think of Tagore, living in the physical body or having withdrawn from it, I think of him as a magic mirror. Whether he be with us here on the physical plane or elsewhere, I feel that I can look into him as into a mirror, and as I look into him as in a mirror I see myself not as I am, for the magic of the mirror is otherwise. I see myself as some day in splendid spiritual stature I may become, so that because of his greatness, because of his splendour, because he is that magic mirror, I see that I can achieve that greatness in course of time. Not perhaps the greatness he achieved or along the lines on which he attained his summit, but the greatness destined for me.

So I would urge you to look into that magic mirror yourselves, perhaps with the help of his autobiography or of his biographies or of the beautiful books which he has written. Look into him with their

aid as into a magic mirror and gain courage, gain hope from the vision, confidence from the vision, that whatever you may lack today you shall some day have, because he is a witness in the present to the splendour that man can achieve. He is a witness to the fact that what he is we can become, what every great man is, that we can become.

I think that his passing, infinitely sad though it be, and from one point of view an irreparable loss, from another point of view is a tremendous inspiration and encouragement, for we see with greater vividness, because of our sense of great loss, to what heights a man can rise, and we can realize that in the

magic love of God for all his children we, too, shall rise in our own due time.

So my homage to him as he has passed away is gratitude for being that magic mirror, gratitude for all that he has been and is and ever will be, be it in a physical body, in feelings and emotions, in mind and in all his consciousness; for I know if I can hitch my wagon to the spirit of his star, not only shall I achieve some day something of his splendour, but I shall be able to pay a little of that tremendous debt of gratitude that I owe to Mother India, for all that she has been to me during these many years that I have lived under her protection.

FROM THE POET'S SON

Aug. 13, 1941

DEAR FRIEND,

I am deeply touched by the kind message of sympathy you have sent me in my bereavement and I beg of you to accept my grateful thanks.

Sincerely yours,

RATHINDRANATH TAGORE

Uttarayan, Shantiniketan

THE OBVIOUS AND THE INHERENT

OUR living body in its relations to the physical world has its various wishes. These are to eat, to sleep, to keep warm or cool, as necessity demands—and many others. But it has one permanent wish, which is deeper and therefore hidden. It is the wish for health. It works every moment fighting diseases and making constant adjustments with changing circumstances. The greater proportion of its activities are carried on behind our consciousness. He who has wisdom in regard to his physical welfare knows this and tries to establish harmony between the bodily desires that are conscious and this one desire which is latent. And he willingly sacrifices the claims of his appetites to the higher claim of his health.

We have our social body in which we come into relation with other men. Its obvious wishes are those that are connected with our selfish impulses. We want to get more than others and pay less than is our due. But there is another wish, deeply inherent in our social life, which is concerned with the welfare of the community. He who has social wisdom knows this and tries to bring all his clamorous wishes about personal pleasure, comfort and freedom under the dominion of this hidden wish for the good of others.

Likewise the obvious wish of our soul is to realize the distinction of its individuality, but it has its inherent wish to surrender itself in love to the Great Soul.

The wish for health takes into account the future of the body. The wish for the social good also has its outlook upon the time to come. They face the infinite. The wish of our soul to be one in love with the Great Soul transcends all limitations of time and space. Thus in our body, society and soul we find on the surface the activity of numerous wishes, and in their depth that of the one will which gives these wishes unity, leading them to peace, goodness and love. In other words on the one hand we have the wishes of the moment, and on the other the wish for the eternal. It is the function of our soul to unite these two and build its heaven upon the foundation of the earth.

RABINDRANATH TAGORE, *Thought Relics*

THE BESANT SPIRIT¹

BY GEORGE S. ARUNDALE

In introducing the third volume of *The Besant Spirit* Dr. Arundale writes:

WE enter now into the most wonderful period of Dr. Besant's life. All her life she was a warrior. Indeed, now and then she would sign herself "Annie Besant: Warrior" with that little curling smile upon her lips as who should say—just a touch of fun, but very serious fun. When that smile came we knew that she was about to say, very lightly, something of deep significance, something we might almost miss because it seemed to be said almost off-hand and as a casual utterance to which no particular attention need be paid.

CHIVALROUS TO A FAULT

She was a Warrior, a fighter, but such a fighter as would meet the standard of Kurukshetra. Uncompromising as to principles, using all the sword-play of an unsurpassed oratory and of her giant intellect, relentless in moving towards the goal of her endeavour, willing to make any sacrifices for the cause

she happened to be championing, nevertheless she was utterly chivalrous, as we sometimes thought, to a fault. I often used to wonder if she did not treat her opponents—I do not say enemies, she had none—better than those who were standing shoulder to shoulder with her. I think she did treat her opponents better in the sense that she considered them more, for there was no need for her to consider her own people. She need not waste time upon us, for to us she was the General, and we delighted in giving to her instant obedience, but not the obedience that was slavery, though from time to time the obedience that was blind, for we knew, as every soldier on the battle-field knows, that the General had far wider vision than ourselves and that we should show our greatest wisdom in giving her, especially in emergencies, our instant co-operation. In any case, she was, as I have said, chivalrous to a fault, and it must have been as great a pleasure to fight against her as to fight on her side, for her type of fighting was the type that bred respect and understanding even though she always fought to win,

¹ Introduction to Vol. III of *The Besant Spirit* series, published by T.P.H., Adyar.

and never rested until victory was achieved.

HER GLORIOUS MISSION

This period of her life, from 1914 onwards, was the period of her greatest glory, for not only did she feel she was fighting for her own Motherland—she was the greatest Indian of them all in many ways—but she was fighting under orders. For many years beforehand she had known and had come into constant personal contact with the great Teacher who had been her Guru in lives gone by and who was to guide her once more in this life and for all lives to come. There was constant converse between them, and from time to time He, or it might even be at rare intervals ONE even greater than He, would give her what she was pleased to call her "marching orders," upon which she would act instantly and to the very letter of them.

It was this great Teacher who desired her to begin the great political fight which was to come with the editing of a daily newspaper. To hear was to obey, and she bought, in 1914, *The Madras Standard*, which she renamed *New India*, from which the contents of this Vol. III have been selected.

From that moment forward nothing could hold her back, nothing could daunt her. Over 70 years of age though she was, her energy

was that of youth, her enthusiasm was liquid fire, while her devotion to the cause of India's freedom electrified the whole country. The older generation of politicians—she could never belong to such a body—did not know where it was. She wrenched Indian politics out of its automatic and placid theorizing, made it a living and a vital issue before the country and the whole Empire, and set a political pace which thrilled the younger people, but caused conventional politicians to shake their heads and stand aghast at this stormy petrel, or shall we say at this devastating, apparently reckless, utterly unaccountable thunderbolt? She was devastating. She was indeed a thunderbolt. And she was unaccountable, for her guidance came directly from the Wise Men of India, the very Rishis Themselves, and her cause was Theirs, not just an expression of her own passionate love of freedom. But she was not and could not be reckless. There was deep purpose, no less in all the seeming vagaries of her manifold activities than in her supreme battle-cry—*Swarāj*, self-government for India.

And we who were round about her knew this full well. It was as if she drew us into the maelstrom of her God-given and therefore unconquerable determinations, and we became exalted in dedication to that mission which was to

set India afire and make her freedom inevitable.

HOW SHE WORKED

Of all this *New India* was the oriflamme, and it went before a growing army of men and women and youth to victory after victory, and though at last it was to be seen no more it was borne in millions of hearts and is even now leading on to the triumph to achieve which Dr. Besant caused it to be unfurled. 1914 marked a new era in Indian politics, Dr. Besant's internment in 1917 rallied the country to Home Rule as nothing else had ever done, and her Presidentship of the Indian National Congress session in Calcutta in December of the same year made clear the issues and set a battle-front between the forces of reaction and those of progress, whether western or eastern.

It is impossible to give any adequate picture of her activities not only throughout the length and breadth of India, in city after city in Britain, but also throughout the whole of the British Empire. In Madras itself she worked day in and day out, generally from about 10.30 a.m. until nearly 5.30 p.m. Before 10.30 she worked at Adyar. At 5.30 she would be seen having a cup of coffee at the Young Men's Indian Association, a fine building in Armenian Street given by herself to the youth of the city. It

would have to be very important business which could cause her to forego this solemn and happy ritual. But often there was very important business. So many people had to be seen, committees to be attended, and above all those wonderful meetings in the Gokhale Hall, itself part of the Association premises.

HER SCINTILLATING ORATORY

Most young people of today are too young to remember those meetings of twenty years ago. The Hall packed to the brim with youth and a sprinkling of the older generation sedately seated on the platform. Enters the white-robed figure of the Editor of *New India*, almost gorgeously arrayed in silken sari, with an H.R. pendant in green and gold enamel—green and gold being the then Home Rule colours. An entourage of those who were to be the principal speakers—and the chairman, if she was not herself to take the chair, as she so often did. A torrent of applause. A cheery smile if she was not too engrossed in deep conversation with her colleagues. Then up to the platform. Wave upon wave of cheers. A bow to the audience with folded hands. A rustling of chairs and a general fussification as the entourage settled itself down. And then a Hall-wide hush of expectancy, with everybody impatient to hear the world's greatest

orator demand freedom for India in language that no one could possibly mistake.

If Dr. Besant were the chairman, she would make a few, very brief, opening remarks, absolutely to the point, and with all that graciousness which she alone had, and which she used with such perfect tact to make everybody, and specially those who had to speak before her, feel entirely at home. No small ordeal was it to speak in her presence, for not only did it seem so futile to keep an audience waiting with one's halting remarks when every member of it came to hear one person and one person only, but what was worse one knew full well that the audience was impatient to get one over and out of the way. Woe betide any speaker who at all trespassed upon the endurance of the audience! He or she would soon receive vocal evidence of the fact that a word more and there would be a shouting down. And then, when the last speaker had exerted his voice upon ears that were growing more and more deaf if they were not already so, then—Annie Besant.

Quietly rising from her chair, she would stand silent for a few moments while the audience gave vent to its relief that at last she was to be heard, a little bow of acknowledgment, the hands folded, or one hand resting, perhaps, on the adjoining table, a few tiny pages of

notes on occasion, and then a still small voice which just for a moment could hardly be heard beyond the first few rows in front of her. An eager craning of heads beyond and from the gallery. But the crescendo was at work, and soon wave upon wave of scintillating oratory swept through the Hall—with all the rich jewels of oratory adorning sentence after sentence, period after period. A climax is reached, perhaps a magnificent simile, so complicated it seemed that I would wonder how it could ever be resolved. Would she remember the whole thread of it from its inception? Must it not break down through sheer complexity? Sometimes, I confess, I was in an agony of nervousness. How foolish I was! Did she at any time lose any thread? Was she ever at a loss either for a word or how to finish a simile, a metaphor, however involved? Never, and I have heard her constantly for over thirty years.

And from the climax, from the splendid finale to a simile, she would proceed to a new motif—the old perfectly rounded off and fitted into the word-picture she was painting. From the heights of a consummation, with a voice ringing through vast distances and yet so perfectly modulated that she seemed but to be speaking in just a conversational tone, she would descend to the foundations of a new word-structure—yet

another part of the plan which was in her mind, and in her consciousness above the mind, in all its details. Then the building once more, and a new delight for the audience to see with their very eyes, and to hear with their very ears, the master-craftsman at work. True indeed that the ears were not alone the medium of communication between the audience and the speaker. The eyes saw, and the sight added immensely to the sounds that were heard. It was as necessary to look at her as to hear her, for the sight of her was an inspiration, and her movements, whether of body as a whole or of her arms, were an education by themselves in that grace which must ever accompany all true oratory. I think I have come to know her gestures by heart. I think I was able to anticipate each one as it came, even though she had no set gestures, ringing innumerable and different changes on the gesture accompaniment as she developed theme after theme. But somehow one became able to see beforehand, as in a film thrown upon a screen, the whole picture of her immediate utterances—a picture all the more wonderful in that, kaleidoscope-like, it was ever changing and one wondered which particular variation on the essential theme she would finally choose as she came to it. Dr. Besant has herself said more than once that as she spoke she saw before her the immediate continuation of her speech, not in set sentences but in a choice of sentences, out of which she would, while speaking, choose the particular phraseology most suitable to the development of her general theme. Those very near to her in thought and in work would sometimes catch a glimpse of the wealth of alternatives before her, and almost see her choosing.

India needs to gradually train her children to be citizens of a self-governing State in the great Federation of States which shall circle the whole globe. For, if it be possible to make such a Federation under the primacy of Great Britain, which is the representative of the fifth sub-race of the time, so strong that free States gathered together round her will be numerous enough and powerful enough to impose upon the world a great peace, too strong to attack for they will all hold together, too strong to break, for the links between them will be links of love and liberty, two of the strongest forces in the world; then, in such a mighty Federation India will have to take her place and play her part.

ANNIE BESANT in 1908

DR. BESANT'S FIRST OCCULT INVESTIGATIONS

[This copy of a letter of C. W. Leadbeater now published, received by the late Miss F. Arundale, will be interesting to our readers. It is dated Sunday—August 25, 1895.]

TURNING to other matters, we had a capital time at Box Hill. The weather was splendidly fine all the time we were there (from Friday night to Wednesday evening) so we simply climbed the hill directly after breakfast (which was always at eight), took a rug with us to sit upon, and remained there either all day, if we had taken up some lunch, or at any rate till two o'clock. When we descended for lunch we camped out in the garden (which was large) directly after it, had our tea out there about five, and came in to dinner about seven, after which we took a two hours' walk and went to bed. That was our life all the while we were there, and we did nothing but talk Theosophy the whole time. I wished very much you could have been with us, for I am sure you would have enjoyed it all immensely. We stayed at a house called "The Cottage"—a real old-fashioned place, delightfully clean and quiet, but possessing modern conveniences as far as baths and good cooking are concerned. We were visited more than once by the Masters, also by D. K. and H.P.B., and while we were there Mrs. Besant learnt to use astral vision, which is not only a never-ceasing delight to her, but a great help to me, as I have now another person to help to check my recollection of things. She plunged into it all with the greatest ardour, and we made some very interesting investigations together, the result of which will no doubt materialize themselves presently in the form of papers or articles. We got some unexpected new lights upon Devachan, shewing possibilities which to me at least had been quite unexpected before. The subject was fairly fully worked out, and a series of examples were shown to us, but the whole explanation is far too long to write here, and the conclusions without the explanation are startling.

Very shortly and roughly put, it comes to this that as a man evolves in goodness and intelligence, he generally develops his consciousness on that plane, the images of him which enter into the Devachan of his various departed friends are

no longer mere mayavic reflexions (which are really illusions) but become a part of his extended consciousness, so that the dead man is not deceiving himself when he thinks that he meets and talks with a friend still on earth; and the higher a man rises the more truly he is present in his friend's Devachan.

Of course this crude statement requires considerable modification, but I am giving the merest outline, and I must say it was a great relief to me to find that it was so. Another interesting point was the extent to which the contemplation in Devachan of a noble idea to which one looks up with love and gratitude may reform and spiritualize one's character during that period; the example given being that of a sempstress who had been a kind of ministering angel in the slum in which she was. The feelings that her ministrations aroused among these unfortunates was the only thing, in some cases, that gave them any Devachan at all, so that her earthly help was as nothing beside the impulse she gave them on a higher plane, though of this she was naturally entirely unconscious.

We also made further investigations into the different orders of atoms and molecules, the arrival of the first class "*Pitris*" from the moon, and the manners, customs, religion and history of some Lemurian and early Atlantean races, to

say nothing of a few casual incarnation hints. During the latter we witnessed the first birth of Mahatma Morya on this earth on arrival from the spiritual state following the lunar chain, and found him again about a million years ago as one of the great dynasty of "the Divine Rulers of the Golden Gate" in Atlantis. So you see we did not altogether waste our time though we were taking a holiday. A little rest and change did Mrs. Besant a great deal of good. She is down at Harrogate lecturing today and will return tomorrow. She delivered a very fine address here last Thursday evening, sweeping away all the absurd and almost blasphemous exaggerations with which the path of spiritual advancement has been often described as a Path of Woe, of ever-increasing agony from age to age, and insisting on the sane aspect—the joyous confidence, the serenity and bliss which can be given only by the widening knowledge of the disciple.

[On their return from the week-end at Box Hill, Dr. Besant and Bishop Leadbeater continued their investigations into Devachan during several afternoon walks to Hampstead Heath. The summary of their investigations is the Theosophical Manual No. VI, *The Devachanic Plane*. The next series of investigations were those during another week-end at Lewis Park Farm, Nutley. They were published in THE THEOSOPHIST, August 1911. These are especially important, as giving a glimpse of the "life-side" of the processes of our Earth Chain.—C. J.]

Great Truths of Theosophy

HAVE WE FRESH LIGHT ON KARMA?

BY HELEN VEALE

[There is urgent need for the eternal Truths of Theosophy to be re-dressed from time to time in such garbs as may be most attractive to the changing fashions of the advancing times. A mode of appeal appropriate to the nineteenth century may be no appeal at all so far as regards the twentieth century. A mode of appeal in pre-war times may be no mode of appeal in war times, while a mode of appeal very suited to war conditions will very likely be entirely unsuitable to post-war conditions.

Theosophists who realize clearly their duty to share with the world the splendid jewels of Theosophy must ever remember that these jewels are very likely not to appeal unless their setting attracts attention. The public must be able to see that these jewels meet and satisfy the urgent needs of the times.

It is therefore highly desirable that from time to time there shall be new forms for the old Truths, or at least a modification of the old forms so as to bring them up-to-date.

I shall be very glad if any students of Theosophy who are in intimate touch with modern needs will come forward with re-statements of Theosophy's great Truths, not only to meet the requirements of these changing days, but specially to meet the needs

of the younger generation which surely will need a presentation of Theosophy different in form, though not in life, from those presentations which have satisfied older generations.

I commend Miss Veale's introduction to what I hope will be a new series of contributions to the columns of THE THEOSOPHIST, for I think it states our requirements in a very clear manner. But I dare not endorse her generous view that in my *Lotus Fire* I have set forth one of the various new modes of presenting Theosophy. It is true that this book is intended as an introduction to a different approach to the study of Theosophy, but it can only appeal to those who have the spirit of Yoga in them; and we need an appeal much wider than that.

Will students of Theosophy, therefore, see what they can do to give us the old wine of Theosophy in new bottles—bottles which will catch the differently educated eyes of these war times and of the world which is becoming new? —G.S.A.]

THE suggestion has been made that a series of studies on the profound subject of Karma should be started in THE THEOSOPHIST, and papers invited from subscribers the world over who can contribute their thought. No one need think that

the last word has been said in our Theosophical classics on this fundamental law, the exposition of which, with the complementary doctrine of Reincarnation, the Masters judged to be most urgently needed if western civilization was to survive the dread attacks They foresaw on it. A crude outline was all that could be revealed at first, for western minds had been so regimented into objective pursuits to the neglect of philosophy that they took little interest in subtleties, and it would have been unwise to give out more than could be healthily assimilated. Even so, it was Reincarnation that proved more attractively sensational, and too much interest was expended on the absorbing question, "Who and what was I in my last life, and did I meet you?" Now all that has sunk to a normal level in Theosophical circles, and there has been time for these truths to have permeated our outlook, to have conditioned all our thinking processes. Then surely too the time has come to dig deeper into the treasure unlocked; perhaps we may change the metaphor and say that this key of the doctrine of Karma has been put in our hands that we may use it to unlock further reserves of human understanding, for H.P.B. said that these master-keys had to be turned seven times.

It should be easier for us now to understand the Law, for we are

witnessing it in operation on a more gigantic scale, more stupendously and devastatingly catastrophic, than ever before in human history, and our teachers had prepared us for it, in words of solemn warning which we took all too lightly, probably as picturesque overstatements. The Masters foresaw this period of Karmic adjustment, for nations, races and individuals, and must look on events with no more surprise than we feel when a kettle boils over. Despite oft-repeated warnings and portents, despite the herculean efforts of their chosen messengers within and without The Society which they founded for world-enlightenment and relief, men and nations have persisted in stoking the fires of hell, till they have burst forth in open conflagration, to clear the ground and ultimately purify.

This introductory study of the question must necessarily be fragmentary, and suggestive rather than exhaustive with regard to any aspect. It would be good to have essays sent in to the Editor, treating it from various angles, universal and particular, its expression in the languages of science and art, its demonstration in history and in personal experience, its application to systems, planets, kingdoms of nature, races, nations, religions and individuals. For we have been mistaken in confining the operations of Karma to the human

kingdom and human institutions, making its significance the same as that of the Christian text, "Whatsoever a man soweth, that shall he also reap," though that significance is included. The usual Christian idea of rewards and punishments, and of heavenly compensations for earth's injustices, fails today to satisfy the intelligent, and needs the illumination of this larger truth in which it may be set. The Law of Karma for its understanding demands a realization of the Unity of Life, and of its Will or Purpose, ever seeking fulfilment. A wrongdoer injures himself and none other, and temporarily frustrates his own essential purpose, setting up local strains in a great pattern which automatically supplies the corrective counter-strains that set things right again. Not that the Law works mechanically; without agents, human and divine, and not that each man has not his own measure of freedom, within which he may choose either to assist or oppose that Purpose of Life towards which his own inner self is set, though the outer personality may ignore it.

As if to prepare us for this further insight into the laws of life, we have just been given verily a new Scripture of Yoga, in *The Lotus Fire* by our President, a book wrung for us at great cost from his own inner fires, and completed significantly just before the war engulfed Europe.

Himself being prepared by a Master of Life to serve as a living Rod of Power in these days of the world's direst need of divine guidance, with characteristic generosity he sought to share with us all the training in Yoga, so far as he could make it intelligible to us. The result is a book that suits the epoch, that perhaps can be a little easier of comprehension now when earth and heaven are meeting, both in conflict and in a mystical fusion, for the birth of a new age. But we certainly cannot comprehend it, even when tuned up to our highest pitch; it rouses something other than comprehension, more akin to sensation, or perhaps intuition. We feel some inner rhythmic response which makes us know—even without comprehending—that we are contacting realities of consciousness, locked up and awaiting release in ourselves as in all forms of life. We are helped to take our stands on the frontiers of our own consciousness, to look out over uncharted regions of discovery.

Some may object that *The Lotus Fire* has nothing to do with our present subject, but in fact the book discloses a new form of Karma Yoga, being designed to give entry into the mysteries of Activity, as an impersonal force, an expression of the One Will. The Sanskrit root *Kar* means in English "Do," the dynamic verb, just as its opposite *Rah* (H being a variant

of K) is the static "Be," or "Remain." A favourite name in India for the Divine Actor is *Hari*, who is also the Divine Lover, for Love is essentially the same as this fundamental Activity, either word being frequently used to denote the third aspect of Creative Deity, following Power and Wisdom. Following on and deriving its tempo from the Stanzas of Dzyan, *The Lotus Fire* investigates plane after plane of Nature and manifestation, revealing the essential rhythm of each, in terms of human unfoldment, and with special reference to certain symbols, of magic potency as mnemonics or formulæ of power. One such symbol is the Svastika, clock-wise revolving, revealing "the marvellous activity of Life, of Man becoming God."

How wonderful if you can enter for a brief eternal moment into this Fire of Evolution—losing yourself in it, playing in it, revelling in it, as you might in a rough sea, swaying backwards and forwards, yielding to the insistent onrushes of overpowering waves, feeling a new freedom, a new power, a new joyousness, in a sea carefree, and tyrannical in its indifference. All that you feel in the sea you can feel infinitely more in the Svastika, for you yourselves are part and parcel of the whirling. The Svastika whirls because a God has set in motion the Wheel of the Law, and it is as if to its myriad spokes clung innumerable drops—the Men who are to become Gods—to be

disintegrated as to their forms time after time, until at last a King comes forth to conquer another kingdom.

Under this symbol he traces through all the kingdoms, from Elemental to Human, a Yoga being fulfilled, of union with the One Purpose, Kingship in each stage being won through struggle and suffering appropriate to the stage.

Can you lose and find yourselves in this cosmic process? Can you enter it as children, and in some magic way discover in it that you are kings, and so help your younger brother-kings to move more regally on their way as you will now move more regally on yours? This is the gift of the Svastika to you as ordained in this form of Yoga.

In other passages mention is made of the Law of Rhythmic Adjustment, under which the retributive operations of Karma fall, and a suggestive description of this Symbolic Yoga as "The Yoga of Essential Curvature" could well form the subject of a complete essay, for "Yoga is Action, and Action is Curvature," a startling statement corroborated by Sir Arthur Eddington in *Space, Time and Gravitation*.

Terrible as may be the suffering of humanity "broken on the Wheel of the Law," we are reminded that it is indeed only "ignorance which is broken on the Wheel of the Love of God, the Wheel of His Salvation, the Svastika." It is curious that this symbol of the Svastika

should be wrongly turned by the nation which today uses its magic for wrong-doing; just as hatred is merely the other side of Love, *Demon est Deus Inversus*.

We are warned that this First-Ray Yoga, specially accessible as it may be in these days of fiery ordeal, will prove disastrous in practice to one who has not purified his several vehicles of consciousness, and gained self-control.

Any individual seeking to practise this Yoga in the inner worlds and denying it in the outer worlds is doomed to cataclysmic disaster. He will be terribly consumed by the friction he arouses between the two . . . Those who flout the Law, for whatever reason, must be mended by the Law, not as by some outside ruthless power, but by the individual himself as God. He is the Law, and he breaks his lower self for the sake of freeing his higher. It has to be understood, however, that this negation of life may be brought about not only on the physical plane, but on every other plane up to the lower mental. The creative spirit may be turned downwards at any of these stages. We have evidences of this in every field of life at the present time—in politics, in statecraft, in religion, in industry, in the arts, sciences and philosophies. There are men and women who are great on the downward arc, on that arc which involves the slowing-down of life's vibrations. For, be it remembered that in the physical world today life has reached its slowest safe

rate of vibration. To go still more slowly leads straight to cataclysm. Yet there are those who are thus leading the world to cataclysm through using wrongly the creative spirit.

This book was published early in 1939. Who can doubt that it was intended to help us to understand present events, and those of us who should be ready for strenuous self-training to try and fit ourselves in some small way to act as Magic Lance, complementary to the Grail in the healing of sick Humanity?

The Lance suggests itself in this connection rather than the Grail, because it is a line—the Line of Power—and that is the symbol on which this yogic study seems primarily based, just as the upright posture is given us as rather more suitable and appropriate than the usual one adopted for meditation.

The spine is the best reflection we have of this Rod of Power, though in its upright nature it is not so well reflected in the lower kingdoms of nature. The spine is our Rod of Power, rather perhaps the esoteric than the exoteric spine. To the inner spine belong the Idā and Pingalā and the Kundalinī Fire. If you will go as high as you can go, you will perceive that the spine is but the putting into perspective of a portion of the infinite Line of individuality, of your own individuality. . . . There is another spine, and that is a projection from your infinite curvature.

A NEW COLONIAL OUTLOOK?

BY D. JEFFREY WILLIAMS

[An address given to the 18th Congress of The Theosophical Society in Europe at Cardiff, Wales, 13 April 1941. "When we speak of colonies we really mean Africa."]

I WISH to suggest, if I may, that the question of a new colonial outlook is of some importance in itself, and also because it involves what may be considered a principle. People are not fond, as a rule, of abstract principles as a basis for or in support of a reform.

BASIC PRINCIPLES

May I refer very briefly to the principle that I have in mind? It is that the weaker sections of a society or Commonwealth or Empire have claims upon the stronger that must be regarded as paramount. We take this for granted to some extent where the poor, the homeless and infirm people, in our own nation are concerned. We are only beginning to see its implication in the wider community of the Empire. I believe this principle applies also to animals and birds. I believe that the weaker in any sense has a greater claim upon those who are strong, though I do not expect that most people will agree with me.

Problems will not wait indefinitely for a solution. We may recall a paragraph in Mr. Bernard Shaw's Preface to *Heartbreak House*, that is headed "Nature's Long Credits." Shaw says: "Nature's way of dealing with unhealthy conditions is unfortunately not one that compels us to conduct a solvent hygiene on a cash basis. She demoralizes us with long credits and reckless overdrafts, and then pulls us up cruelly with catastrophic bankruptcies. Take, for example, common domestic sanitation. A whole city generation may neglect it utterly and scandalously, if not with absolute impunity, yet without any evil consequence that anyone thinks of tracing to it. In a hospital two generations of medical students may tolerate dirt and carelessness, and then go out into general practice to spread the doctrine that fresh air is a fad, and sanitation an imposture set up to make profit for plumbers. Then suddenly Nature takes her revenge. She strikes at the city with a pestilence and at the hospital with an epidemic

of hospital gangrene, slaughtering right and left until the innocent young have paid for the guilty old, and the account is balanced. And then she goes to sleep again and gives another period of credit, with the same result."

Shaw applies this truth to politics and diplomacy, and goes on to say: "In the prophetic words of Charles Dickens we were warned against many evils which have since come to pass, but of the evil of being slaughtered by a foreign foe on our own doorstep there was no shadow. Nature gave us a long credit; and we abused it to the utmost. But when she struck at last she struck with a vengeance. For four years she smote our first-born and heaped on us plagues of which Egypt never dreamed." In a prophetic sentence Shaw adds that though such plagues are as preventible as the great Plague of London, "they were not undone by winning the war."

Another writer looked at the last war in a somewhat slightly different way, but at the same time placing a strong emphasis upon a similar truth. I am referring to Mr. H. N. Brailsford's book, called *A League of Nations*, and published in 1917. At the end of that book Brailsford said the war of 1914-18 was, as he put it, the force of a rebellious and unconquerable life. "There was in

this concerted rush to ruin the force of a rebellious and unconquerable life. . . . It was bent on change, for it knew that the real denial and surrender of life is not physical death, but the refusal to move and progress."

In one of his prose-poems, the late Edward Carpenter asserted that you cannot violate the law of brotherhood for long.

That is all that I wish to say about abstract principles by way of a general introduction. I must come to more practical matters, and probably shall keep to practical issues for the remainder of this talk.

EXISTING CONDITIONS

My subject is "a new colonial outlook," and it does not specifically refer to a new British colonial outlook. Other nations have colonial empires as well as Great Britain. I want to exclude India because India is a Dominion—or ought to be one—and not a colony. All that we need say of India is that she is virtually a Dominion, and that we hope that full Dominion Status will be hers very soon.

Someone has said that when we speak of colonies or empire we really mean Africa. There is a great deal of truth in that statement. The African colonies comprise today about three-quarters of the total population of the Empire. The African colonies comprise

nearly nine-tenths of the total territory of the Empire. There are, of course, colonies outside Africa, and we need only mention the West Indies, Ceylon, the Malay States, Hong Kong, as examples of the more important ones. Burma is somewhat in a position of a semi-self-governing Indian Province as far as status is concerned, but is a separate political entity.

Mr. Leonard Barnes, a rather severe critic of our colonial administration, in his book, *Empire or Democracy*, asks: "What kind of perspective will give us a true view of our relations as British citizens with the people of these colonies for which we are responsible?" We have to remember that Parliament is responsible through the Colonial Office for the welfare of our colonial dependencies. In reply to his own question, Mr. Barnes tries to put the case somewhat in this way: "The task of the nineteenth century, so far as concerned the relations between Europe and the so-called subject races, was a task of liberation. The old slave-trading and slave-owning imperialism was transformed into what is fashionably called trusteeship. True, European imperial rule was extended over great areas and great populations which had not previously been subject to it. But, throughout, the sustained interest of statesmen, administrators, and missionaries, was increasingly towards the

human, or humanitarian, side of the problem. The nineteenth century set a term to the era of crude atrocities, and recorded a general heightening of the sense of moral responsibility on the part of imperial powers for native welfare.

"The twentieth-century task, on the other hand, is a task of co-ordination. It involves planning the satisfaction of international economic needs, and coupling the colonies to this process, while avoiding exploitation in the bad sense, and at the same time accelerating the . . . process of colonial liberation." Barnes goes on to ask how much progress has so far been made in connection with these two tasks?

EDUCATION

Coming down to detail we find that progress in the provision of education is backward and its rate of advance exceedingly slow. He gives a diagram to show the backward situation in education, and comments that "in none of our tropical African colonies is the proportion of children who get any kind of schooling above 20%, and it sinks to 8% in Sierra Leone, where British rule has been established for a century and a half. (Education is nowhere free.)" It also appears that the rate of advance has even been slowing down, for the percentage of expenditure on education not only in the Gold Coast, but in other territories of British

tropical Africa, has been falling or has remained stationary since 1913. The one exception . . . is Nyasaland, where the percentage has risen from 2.8 to 3.2.

This is how another authority, Professor W. M. Macmillan, views the question of education: "Education must be the basis of any advance in any sphere. Already, particular individuals have reached a point where as clergymen, doctors, lawyers, they can hold their own in any circles, and there is on the whole a steady advance in the provision of training for these and humbler callings." But there are far too few trained teachers to make education widespread and effective. A university education is to be had only in Hong Kong and Ceylon, though progress in the lower ranks of education necessarily depends on the provision of at least some teachers who have had a training only a university can give. Today, except perhaps in the West Indies and in parts of the Far East, it is normal to find that no more than one in four or five of the children of school age enter a school at all, and, everywhere, anything up to 60 per cent or 70 per cent of those who do so enter get no further than the very lowest infant grades. "Apart altogether, therefore, from difficult matters of staffing and organization, and nice questions of policy in education, there is an appalling problem of cost. . . . Funds are need-

ed . . . to build, equip and maintain schools, colleges, hospitals, to train the local staff required, and to pay these much more adequately than those already in service. The Colonial State has no capital resources, and no considerable privately owned wealth that it could call upon. Capital for the initiation of new enterprises can only come in the form of loans from ourselves or other countries, or as private investment in the old style. Can the British taxpayer possibly foot the bill? And even if he is willing to try in the hard years following a war, ought he to do it alone?"

HEALTH—LABOUR—TAXATION

When we turn to health questions, we are confronted with the statement that "two-thirds of the African population is infected with malaria," and that infant mortality is often at the appalling figure of between 300 and 350. In Britain the infant mortality figure is 59. In many areas there is an insufficiency of food, and the food is very often ill-balanced and seriously deficient.

In addition, there is the system of labour recruiting which involves the absence from their villages for months, and even years at a stretch, of half the male population. A Belgian Commission in 1924 found that it would be unsafe to withdraw more than 5% of the able-bodied

adult males for employment at a distance from their homes. In a number of rural areas in British Africa even today more than 50 per cent of such males are absent for very long periods in wage-service with white employers. Not only tribal organizations, but family life itself is being undermined. Leonard Barnes remarks that "everywhere employers' organizations spend money on recruiting labour from someone else's territory because someone else has been spending money on recruiting labour from theirs." In 1937, the Union of South Africa entered as a competitor for the labour of the tropical areas, especially for the Rand mines where labour is controlled in the compound system.

A word or two must be said on the subjects of the problem of African taxation and land. Everywhere in Africa there exists a poll tax or hut tax or both. Nowhere is there any direct relation between taxation and personal income, except in Nigeria where a lump-sum assessment is made on a whole village or similar unit. The rate of poll tax is fixed for each locality. In some it is as low as 5/-, in others as high as 20/- a year. It has to be paid by every male African when he reaches the age of 14, 16 or 18, according to the colony he happens to be born in. The hut tax is a sum of similar amount levied on every inhabited hut. Af-

rican families live in single-room huts, and the larger the family the larger the number of huts and also the tax paid. The law allows certain exceptions, and in Tanganyika the system has been changed in favour of house tax, the definition of a house including any number of huts grouped together. That improvement obviously helps to do away with overcrowding and its attendant evils. It would not be perhaps wrong to say that the tax in many cases equals a month's wages, and sometimes more than that. In the territories lying between the Zambeesi and the Nile wage-rates vary widely, but they are from 5/- to 15/- a month for the great majority, 20/- to 40/- a month for a semi-skilled minority, and as much as £5 per month for a few literate clerks in places where the African is not prevented by a colour bar from doing such work. Sir Alan Pim's Report on Northern Rhodesia in 1938 says that "it is obvious that over large areas the local resources of the country are entirely inadequate to provide the (native) taxpayer with the means to pay 7/6 a year," which was the rate in that particular district.

It has been admitted for a long time that the direct taxation of the African was intended not only to raise revenue for governments, but also to bring Africans into the labour market. In one colony a

rebate of half the tax was given to a man who could prove that he had worked for wages. In Rhodesia and Kenya alternative ways of earning money were made almost impossible, and in Kenya the taxation of Africans brings in one-third of the total tax revenue, but it must be pointed out that more than 9,000 men every year are punished by imprisonment or hard labour for failure to pay tax. Mr. Norman Leys once suggested that a tax on wages of so much in the pound earned, or graded so that it increases with the higher wages received, would have every advantage over the hut or poll tax. There should be a way of marketing the produce of the African in order to obtain revenue. If surplus cotton and wheat crops of the United States can be bought up and sold by the Government, why not the produce of African farms in Africa? The scheme in force in Southern Rhodesia concerning maize provides that about two-thirds of the whole maize crop is sold for internal consumption at about double the price the other third fetches in the export market. That would be good for the African producers of maize, you might think? But the local law makes two provisions on that point. First, that the bulk of the maize grown by the handful of European farmers shall get the higher price; second, that Africans must sell 75 per cent of their output at the lower price.

In Lord Hailey's great book, called *African Survey*, are the following two sentences:

"The Committee noted that it has become a point of honour with the wives of absent husbands to pay the tax rather than admit that the husband had ceased to send money home, and they are driven in some cases to illicit brewing and prostitution."

The second sentence gives Lord Hailey's conclusion on this matter of taxation, which is a very important one:

"The problem of native taxation is not merely one of securing that the incidence of taxation should be related to the financial capacity of the individual; it is no less important that an administration should study the social consequences of the burden which it is imposing."

That is a revolutionary proposal in relation to African taxation, and all should be grateful to Lord Hailey for putting it forward. It will take some years before the suggestion becomes fully operative perhaps. But some people will think it somewhat tragic that it has taken us over 50 years to grasp that elementary point.

LAND

In earlier colonial history—and even in some places today—land policy was determined primarily by the physical character and the economic possibilities of the territory rather than by considerations

of native rights. That, roughly, is the view of Sir Alan Pim, who is an authority on the subject. When "resources" needed to be "developed," large areas of land were alienated for these purposes, Europeans secured rights of a monopolistic character over the minerals as well as over the surface of enormous tracts of land. Groups of colonies in Africa may be divided among those in which policy has been influenced by (1) European demand for land, and these include what is now the Union of South Africa, the Rhodesias, Kenya and Nyasaland, (2) those who exploited local production by means of capitalistic organizations, and include the French and Belgian territories, though the concessionaire system has now practically ceased to operate and was never applied in French West Africa, and (3) the remainder of the British territories. In group one, African rights of occupation are confined to reserves of varying adequacy for African requirements; in group two, the state retains control over all vacant or unoccupied land, and in these and in the colonies on the West Coast of Africa, European colonization has not been an issue of importance; in group three (the colonies in Southern Nigeria, Sierra Leone, and Gold Coast) rights in land have been held to be vested in the tribal organization, or (as in Northern Nigeria) all land was declared

to be African land to be held and administered for the use and common benefit of the Africans, and the unalienated land in Tanganyika and Nyasaland was similarly defined.

Sir Alan Pim adds a suggestion that is not to be lost to view. He says: "As regards the future, the evolution of the most suitable form of land tenure is not only an economic or a legal problem; among peoples whose circumstances do not provide any alternative means of livelihood their relation to the land is not only an economic fact of great importance to their lives, but is also closely integrated with all their social customs."

A last word on this important matter may be given by a quotation from an article, entitled "Conditions in the Copperbelt," that appeared in *The Economist*, March 22nd last:

"The very real evils arising from the breakdown of tribal life in Africa have too often been stressed by visiting Commissions and others to be ignored. But it is legitimate to ask whether it must be preserved at the price of perpetual poverty, whether the practice of allowing natives to work on the mines and in the towns of Rhodesia and the Union at all has not already broken down to a large extent, and, if this is so, whether the best solution is not to accept it. The African is fundamentally an agriculturist and

a communalist, and clearly he must only be industrialized with care. But it is perhaps possible for him to live and work in industry without rebelling against his natural instincts. Already, in the copper mine compounds, members of the same tribe elect an 'Elder' to represent them, and it may be that the 'Elder' system, which the Royal Commission recommends should be encouraged instead of the formation of trade unions, can replace the background formerly supplied by the village and the chief. And there seems no reason why, as the Commission also recommends, the native workers on the copperbelt should not be encouraged to have their own small plots of land, in which their wives could work as they do in the native villages. But whether this is a solution or not, the fact remains that the Government may eventually have to choose between preserving the tribe and industrializing the native. If it chooses the latter—and in a country like Northern Rhodesia, where the only real asset must be exploited by European capital, the choice seems inevitable—the companies must agree to give the African equal opportunities for advancement with the European. And at all costs steps must be taken to prevent unemployment and labour problems arising from a copper slump. But the present system, by which the natives are encouraged

to return to their tribes after a year or eighteen months, seems to get the worst of both worlds. It discourages the companies and the Government from having a permanent labour policy which will suit the African; at the same time it gives the intelligent Africans a tantalizing glimpse of a life which they cannot enjoy, and tends to make all of them restless and discontented."

THE HEART OF THE PROBLEM

Here perhaps we put our finger on the heart of the colonial problem. As Leonard Barnes puts it: "European economic penetration of Africa has set up conditions to which the clan-bond, the tribal structure, the old unity of African life, is no longer relevant. We are destroying the solidarity of blood-related societies in which all members were productively active and of whose co-operative character and significance all members were fully and directly aware. We have split the whole basis of social relationship, and are putting in its place a society which is no society, a society divided against itself and riven by the conflict of opposed group interests."

Barnes thinks that we may not hope to postpone the break-up of the tribal structure by applying "an administrative and educational technique known as indirect rule. What has snapped the clan-bond

is not this or that administrative method, but the broad fact of economic penetration; the break cannot be repaired by a smooth dovetailing of administrative mechanism with native social institutions, when productive relations in general are such as to render those institutions more and more unworkable . . . The tribe must go, and it is well that it should . . . What is important is the order of the tribe's going. Are we to repeat indefinitely the process of hacking it to pieces by means of an uncontrolled and indiscriminate industrial revolution? Or can a scientific sociology, even now, lead Africans quietly to a new communal life, without dragging them through all the sufferings which in the last 150 years the labouring masses of Europe have had to endure? Are we, to whom it is still open to be the navigators of the African ship—are we ourselves sufficiently educated to grasp the meaning of our own past social blunders and misfortunes, and to apply in our colonial world the lessons they teach?"

Sir Alan Pim reinforces and underlines what Leonard Barnes has said when he suggests that the "psychological value of using native authorities exists mainly at an early stage of administration." Their maintenance is less important for (quoting *African Survey*) "they are, in any case, increasingly

subject to the disintegrating influence of new economic and social forces quite apart from any changes which action taken by the State may involve."

"Mr. F. H. Melland reminds us of 'a thread that must be woven into the fabric or destroy it,' namely, the problem of the educated African and how to employ and use him to the best advantage of himself and his fellows."

WHAT IS THE NEW OUTLOOK TO BE?

Very briefly, I have tried to state a few aspects of the colonial problem, but have not mentioned—and cannot mention—the problem of women and children in the prevailing uncertain transitional circumstances. We have to ask what are the elements of the future colonial outlook that not only promise success, but will also command the respect and approval of Africans and others? Our slow and complacent methods have been shaken of late by violent explosions of discontent in Africa and the West Indies. In 1939 came the official report on *Nutrition in the Colonial Empire*, which showed that not only in places where wages are low and labour over-plentiful, but throughout the untouched tropical world, the peoples normally live in conditions of ignorance and inexperience and also of malnourishment or actual under-nourishment.

This double revelation has been a rude shock to us. When the war was a few months old we took a new step forward by passing a Colonial Development and Welfare Act of 1940, which provides for a new constructive policy of development and research by the much more generous grant of £5½ millions a year for ten years. Grants may now be made for equipment and maintenance as well as for capital expenditure incurred for the welfare of colonial peoples. These are at last recognized as being entitled to education and other services which they cannot strictly afford or provide themselves. Special provision of one million pounds a year (and a Comptroller General of Services) is made for the West Indies whose special case was responsible for the crisis. Recently, both Trinidad and Jamaica have been granted new constitutions, and in the case of the latter there is to be election by adult franchise to the Governing body or Council, and the Governor-General is to appoint a Speaker to take his place at meetings of the new elected assembly in Jamaica.

I think we shall make a mistake if we imagine that the support of (and fervent expressions of loyalty to) our cause in the war by the colonial peoples is to be taken as a tribute to ourselves.¹ The support

¹ Over £20,000,000 have been so far voluntarily contributed by the Colonies to help Britain's war effort.

is as much an assertion of their claim to be members of the same family as ourselves, and of a right to share in the same hardships and dangers and sacrifices as ourselves. They do not wish to be patronized or to have done for them what we think is good for them, in many instances, but they wish to work with us in a real partnership towards their own eventual salvation. The West Indies certainly think in terms of Dominion Status for themselves.

THE DEMOCRATIC IDEAL

We must not—and dare not—neglect what is implied in the democratic ideal as we understand it today when we think of the future of our colonies. Democracy implies in the words of that excellent pamphlet of *The Times—Planning for War and Peace*: if "we speak of democracy, we do not mean a democracy which maintains a right to vote but forgets the right to work and to live. If we speak of freedom, we do not mean a rugged individualism which excludes social organization and economic planning. If we speak of equality, we do not mean a political equality nullified by social and economic privilege. If we speak of planned reconstruction, we think less of maximum production (though this too will be required) than of equitable distribution." "The problem of the new order is social as well

as international," says *The Times*. It is also an Imperial problem. And we must put our colonial house in order as well as our own house and the European house. We rightly object to the *Herrenvolk* mentality of the Nazis in Germany, but we should also try to be a little less authoritarian in our colonial world. The war has renewed our faith in democracy, and we may well hope that it will inspire our future activity and attitude in relation to those whose faith in that ideal within the Empire is no less vigorous than our own!

A few days ago a distinguished lecturer told the Royal Society of Arts that in his view a raising of the standards of living in the countries of the world was the most effective way of dealing with the problems of economics and trade in the post-war world. We cannot hope to solve our economic difficulties if we continue with tariff restrictions, quotas, exchange controls, and policies of self-sufficiency, but there may be some hope if a general and increasing *demand* is encouraged for industrial and agricultural products. A great demand for such products can be fostered in our Colonies as well as in European countries. Even South Africa with its record of discrimination in so many ways against its six million African population has an enormous potential market within its own borders.

The African is too poor to buy our goods because we ourselves are poor in the midst of plenty, and cannot share that plenty with him because we cannot arrange to share it among ourselves!

Whether we like it or not, Britain and the British Commonwealth, after the war, will have the whole of the Continent of Africa in a close relationship to ourselves. Large parts of Africa will inevitably be linked to us by our conquests in the war, large parts of the colonial territories of France and Belgium will be linked to us, and will stand or fall in the peace by our side as they stand by us in war. What the position of the colonial territories now under the control of Vichy France in Africa and the Near East will be, no one can tell. Will Vichy France survive as it now is—a dependant and near-ally of Germany? How many of these territories now under the control of France will win self-government before the end or after the end of the war? We cannot say, but we must be prepared to be generous, bold and imaginative, in our colonial outlook at the end of hostilities.

What is our attitude going to be towards the extension and rapid improvement of the Mandate System after the war? Shall we apply the principles of a new mandate system, that will not be merely a supervisory affair at Geneva

receiving annual reports and doing practically nothing about them, and unable to do anything? Shall we extend the principle of international responsibility for the welfare of backward territories to an authority capable and willing to develop the areas in the interests of the peoples as a first concern, and to supply the needs of European countries as a secondary and subsidiary matter? Is that conception, or something like it, going to be part of our new colonial outlook?

A FREE AND UNEXPLOITED AFRICA?

There is one consideration that must weigh with us now that the United States is becoming one with us in so many ways in the carrying on of the war. The Prime Minister has referred to this matter and hope that it would continually "roll on." Will the United States like our conception of an unequal and unfree India after the war? Will the United States like our backward colonial policies and methods? Will the United States with her experience of projects like the Tennessee Valley authority like our fumbling and niggling attempts in various parts of the Empire? We have the Sudan scheme and large-scale irrigation projects in various parts of the world, but is there not room for other large-

scale developments along many lines in our colonies? Are we going to think imperially in economic and agricultural matters in relation to the backward places of our Empire? Is that sort of effort to form part of our new colonial outlook? Can we not transplant public utility companies of the kind and size, if necessary, of our Central Electricity Board to Africa for the generation of power and light? Cannot we provide a Central Irrigation Board for the continent? Cannot we build up an Africa Broadcasting Station on the lines of the B.B.C. for the African peoples there? Cannot we evolve Area Agricultural and Fruit Growing Boards and Forestry Commissions? Cannot we have a net-work of Universities and Colleges which will be staffed by Africans for African students? Cannot we envisage a corporate political life in free and democratic African institutions, all linked together in some loose Pan-African Federation? Are these things mere dreams? And are dreams like these to be allowed in some way to influence our new colonial outlook? Is a free and unexploited Africa a dream? It may be. But we shall do well to remember the "long credits" that Nature allows us in such matters, and be wise in our coming day and generation.

A RE-DEFINITION OF WORRY

ACCORDING to a report in *Time*, Britain is extremely healthy after a year of total war. Deaths from many diseases have dropped sharply. The doctors believe that one of the chief reasons are the healthier diets enforced by rationing.

From many angles this makes an exceedingly interesting study. Undoubtedly the considerably less "nourishing" meals on which the English people have been living and the smaller quantities they eat have resulted in an increase in health. Those who have experimented with diets can well understand this.

But another factor enters into the picture which makes the improvement in British health less easy to explain. We have always been told, and rightly so, that worry is one of the greatest obstacles to health. We who study the occult side of things know how true this is. Then, how, in spite of all the trials, tribulations and unsurpassed harassment under which the British have laboured, has it been possible for their health to improve?

In order to arrive at a plausible solution, we must determine just what we mean by *worry*. The most common kind of worry is the worry which is concerned with the lower personal self and its myriad of problems. It is excellently defined in *At the Feet of the Master*: "The incessant worry over little things in which many people spend most of their time." This type of worry is a wearing-out process that eventually blocks the proper flow of energy, resulting in ill-health. Worry due to pride, fear, jealousy and a host of other causes, does not summon forth any of those higher human qualities that enable individuals and nations to bear their sufferings calmly if not gloriously.

The English are suffering, but, in the strict sense, they are not worrying. On the contrary, their suffering, it might be paradoxically stated, has obviated "the incessant worry over little things." Their suffering has brought to the fore fortitude, loyalty, brotherliness, resourcefulness, courage, self-sacrifice, and has smothered those petty little worries. These are ennobling sensations. They open up the channels for the higher forces and energies to flow through with a consequent increase of health in the physical vehicle.

From all this there is a golden lesson for us to learn. The Lords of Karma decide what sufferings are ours to bear. But worry is something we inflict upon ourselves. Suffering usually has its extenuations. Worry has none. The peculiar thing is we often do not worry about our actual sufferings. We worry about the things that *may* happen to *us* and, in nine cases out of ten, never do.

The improvement in British health after a year of total war is due to improvement in diet, and it is also due to the fact that, while the English people are suffering collectively, they are "worrying" much less individually.

A. H. PERON

PEACE WITH HONOUR—II

DEAR PRESIDENT,

With great interest and consistency I have read your article in *THE THEOSOPHIST*, January 1941, on "Peace with Honour." Indeed, a peace with honour for all concerned is the only way to a lasting peace, a better world-organization which should provide a better living and some prosperity for all. Surely, justice and contentment for every human being, together with freedom, are indispensable requisites for the coming civilization, and it goes without saying that a Peace with Honour must be based on Brotherhood.

I entirely agree with everything you mention in that statement and yet . . . what do we mean by that word "honour" and *how* are we going to procure it? Surely, the conception about "honour" such as a Britisher holds, is entirely different from that of the average German, who even has not the slightest idea of our kind of honour. "Honour in England," says Dorothy Thompson, "means allegiance to accepted standards of conduct. Honour in Germany means prestige." Alas! so it is.

We cannot enforce our standard of morals upon a nation¹ in which

¹ I leave the other totalitarian dictatorships out of this discussion because there we have to deal with a minority. In Germany we are up against the majority of the nation.

for centuries the great majority has kindled an entirely opposite code. Honour in Germany means the glory of might—for the individual as for the nation—and consequently everything is permitted there, in case it but promotes such an honour (of might).

This gives the explanation why no morals whatever count—not even, *e.g.*, *Deutsche Treue*, otherwise so highly valued—if this kind of honour can be gained. Almost all the other characteristics from which the world is now suffering can be derived from that capital error.

It may not be overlooked once more that the problem, how to deal with that nation, is purely a psychological one, and certainly one outside the sphere of ordinary statesmen and politicians. We have to consider that, in several conceptions about a life of contentment, they diametrically differ from us even as to its desirability. Every sentimentality in dealing with them is immediately regarded as a sign of weakness and a chance to gain "honour."

It is also amazing how all lies, indefinitely repeated (about Versailles *e.g.*) are goody-goodily and generally, without an attempt of discrimination and completely un-awares, accepted here as irrefutable

truths. It is almost unknown how in *Mein Kampf* it has already been announced that any lie—preferably the biggest—always finds a good number of people to believe it, if it is only sufficiently repeated. Moreover, we cannot—we simply will not—believe that such a monstrosity can be put into practice by a statesman with the silent consent of a nation for the honour of the country. Yet this is simply fact.

Therefore the real problem is not so much a Peace with Honour as we conceive it (almost every one is prepared to offer it), but to find some means and ways, clearly thought out without the least weakness of sentimentality, how a nation which for centuries has placed itself under such a special moral code, entirely different from that accepted elsewhere in the world, can be convinced that it would do well and wisely to abandon it, and accept our moral standards.

Germans cannot be excommunicated from this our humanity. They belong to it just as much as we do, and we also cannot dispatch them to the Moon. They are an integral part of our Brotherhood of Humanity. Therefore after the war is over and Victory firmly established, the task will be to discover *first*, how to make sure that this time another repetition is being made definitely impossible; and *secondly*, to find out how best

Germans can be drawn within the common cause of interdependence. We have to convince them that it pays, that their own lives will become so much fuller, so much richer, so much happier. We have to make them understand that co-operation, unreservedly offered and accepted, is no sign of weakness, but the only possible way to secure prosperity and happiness for all, for themselves as well as for every one else.

Happily, up till the present moment, there is very little hatred—even in some of the invaded and much oppressed countries of the Continent—there is more pity. If this war could be won within a comparatively short period of time, this would probably still be the case, and so the best circumstances for a mutual understanding would be available. But, psychologically, a complete defeat seems indispensable; without it, they will not be open to understand.

Peace with Honour indeed is what humanity needs, and safety no less. But we have to take good care that *our* conception of Honour, indissolubly bound to Freedom in the Union of Brotherhood, is meant on both sides—no other one. To work for such a change in mentality, I believe, will be—among other things—the coming task of The Theosophical Society in Germany—and also elsewhere.

J. KRUISHEER

General Secretary, The Netherlands

THE REPLY

What do we mean by a Peace with Honour? What do we mean by "Honour" in this connection?

When I speak of a Peace with Honour I mean a Peace without vengeance, without punishment, without greed, without cruelty, with fair justice to all, with fair opportunity for all, with a full recognition of the needs of every people, no matter on what side each may have been fighting. And all this means that every participant in the making of Peace when the war is over must go to the conference with the ardent desire to do justice to all, and to lay the foundations for a truly Universal Brotherhood of peoples.

The Treaty of Versailles filled the vanquished with despair, and was itself instrumental in fostering that spirit of anger and hatred which has resulted in the present war.

There must be no more of such treaties, or another war will be inevitable. The Treaty of Versailles was a most sordid affair in which rapacity and jingoism to all intents and purposes ran riot. The treaty which must be signed at the conclusion of the present war must be a treaty of peoples and not of professional statesmen. It must be the foundation of a Brotherhood of the peoples of the world—a Brotherhood fashioned by the representatives of the peoples them-

selves. The trusted representatives of the peoples concerned must sit round the conference table, and they must realize as they plan the future that unless the whole of the world is happy no individual part of the world can be happy. They must plan the happiness of the vanquished no less than the happiness of the victors. Indeed, there must be no victors and vanquished round the Table of Peace, but brethren planning for the common happiness of all. Only thus will it be possible to establish a Peace with Honour, for only where there is honour, where there is eager concern for the well-being of all, can there be happiness for all. Honour may have many other ingredients, but there is no ingredient more essential than a pure eagerness to promote the happiness of all.

The treaty to come must be signed by the peoples of the world, or there will be yet another war to try to make the world understand that there can never be peace or happiness until there is forthcoming a recognition of the Universal Brotherhood of all.

The first great World War won no such recognition. Will the second great World War win it? If not, there will be yet another war, and very likely more wars, until the world learns its lesson.

Let it be clearly understood today that the present war is, like the

last war, a war to get rid of all those elements which stand between the world and its recognition of Universal Brotherhood as the only way to lasting peace and universal happiness. Fighting may still be inevitable. But let all combatants realize that they are fighting for Universal Brotherhood, strange though the idea may sound in juxtaposition with war. This may be far easier for the Allies, since their foes are irreconcilable opponents of Brotherhood, and stand for tyranny and oppression. But I hope, sometimes against hope, that it is only those in command among the enemy who are thus animated. I hope that the rank and file of

Germans and Italians alike are but the tools of those into whose clutches they have allowed themselves to fall. I hope that, when these clutches become loosened in the dying grasp of the dictators and their immediate minions, the rank and file will awaken and seek by all means in their power to undo the wrongs they have done. Thus will they contribute, as they must contribute, to a Peace with Honour—in some measure at least taking upon themselves the sufferings they have inflicted with such terrible ferocity upon innocent men, women and children.

GEORGE S. ARUNDALE

THEOSOPHICAL GUIDANCE FOR PRISON REFORM¹

BY MARGARET E. COUSINS, B.Mus.

PROBABLY there are few people who have had such unique first-hand experiences of the working of the Prison system as the writer, who has been a political prisoner in three countries, a non-official Jail Visitor, and an Honorary Bench Magistrate. Therefore to her the publication of the "Report of the Committee on Prison Reforms in Mysore State" (South

India) was an event of intimate personal and public interest, heightened by the knowledge that the Committee's Chairman was one of the pillars of The Theosophical Society in India, an ex-Chief Judge of the Mysore State, and at least two others of the seven members of the Committee were ardent Theosophists. The Central Jail of this State was the only jail that our late President, Dr. Besant, had

¹ Recommendations of an Indian Committee.

ever been inside. After she had been shown round it as a distinguished visitor, she wrote a most interesting article in *New India*, no doubt known by this recent Committee, which was appointed a year ago by the Mysore Government to make a detailed enquiry into the whole matter of prison administration in the State, and to give suggestions for its improvement.

One remembers also that the Master Jesus had given as a duty to His followers the service of visiting those in prison, so the work of this Committee must have been directly within the special sphere and influence of His consciousness.

Explicit, detailed, thorough, practical and visionary, the Report of 460 pages issued by these seven honourable servants of the public is a model of conscientious and valuable examination, by exploration, comparison, study, psychology and idealism, of the existing systems of punishment for crime and for the reformation of law-breakers. Every page breathes a spirit of brotherhood in thought and action. The Committee have tried to probe to the roots of criminality in the search for adequate means of making punishment not a vindictive *quid pro quo* for the offence, but an opportunity for reforming the offender. The following sentence picked out at random is illustrative of the tone of the Report; referring

to the necessity for periodical reviews of long sentences so as to procure accelerated releases, the Committee says:

No man can be indefinitely detained . . . ultimately he has to be set free; and it is best in every way to set him free under conditions which will appeal to his better nature and offer hopes and incentives to all others similarly placed.

And here is another extract:

If it is true that the prisoner is better cared for than the honest man in the streets, then this is indeed a serious indictment of the conditions of free life; but it cannot clear society of some share of responsibility for the conditions that make for crime and produce the criminal. Prisoners are like sick persons in hospital and backward children in school. They have to be taken care of in the confined shelter of prison, educated, disciplined, and taught some honest avocation, so that they may lead a more decent life after they pass out again into freedom.

It is the duty of society to improve the conditions of the common people in all possible ways. That this duty is not fulfilled . . . is no justification for taking the condition of the ill-fed, ill-housed and neglected poor as the standard for the treatment of the much smaller population which is taken under the involuntary care of the State.

So generally comprehensive is the analysis of the offender, the cause and cure of crime, and the penal system, that one wonders that the eight Hindu members out

of the total nine people connected with the Committee did not include some reference to reincarnation as bringing some strong influence to bear on certain offenders, giving them some inherent defect of character which predisposes those persons to illegal and anti-social actions!

The Committee recommend the abolition of the death penalty. They consider that imprisonment for a term of years, or for life, should be the normal punishment for murder. They also state that the "long and successful experience of many countries without the death penalty supports the conclusion that a community can as well be protected from murderous crimes without capital punishment as with it." It is a pity that they weakened this conclusion by urging that "if the death sentence is retained it should be employed most sparingly and reserved for extreme cases of cruelty and organized murder, and special reasons should be assigned by the Court for every such use of it." The Hindu State of Nepal in North India was brave enough to undertake an experimental period of five years without allowing any case of hanging, and no increase was found in the number of murders. Could not the State of Mysore, and indeed all Ahimsā-inclined India, follow the example of many more violently inclined nations such as Ireland, Belgium,

Denmark, Holland, Switzerland, Italy, Turkey, which have entirely abolished the death penalty? The Mysore Committee has unprovisionally advocated the abolition of flogging as a punishment, and the disuse of solitary confinement.

As may be expected, the case of Juvenile Delinquency is thoroughly studied, and existing legislation concerning it in Mysore is strongly criticized. Indeed it is laid down that only an entirely new Children's Act can meet the juvenile needs of the State, and the Committee forthwith drafted a Children's Bill and a Bill for establishment of Borstal Schools, and a further Act for the release on probation of offenders. In fact the Committee shows that in many respects this often named "Model State" has lagged far behind the Provinces of India in its treatment of offenders both juvenile and adult, and this enquiry and its recommendations will merely bring it up to the still very imperfect condition of penal reform in India, as compared with America, for instance.

As many Theosophists are noted for their valuable service to the denizens of jails as non-official visitors who give them religious help, the following sentence is noteworthy especially for its Theosophical definition of religion:

Religion (in a broad sense including the basic facts of the universe and the essentials of life and conduct)

is the strongest force which can be enlisted in reclaiming the offender. The importance of providing regular religious and moral instruction for prisoners cannot be too strongly emphasized.

Alas, that so few suitable men and women offer themselves for this intensely valuable service which brings in its train nothing but blessing. When I was a non-official visitor to the Madanapalle Sub-Jail I was allowed to bring with me a small group of College students and an adult speaker in Telugu, and the religious songs that they used to sing outside the iron-bar front enclosure of the "association cells" were a source of higher life to both prisoners and jail staff.

There is a remarkable chapter on the need for recreation in jails wherein drill, gymnastics, football, basket-ball, chess, draughts, and carrom are recommended, reinforced by radio programmes. The Committee recommend a very necessary humane reform when they say that every well-behaved prisoner should be permitted to have interviews once a month and to write and receive letters at intervals of a fortnight instead of, as at present in the Mysore jails, once after his first six months in jail, and later on once in four months!

As is proper the Committee gave full attention to the needs for reform in the conditions of service of the jail staffs. Primarily, if reclamation is to be the ideal, the warders and whole jail cadre should be recruited from a higher grade of society with better education, and should be given better pay and a reduced number of daily hours of work.

It is impossible to allude to all the sides of needed reform covered by the Report. Industries taught and pay given, better buildings, better diet, the very necessary care of the Discharged Prisoner, the special needs of women and political prisoners, all come in for review, and wise reforms are noted.

The interest of the general public in the country's jail population is lamentably small: this is proved by the fact that, though requests for opinions were sent out to 750 men, only 69 replies were received!

This report is full of most interesting and instructive reading. It can be obtained from the Superintendent at the Government Press, Bangalore, for the modest sum of a rupee.

It bears the impress of those who have long imbibed at the spring of Theosophical principles wedded to action. All the desired reforms are aimed at creating such a world-order that there may be no need for prisons.

BE MERCIFUL BY THE RT. REV. L. W. BURT

[October 4th is World Day for Animals. This talk was broadcast from Station 2GB, Sydney, Australia, in October 1940].

Question: What is man's relationship to sub-human creatures?

Answer: Professor J. Arthur Thompson has written:

The Solar System, the Earth, the mountain ranges and the great deeps, the rocks and crystals, the plants and animals, *man himself and his social institutions*—all must be seen as the outcome of a long process of becoming. No idea has been so powerful a tool in the fashioning of New Knowledge as this simple but profound idea of Evolution, that the present is the child of the past, and the parent of the future.

Couple that statement, made by an eminent scientist, with the opening words of *The Gospel according to S. John*, and you have the answer to the question "What is man's relationship to animals?" Science tells us that all forms, "the plants and animals, man himself and his social institutions," are all the product of a long process of becoming, the triumph of Evolution, that all creatures are links in the chain of eternal progress. Scripture teaches that all creatures "were in the beginning with God," that "all things were made by Him; and without Him was not anything made that was made."

Hence science describes the evolutionary process by which the

Creator is ever at work creating new and better forms. Scripture tells of the origin and true nature of all beings, that they share the One Life, come from one source, are subjects of the One Divine Plan, directed by the One Divine Will. How can we better express this Oneness of Life, this singleness of nature and purpose, than by the word BROTHERHOOD, not merely a Brotherhood of Man, but the BROTHERHOOD OF ALL NATURE. The Fatherhood of God—the Creator; the Brotherhood of Nature—His creation.

In that mighty brotherhood, which links all created things together in one Divine Family, man is senior to sub-human creatures, the elder brother of all furred and feathered things. But man is not the summit of evolution, he is not the goal of achievement. He is merely one link in the mighty chain of endeavour which leads onward and upward forever. Sir Oliver Lodge, speaking of the "unity running through all states of existence," declared:

I say that man is not alone, that is why I say that *I know* he is surrounded by other Intelligences. And

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if you once step over the boundary beyond man, there is no limit to the higher and higher Intelligences until you come to Infinite Intelligence Himself.

This eminent scientist, Sir Oliver Lodge, visualized a veritable Jacob's ladder of Supermen, of Angels and Archangels climbing up to God.

When you ask: What should be man's attitude to sub-human creatures? I reply: How do you expect Supermen and Divine Beings to regard you? How should the elder members of a family regard the younger? How should the strong regard the weak or defenceless? Do we not turn in thought and prayer to the Saints and Angels, seeking their guidance and protection? When in sorrow or distress do we not crave their compassionate intervention or mediation on our behalf? When we lift our eyes to those great beings who stand on the higher rungs of Jacob's evolutionary ladder, do we not invoke the love and help of the Saints, the Holy Ones, the Angels and Archangels? Do we not expect Them to regard us ever and always with mercy and compassion, to consider with understanding and tenderness even our sin and shame?

We speak of the Angels of Mons, believed to have intervened in the last Great War and averted what would have been a disaster for the Allied armies. We hear of miracu-

lous intervention at Dunkirk, suggesting that Divine Agencies were employed to shield the British regiments during the most critical hours of their evacuation from France, who thus converted what would have been one of the greatest tragedies of all history to a magnificent epic—a glorious triumph. We hear numerous stories of the succour and help ministered to the sick and wounded by "invisible beings" who visit them in the hour of their distress.

But when we turn our eyes to the lower rungs of that same Jacob's ladder, to the furred and feathered things at the lower stages of evolution, do we find a stream of love and compassion, of mercy and protection, flowing from mankind to our younger brethren, the birds and animals? Here we must hide our faces with shame. Of all beings that inhabit this earth, man is the most ferocious, the most deadly enemy of all living forms. There is not a species from butterfly to eagle, from beetle to elephant, that man does not—when fancy takes him—delight in killing. No living thing is safe from man's greed, his curiosity, his vanity. Not content with killing incredible numbers of God's defenceless creatures daily to supply self-created wants, mercilessly killed, or maimed and left to die a lingering death, in the name of "sport." Surrounded by

this awful cruelty meted out to animal- and bird-life, sanctioned and condoned by orthodoxy, it is little wonder that the nature of some people becomes callous and depraved as is summed up in that saying of the gentry: "It's a fine day, let's go out and kill something!"

Little imagination is required to realize that new history was made at the last Coronation when perhaps a third crown, set with a jewel more brilliant and beautiful than any seen by mortal eyes, was placed upon the head of the Duchess of Hamilton, not by the hands of the presiding Archbishops but by the Angel Host, in recognition of her noble deed of declining to wear the traditional ermine for that splendid occasion. Courageously facing the criticism and scorn evoked by opposing conventional custom, moved by compassion and mercy for defenceless dumb creatures, and with Their Majesties' gracious approval, the Duchess of Hamilton pledged her allegiance to the Throne clothed not in ermine but in fine *fabric* fur. By that noble deed, this champion of humaneness to animals saved the lives of a number of ermine that are caught by having their tongues frozen to iron bars, and die a cruel death in snow-clad regions of northern Europe and Asia, so that gentlewomen may wear their furred skins.

Millions of animals suffer the torture of being skinned alive because their pelts are said to be more easily pulled off while alive. Untold numbers of fur-bearing animals agonize for days in steel-toothed traps, often gnawing off their own limbs to free themselves. Others are swung in the air by traps invented to prevent them from gnawing off their limbs and thus escaping. Vile and wicked are the methods employed to procure the soft skins of the unborn young animals. Yet, sometimes as many as 200 little animals suffer agonizing torture and death for the making of a single woman's coat.

Because of the demand for feathers for women's hats some species of birds are said to have become extinct. The plumage of birds is at its brightest and loveliest at the nuptial or mating season. Therefore it is at this season that wholesale slaughter of birds takes place to obtain a higher price for their feathers. In some cases feathers and wings are torn from living birds which are then thrown to die a lingering death within hearing of their young ones crying out to them for food, for lack of which they too must perish.

But of all the abominations of cruelty to animals perpetrated by man none is so revolting as that of vivisection. Yet, according to the opinions of many of the greatest scientists and medical men of this

century, the cruelties inflicted upon animals in the name of science are dogged by a terrible nemesis of suffering rebounding upon mankind in new and increasing disease. We live in a universe of law. Absolute justice rules the life of man. Link the ghastly cruelties man inflicts upon his younger brethren, with the ever-increasing disease and insanity of humanity, and the truth will dawn upon you.

Webster's Dictionary defines Vivisection as the dissection of, or operation on, a living animal for physiological or pathological investigation. But modern vivisection has spread beyond its legitimate scientific confines. It includes the unspeakable torture of living animals, often for no other reason than to demonstrate their sufferings and reactions, and their behaviour under pain. For this ignoble purpose dogs are particularly desired. The method of "study" includes the cutting of muscles and nerves, the shattering of bones, the exposure and removal of the quivering liver and sensitive organs, as well as various other barbaric tortures too horrible to mention. Sometimes these experiments extend continuously on a single animal over periods of days or weeks until death brings release through sheer exhaustion.

One cannot tell to what extent the animals held in the vices of the vivisector's trough, or suffering long-

drawn agony in experimental cages, in their extremity feel actual hate towards their callous tormentors. At least we do know that great volumes of mad terror and frenzied agony must constantly be produced in hundreds of laboratories for medical research daily throughout each year.

Controversies on the subject of vivisection, and its regulation by law, or its total abolition, have shown conclusively that not all medical men are in favour of it. Answers to a questionnaire sent out to all members of the American Medical Association last year showed that 34 per cent of the regular physicians replying to the questions declared themselves opposed to vivisection, or thought that the practice of animal experimentation did not justify itself by the results obtained.

The journal, *The Medical World*, wrote:

Animal experiments, as performed in physiological and pharmacological laboratories today, call for serious criticism by the medical man who is actually engaged in practising medicine. We submit that the majority of such experiments are distinctly misleading as to the deductions drawn from them. Endless experiments are performed on animals, under the guise of medical research, that either yield no practical results whatever, or merely erroneous conclusions. We firmly believe that only when we get away from the physiological or pharmacological laboratory,

and go back to the bedside, will we begin to add to our knowledge of disease in man.

The words of Bishop Westcott of Durham will bear repeating here:

If He who made us made all other creatures also, if they find a place in His providential plan, if His tender mercies reach to them—and this we most certainly believe—then I find it absolutely inconceivable that He should have so arranged the avenues of knowledge that we can attain to truths only through the unutterable agonies of beings which trust in us. Life is more than a bundle of physical facts. Life in each distinct form is a sacred gift, to be dealt with reverently. Life for the Christian is an energy not apart from Christ. Better than any precarious increase of our acquaintance with phenomena, better than any fresh supply of vital force drawn for man from the mutilated beast, better than a brief span possibly added to our earthly sojourn, is the pure consciousness that we have not broken down the barriers of a holy reverence, or sought relief for our own pain by inflicting it on some weaker being.

Mention was made in a previous broadcast of the 700 heads of cattle and 7,000 sheep and lambs that are daily slaughtered and sacrificed on the altar of the human palate in the homes of the metropolitan area of Sydney alone. Over 2,500,000 cattle and sheep are slaughtered annually to appease the degraded appetites of this noble Australian race, not because flesh is a neces-

sary food, but because of current ignorance and superstition on the subject of diet.

The world stands aghast at the awful cruelty of modern warfare. But what is it when compared to the appalling cruelty inflicted upon animals and birds in times of peace and war? Are not the horrors of war man's callous cruelty to animals rebounding upon man himself?

Yet there can be no question that the great majority of people participate in this cruelty unconsciously, thoughtlessly accepting the superstitions and customs inherited with their environment. Human nature is compassionate and merciful when freed from ignorance and selfishness. Even in war men have kind hearts as we see in the following story.

A British warship was shelling the German merchant-ship Adolf Leonhart to prevent her from becoming a danger to navigation, when it was seen that a dog had been left on the vessel. The warship stopped shelling and lowered a boat which went out and rescued the dog. When the shelling had been resumed a terrified monkey was seen climbing to the mast-head. Again the firing ceased, but so frightened was the monkey that all attempts to secure it failed. Ultimately, when the Adolf Leonhart heeled over and sank in a cloud of smoke and spray the monkey clung

to a piece of wreckage from which the British sailors rescued it.

World Day for Animals, celebrated annually, is dedicated to S. Francis of Assisi, the greatest lover of animals known in history. Let us make this a vital Kindness to Animals Day by abandoning all callous cruel ways of heedless custom. Forsake all blood-stained fashions and modes of living. Join the ranks of those pioneers of a new age who are as a voice crying in the wilderness of thoughtless indifference and selfishness. Follow in the footsteps of our Master the Christ by ways of love and compassion. Champion the cause of your dumb defenceless younger brethren, the animal kingdom. Appeal to your fellow-citizens to call a halt to the heinous cruelties daily, hourly, inflicted on animals before civilization is destroyed by inherent evil. Make Animal Day *a day of resolution*. Celebrate Kindness to Animals Day by following the example of Henry L. Nunn, the prominent American industrialist. Here is his Resolution:

I have made for myself a law not to kill unnecessarily any living thing,

nor to employ, directly or indirectly, anyone else to do so. This is not easy because of custom, and total consistency may not always be possible. But with all the force of my will I shall try to be obedient to this principle which I believe to be right, without troubling myself about what others may think or say, or whether they do or do not that which I think and say and do.

Every sentient creature, even the meanest, is endowed with the love of life and the will to live. I believe it is incumbent upon man, therefore, who has developed his mentality to the highest degree and who has accepted as his most precious precept the Golden Rule, to extend and to embrace within that rule every sub-human creature.

I am not ashamed to say that it makes me uncomfortable to give others pain or to take from them life which I cannot give. It is only in self-defence that I can find justification. Self-preservation is the first law of nature, but personal experience and many years of study have convinced me that it is not necessary for our life—even for the pleasure of living—to kill and feed upon the flesh of animals.

If these noble words appeal to your conscience I can but repeat: "Go ye and do likewise."

The history of the world is that of a few men who have had faith in themselves. This faith awakens the Divinity within. A handful of strong men can move the world.

VIVEKANANDA

MAN, MOON AND PLANT

BY H. E. STADDON

Never utter these words: I do not know this, therefore it is false. —NARADA

Can these humble children of Nature, things that bloom and wither in a day, be serviceable to the Science of the Higher Secrets? —Zanoni

The Moon is the Mother because of that mysterious power in the Moon which has so decided an influence upon human gestation and generation, which it regulates, as it has on the growth of plants and animals. . . .

Lunar magnetism generates life, preserves and kills it. . . . The ascending and descending nodes of the Moon were also symbolized in ancient Greece by the two serpents.

—The Secret Doctrine

In the days of sinners . . . everything done on earth shall be subverted . . . the Moon shall change her laws. . . .

—Book of Enoch

FOREWORD

THE Jubilee Convention held at Adyar in 1925 was stimulated by a gracious Message from an Elder Brother. That Message inspired the present modest effort. An invitation was given to members of The Theosophical Society to make Brotherhood a living reality in the world, and it went on to say:

"Great Gardeners shall you be, if you will, making of the world a garden of fragrant flowers, freeing the soil from noxious weeds. Great elder brothers shall you be, if you will, protecting all younger than yourselves, blessing them with your

tender, wise and strong compassion. . . . CHERISH TOO THE FLOWERS AND TREES."

Such an appeal merits attention and skilled action on our part. It is to an extent saddening, for it should not have been necessary.

* * *

Simple, non-technical language is employed, for the subject embraces profound biological principles which may apply more universally than its present application to the Brotherhood of Roots.

It has been thought preferable to employ a symbol in place of a technical jargon, which would only tend to confuse the writer and reader alike. There is no need to

use intricate phrases to cover up our ignorance of this important subject; the writer's ignorance is admitted. However, a gleam of light has been seen and followed, and the present effort is a short introduction to this dimly lit pathway traversing an immense forest darkened by the very trees we wish to study and our own deprivation of creative light. The archaic symbol adopted by The Society has been chosen for our chart, as it embraces fundamental biological principles. It can be applied to every branch of involution and evolution, and is therefore suitable as a *Plan of Progress for the Plant*.

CHAPTER I

INTRODUCTORY

There is no intention of competing with others in writing a gardening guide; howbeit it may not be out of place to submit a few practical suggestions born of experience over forty years. Nor is any special claim made or dogma advanced regarding mystical methods requiring incantations and initiations into secret methods. Claims have been published of late years in England of proved lunar influences. Many of these lack a scientific basis of procedure, and when tested leave no trail in the data collected, which supports the theory advanced.

If a law of planetary influence is to be established, it is submitted that occult students are better qualified for the task than many other workers, and they should make an effort to pioneer the trail. It is quite evident, however, that no practical value would result if the enquiry merely embraced the best moment for seed sowing to ensure quick germination and rapid growth. *Whole Genetic Cycles must be embraced* if the enquiry is to be worth while. The Plan must be traced from *Causation to Consummation*. Of what use would it be, for instance, if it could be established that lettuces germinated quicker and grew better at a certain lunar epoch? From the point of view of a market gardener it would be a disaster if his plantation of lettuces unduly "bolted." He wants them to "heart up" and stand in condition for the market as long as possible. As a matter of actual fact, in the case of runner beans the largest and finest crop ever raised took twice the normal time for germination.

Hence the present attempt to outline a biological plan, which is purely tentative; for a great deal more research must be done by others. The whole genetic cycle is traced on the points of the Interlaced Triangles. Each stage is the entry into a new dharma; an initiation into the next stage of unfolding vegetative consciousness

through the enlarged capacity of the evolving form structure. The key-words used are only suggestions, and permutations would be required when making correspondences to Kingdoms, Races, Globes, and other evolutionary processes. But the underlying *principle* would remain the same.

Sufficient data is submitted to serve as an introduction to the subject of the biological problem. But the available evidence is by no means exhausted, as the tabulated experiments have extended over a term of about twenty-five years. The enquiry has been one of several hobbies engaged in, to counterbalance the effects of a busy city life. All of the experiments were conducted within a radius of twenty miles of London. Whether similar results would be obtained in other parts of the world is a question for others to answer. Only serious work carried out by those with sufficient interest and leisure could produce comparable evidence.

Traditional lore and proverbs are very interesting, and each has its place in *veiling* the TRUTH. Only by the establishment of Law by repeated experiment can the REAL natural pattern be observed. This needs whole-hearted co-operation of many. A chemist working to a formula in his laboratory is dealing with more or less stable factors. Not so the worker co-

operating with unstable elements a whole kingdom's remove in evolution.

Sundry hints are thrown out in *The Secret Doctrine* and are here fully acknowledged. They have been brooded over and intuitive clues followed until there was tangible evidence indicating a path of advancement. Witnesses there are who have seen some of these experiments, but few understood their significance. Pedigree registers, piles of field notes, scale photographs, skiagraphs, charts and analyses, quite apart from numerous prize-awards at horticultural shows, etc., bear testimony, if any were needed, that no side-tracking has been attempted. It was soon apparent that what H. P. Blavatsky meant by the word "Growth" was a blind which, when drawn aside, revealed a much larger picture. Nothing bearing on the practical side of horticulture can be neglected. No influence however strong can counteract a badly tilled soil. Every experiment, therefore, has been based, as far as practicable, on well known principles of good husbandry. No effort has been spared to obtain reliable data based on scientific ideas, e.g., soils, orientation, humidity, temperature, insulation and the rest of those factors on which the concrete mind is so rigid and sometimes so much at fault. Obviously, the labour involved at times has

been severe, considering the length of one day and the limited hours of that day at one's leisure. It is not surprising therefore that when some special piece of work required attention, meals had to be neglected. Notwithstanding, the work has been delightfully soul-inspiring, for the hobby has been creative. One's mind has been expanded and deepened, while the body has found relaxation in congenial occupation. It is unnecessary to say that throughout the many years of close association with Nature in this work, the doctor has been sadly neglected.

Moreover, the work has been with a definite object: the effort to establish a stronger and purer link of understanding between man and plant—or, better still, between the Brotherhood of Man and the Brotherhood of Roots. Others so inclined and qualified for the task are invited to join in following up the clues here given. The quest is worth while, for partakers in the work become servers in the great scheme of evolution. In other and more familiar words to western minds—we become co-operators with God. Much patience will be required. An open mind is a prerequisite. There will be a great deal of retracing of steps. There must also be a willingness to receive instruction from failure and thereafter the tearing up of much paper! But a good bonfire now and again

clears the way for new effort and perhaps reward.

Nature in her ever-changing moods must be contacted, wooed and won. Her rhythms are fundamental to the whole biological scheme. The symphonies written down by man are but parodies of her profound chords drawn out in time and space. Her patterns are also there, plain for all to see who have the understanding, but difficult to trace in detail and in three dimensions. Her colourations are intense. No select school of artistry has yet caught and interpreted the soul within the tint. Nature, too, at this stage of evolution has her colour bars. In no case are the three natural primaries manifested in one form. There are red roses and yellow roses galore, but not a blue variety. Only one part of the natural prism is seen today in her plant forms, and each form and part of a form appears to be polarized. Either a generative cell is positive or negative—if neither hot nor cold, nature spews it out of her mouth, as a Scripture has it.

Therefore, the fundamental basis of appreciation of Nature, and especially the plant world, is the deep recognition that there is but ONE UNIVERSAL LIFE manifesting through myriads of forms; not one of which has attained perfection but is progressing to that point in the Plan of Progress set for the whole. Another matter which many

will be unable to appreciate is that evolution of nobler forms, embracing "moreness" of LIFE, requires a corresponding technique on the part of the gardener, to enable higher vibratory chords to be received, via his aid, from the group-soul. Strangely enough, if a gardener naturally grows a good mop of hair and strong finger-nails, he seems to be better adapted by nature for the work. The possession of such however cannot counterbalance lack of understanding. Once contact has been made, the intuition is awakened and all text-books from that moment can be unloaded on to the bonfire—if they will burn! The closely united head, hand and heart of the hybridizer will release the pent-up life in skilled action, and a mutual recognition will follow that one is receiving help.

Those who have been in close contact with the soil will know that it purifies and remagnetizes one's etheric body. Skilled work unveils the spiritual perception, and it then becomes difficult to understand many of the mechanistic views regarding vitalistic functions. On occasions profound teachings have been received while at work in the field, especially when pollinating. Suggestions have come "out of the blue." Warnings have been received of impending trouble with

the landlord, and so on. As an instance, when in deep need of some sand for propagation purposes, a fellow-gardener appeared with a large supply, thinking I wanted it. Some people would say these incidents were responses to prayers—anyway, the responses were not in the nature of *personal* benefits, and therein may lie a clue.

It is all too saddening that the Great Giver of Life is today forgotten by our farming communities; and the people living in our cities appear to care less. Perhaps the carnage, and rising pangs of the war, may compel a return to the recognition contained in the Hebrew Scripture which says:

Let the people praise Thee, O God, let all the people praise Thee. Then shall the earth yield her increase. . . .

Or, as *The Voice of the Silence* puts it:

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance. And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her virgin bosom.

* * *

(Next instalment: Chapter II on "The Plan for the Plant" with diagrams and illustrations.)



THE OCCULT CHRONOLOGY OF THE FOURTH ROUND

BY ARYA ASANGA

3. THE DESCENT OF THE ROOTBASE OF THE HIERARCHY¹

MORE than once in the previous chapters it has been said that the date of 18 or 20 million years B.C. is the crucial point in the evolution of the human races. It falls in the middle of the Third Race, in its fourth sub-race therefore. This "Third-Race-mankind is the most mysterious of all the hitherto developed five Races," we are told by H.P.B. (SD II 197). And its supreme mystery is the separation of the sexes. But that was only the physical apotheosis of the mystery. It was preceded and accompanied by many other physical and intellectual fundamental changes in the constitution of man, which are of no less importance than the sexual transformation.

From "boneless" man became a creature "with bones," a vertebrate, which made it possible for him at last to walk erect, and to develop that sense of dignity and of the greatness of his destiny, which is his divine heritage, if only he would understand all its implications. From "sexless," through

¹ Part I, *The Geological Eras*, August, pp. 381-88; Part II, *The Human Races*, September, pp. 466-74.

the "bi-sexual" stage, he completed his polarization, and definitely separated into the "mono-sexual" male and female species of modern times, thereby learning to know what love is, and companionship and friendship, as distinguished from hate and envy and enmity. From "mindless" he became possessed "with mind," and thereby with discrimination, with a conscience, with the sense of morality and responsibility. From "dumb" he became endowed with "speech," and all the possibilities opened up thereby, of social intercourse with his fellow humans, of poetry, literature, culture, and civilization in the true sense of this much abused word. And all these significant radical changes, with all their incalculably far-reaching consequences, were concomitants and corollaries of that central act of polarization, the physical separation of the sexes, which was started in the middle of the Third Race, some 18 or 20 million years ago.

It will be readily understood that, if there is in fact an Inner Government of the world, it must have

put out a special effort to guide these fateful changes in the right direction, in the right places, and at the right times. And so we hear indeed of the Descent upon Earth of that "Wondrous Being" who is the "Rootbase of the Hierarchy," "the *Tree* from which in subsequent ages all the great *historically* known Sages and Hierophants have branched off," known by many names—as "*the Initiator*," the "Great Sacrifice," the "Solitary Watcher," the "Maha Guru" of "all the other less divine teachers and instructors of mankind."¹ And it is "in the first or earlier portion of the existence of this Third Race, while it was yet in its state of purity," that is, before its "Fall" and separation into different sexes, that this great Advent took place. The "first or earlier portion" of the Third Race embraces its first three and a half sub-races.

To understand the meaning of the "Fall" of the Third Race, when they lost their purity, we must take a bird's-eye view of the previous stages of development. These we may describe as:

- I. entirely *sexless*, First Race;
- II. still *a-sexual*, but showing a potential, a first germ of awakening sexuality, Second Race;
- III. *bisexual*, both sexes present in the same individual, first 3½ sub-races of Third Race;

IV. *mono-sexual*, the two sexes divided over different individuals, later sub-races and races.

Say the *Stanzas of Dzyan*: "The a-sexual Second Race was the product by budding and expansion from the sexless shadow" [the First Race] (SD II 116).

Add the *Commentaries*: "First come the SELF-EXISTENT on this Earth. They are the 'Spiritual Lives' projected by the absolute WILL and LAW, at the dawn of every rebirth of the worlds. These LIVES are the divine 'Shishta,' (the seed-Manus, or the Prajapati and the Pitris).

"From these proceed—

"1. The First Race, the 'Self-born' which are the (astral) shadows of their Progenitors. The body was devoid of all understanding (mind, intelligence, and will). The inner being (the higher Self or Monad), though within the earthly frame, was unconnected with it. The link, the Manas [Mind], was not there as yet.

"2. From the First (Race) emanated the Second, called the 'Sweat-born' and the 'Boneless.' This is the Second Root-Race, endowed by the preservers (Rakshasas) and the incarnating gods (Asuras and the Kumaras) with the first primitive and weak spark (the germ of intelligence). And from these in turn proceeds:

"3. The Third Root-Race, the 'Two-fold' (Androgynes). The first

[sub-]Races hereof are shells, till the last [sub-race] is 'inhabited' (*i.e.*, informed) by the Dhyanis" (SD II 164-5).

Says H.P.B.: "The sexless [First] Race reincarnated in the (potentially) bisexual [or a-sexual Second Race]; the latter in the Androgynes [of the first 3½ sub-races of the Third Race]; these again in the [mono-]sexual, the later, Third Race" (SD II 2-3).

"That Third and holy Race [holy, because not yet 'fallen' into different sexes] consisted of men who, at their zenith, were described as 'towering giants of godly strength and beauty, and the depositaries of all the mysteries of Heaven and Earth.' The days of their physiological purity [*i.e.*, before the Fall], and those of their so-called Fall, have equally survived in the hearts and memories of their descendants" (SD II 171-72).

How did these earlier Lemurians of the first 3½ sub-races become the "depositaries of all the mysteries," and the "Kings and instructors of the Third Race in arts and sciences, compared with which our little modern science stands less chance than elementary arithmetic with geometry" (SD II 194)? With the answer to this question we return to that with which we started, the foundation of the spiritual Hierarchy upon the Earth.

"At first it was a Wondrous Being, called the 'Initiator,' and

after him a group of semi-divine and semi-human beings. '*Set apart*' in Archaic *genesis* for certain purposes, they are those in whom are said to have incarnated the highest Dhyanis, 'Munis and Rishis from previous Manvantaras'—*to form the nursery for future human adepts*, on this Earth and during this cycle" (SD I 207).

And the descent of this Wondrous Being having taken place "in the early part of the Third Age, before the separation of the sexes of the Third Race," must therefore have occurred more than 18 million years ago. Now in the earlier days Annie Besant and C. W. Leadbeater still kept to this figure as the foundation date of the Occult Hierarchy on this Earth.

A. B. in 1903: "The nucleus of the first great White Lodge upon earth—from that day, more than 18 million years ago, until now—has never ceased to function" (*The Pedigree of Man*, 1908, p. 98).

C. W. L. in 1910: "The great Head of this Hierarchy, in whose hands is the fate of the continents, in whose name all initiations are given, is one of the very few now remaining upon earth of the Lords of the Flame, the Children of the Fire-Mist, the great beings who came down from Venus nearly [*sic*] 18 million years ago to help and lead the evolution of humanity on our chain" (*The Inner Life*, I 9).

¹ SD I 207-8.

But in 1913 this was changed. In *Man*, etc. (p. 102) "the coming of the Lords of the Flame" from Venus is said to have taken place "about 6½ million years ago." How to explain this discrepancy from H.P.B.'s figure? I have only one suggestion to offer. That *The Secret Doctrine* with its 18½ million, and *Man* with its 6½ million years are describing two different events, two "descents" in fact, related but not identical. I am led to this solution by H.P.B.'s telling us that there were indeed two such hierarchical "efforts."

Speaking of "the first and holy Son of Kriyashakti," she says that he "had his body gnawed by the tooth of time, but the roots of his inner being remained for ever undecaying and strong, because they grew and expanded in heaven, not on earth. He was *the first of the First*,¹ and he was the seed of all the others. There were other 'Sons of Kriyashakti' produced by a *second Spiritual effort*,¹ but the first one has remained to this day the Seed of divine Knowledge, the One and the Supreme among the terrestrial 'Sons of Wisdom'" (SD I 211).

I am further strengthened in this conjecture by what C.W.L. tells us about there being "three successive Lords of the World" for every globe, and that "the present holder of the office [on the Earth]

is already the third" (*The Masters and the Path*, 1940, p. 332).

I believe, then, that the magnificent description given by Annie Besant in *Man* of the descent upon Earth of the Lords of the Flame from Venus, 6½ million years ago, refers to the third World-Lord, while the "descent" of 18 and odd million years ago, recorded by H.P.B., concerns the Second World-Lord. As to the First World-Lord, that must have been the exalted Being who directed the evolution of the first two Races of mankind previous to 18 million B.C., for we cannot assume that these would have been left without guidance altogether, during the 130 millions of years, before the Advent of the Second World-Lord.

But this First World-Lord and His Hierarchy belonged to a class entirely different from the later Hierarchy. The latter being, as we have heard, especially intended "to form the nursery for future human adepts," the former had no such purpose, as in the young days of the human races it could not yet hope for recruits to their ranks from the primitive human stock. Their quite different task, namely, to set the new races going in the right direction is thus described by the Master: "The *highest* Planetary Spirits appear on Earth but at the origin of every *new* human kind; at the junction of, and close of, the two ends of the great cycle

[i.e. the end of the previous and the beginning of the next Round]. And they remain with man no longer than the time required for the eternal truths they teach to impress themselves so forcibly upon the plastic mind of the new races as to warrant them from being lost or entirely forgotten in ages hereafter by the forthcoming generations. The mission of the planetary Spirit is but to strike the *Key-note of Truth*. Once he has directed the vibration of the latter to run its course uninterruptedly along the catenation of that race and to the end of the cycle—the denizen of the highest inhabited sphere disappears from the surface of our planet—till the following 'resurrection of flesh' [the next Round]. The vibrations of the Primitive Truth are what your [our] philosophers name 'innate ideas'" (ML 41).

Again: "At the beginning of each Round, when humanity reappears under quite different conditions than those afforded for the birth of each [succeeding] new race and its sub-races, a 'Planetary' has to mix with these primitive men, and to refresh their memories and reveal to them the truths they knew during the preceding Round. But that happens only for the benefit of the *first* Race" [read: Races]. And then the Master goes on to describe what apparently is the special task of the Second and

Third Hierarchies, with their Second and Third World-Lords or Spiritual Heads. "It is the duty of the latter [the first Race or Races of the previous sentence] to choose the fit recipients among its sons [the human stock becoming fit to contribute its own recruits to the Hierarchy], who are 'set apart' [note the same expression used by H.P.B. for the second Hierarchy] to use a Biblical phrase—as the vessel to contain the *whole stock of knowledge*, to be divided among the future races and generations until the close of that Round."

Finally, the Third World-Lord must of course also have a special task, distinct from the First and Second Hierarchy, namely, to carry over to the new Round the result of the present cycle. Says the Master: "Every race had its adepts, and with every new race, we are allowed to give them out as much of our knowledge as the men of that race deserve it. The last seventh race will have its Buddha as every one of its predecessors had; but its adepts will be far higher than any of the present race, for among them will abide the future Planetary, the Dhyan Chohan whose duty it will be to instruct or 'refresh the memory' of the first race of the fifth Round men after this *planet's* future obscuration" (ML 157). And so we see Round linked to Round, evolution to evolution.

¹ My italics.

There remains one more problem regarding these Hierarchies to be solved. Of the First Head of the Hierarchy we have heard the Master say that He was a "denizen of the highest inhabited sphere." Of the Second Head of the Hierarchy H.P.B. told us that He "descended from a 'high region.'" But no further particulars are vouchsafed. Of the Third (if indeed He be the Third) Head of the Hierarchy we are told that He came from Venus. This was propounded not only in *Man* but in the ten years older *Pedigree* as well. In the earlier teachings, however, either *The Mahatma Letters* or *The Secret Doctrine*, there is no straight pronouncement, directly connecting either of the three Hierarchies or their Heads with the planet Venus. But there are various indications pointing in that direction, in so far as regards either one or both of the two later Human Hierarchies, so to say, as distinguished from the "Planetary" First Hierarchy, to borrow the Master's term.

Says H. P. B.: "The third humanity [Third Race], those who fell into generation, or from [bisexual] androgynes became separate entities, one male and the other female, are said to be under the direct influence of Venus, 'the little sun in which the solar orb stores his light'" (SD II 24). On the other hand, it is said of every Race that it is born under a special planet: the First

under the Sun, the Second under Jupiter, the Third under Mars and Venus, the Fourth under Moon and Saturn, the Fifth under Mercury.¹ On the same grounds we might infer that parts of the Hierarchies, or "descents" or "efforts" may have come also from the other Planets mentioned. And who knows if this has not indeed been the case, if every Planet has not given some contribution towards the helping of the Earth on its path! I myself find the idea perfectly reasonable and logical. But it is somewhat beyond the point at issue, namely, if one of the *Heads* of the Earthly Hierarchy came in fact from Venus.

Of stronger force are the following pronouncements from the *Commentaries* to the *Stanzas of Dzyan*: "Light comes [to the Earth] through Shukra (Venus), who receives a triple supply, and gives one-third of it to the Earth. Therefore the two [the Earth and Venus] are called 'twin-sisters,' but the Spirit of the Earth is subservient to the 'Lord' of Shukra. Our wise men represent the two Globes, one over, the other under the double Sign (the primeval Svastica, bereft of its four arms, or the cross +)" (SD II 29). The two signs for the Earth and Venus are therefore respectively ♂ and ♀.

¹ SD II 29. Lohitanga is Mars and not Venus. The words between brackets on line 9 from the top, should therefore be read: "the 'fiery-bodied' [Mars, and also under] Venus or Shukra."

This highly mystical passage needs some explanation to be fully understood in all its allusions and implications.

The "triple supply" which Venus receives, and of which it gives "one-third" to the Earth, so that it keeps only two-thirds for itself, is an allusion to the well-known astronomical fact, that Venus being nearer to the Sun than the Earth, "receives from the Sun twice as much¹ light and heat as the Earth" (SD II 29). But behind this physical fact, and the other that Venus is "far older than the Earth" (SD I 155), there is hidden the spiritual fact that Venus is far in advance of the Earth in spiritual Wisdom, symbolically twice as far, being one full Round ahead of her. And of this excess of spiritual light, like a true "twin-sister," the "occult sister and alter-ego of the Earth" (SD I 305) yields exactly half to its twin. This "half" of its Wisdom contributed to the Earth, may very well be interpreted as referring to the "descent" from Venus of the Lords of the Flame to take over the Inner Government of the

Earth, whether this be the Second or the Third "effort," or both. I think the latter the most probable.

Though twins, Venus is undoubtedly the First-born, the Elder, and therefore the "Spirit of the Earth," that is, its Spiritual Hierarchy is "subservient" to the Lord of Shukra, or to the Head of the Hierarchy on "the little Sun," or "the *Sol alter*, 'the other Sun'" (SD II 31).

Some other texts, pointing all in the same direction, may finally be here collected together: "Venus is the most occult, powerful, and mysterious of all the planets" (SD II 30). "This planet is our Earth's *primary*, and its spiritual prototype. Hence Shukra's (Venus-Lucifer's) car is said to be drawn by an ogdoad of 'earth-born horses'. Every sin committed on Earth is felt by Ushanas-Shukra. The Guru of the Daityas, *i.e.*, Ushanas, is the Guardian Spirit of the Earth and Men. Every change on Shukra is felt on, and reflected by the Earth. Shukra, or Venus, is thus represented as the preceptor of the Daityas, the giants of the [Third and] Fourth Race" (SD II 31).

(*Finis*)

¹ "Twice as much" (2:1) is right. "Twice more" (3:1) on the preceding page is wrong.

The Theosophical Society cannot be injured by any researches carried on by its members . . . Let us study as strenuously as we can, sift all statements according to our ability, "follow peace with all men," and willingly extend to all—the same liberty that we claim for ourselves.

ANNIE BESANT

CORRESPONDENCE

FROM MR. ARTHUR ROBSON

MAY I be allowed to reply in one letter to (1) A. A.'s notes to my letter, appearing in the July THEOSOPHIST, (2) the letter of Mr. W. E. Marsh following immediately after, and (3) add a few remarks to the discussion in connection with the Svastika, (pp. 309-19 in the same issue)? The three subjects, as we shall see, are connected.

"THE KARMA OF BLINDNESS"

A. A.'s notes do not appear to me to have established any connection between the man's abnormal pride and perjury on the one hand and the woman's misfortunes on the other, so as to prove that the one is the cause of the other. No one will quarrel with A. A. when he says that the smallpox was contracted because of *innate* weakness or *disposition*, but no attempt has been made to shew that the disposition was the natural effect of pride or perjury in a former life. If pride in one life may be regarded as producing any disposition in the next, one would expect that it would be the disposition to be proud, not to contract smallpox, no matter how abnormal or intense the pride may have been.

Let me say here that my purpose was not to discredit clairvoyance, but to deprecate the tendency to regard it as *infallible* and, still worse, to identify clairvoyance with *omniscience*, in spite of the fact that, as far as can be judged,

it extends one's powers of observation as a rule only to a limited extent. But there are some who go even further than this and tend to regard clairvoyant people as infallible even when they are *not* speaking from clairvoyant observation.

Our indebtedness to H.P.B. is undoubtedly very great. But I am quite sure that she would have been horrified at the thought of our paying off that debt by the ancient method of bondage, intellectual bondage. The Lord Buddha Himself has said, enjoining what is probably the fullest scepticism: "Do not ye go by hearsay, nor by what is handed down by others, nor by what people say, nor by what is stated on the authority of your traditional teachings" (*Anguttara Nikaya*, I, 188).

To every one who has a copy of *Letters from the Masters of the Wisdom* I should recommend underlining in red the following passage on page 3: "... with direct inferences deduced from and corroborated by the evidence furnished by modern exact science."

"HUMAN NATURE"

That brings me to Mr. Marsh's letter. His main criticism of my book—in fact, the only criticism that he has to level against it—is that it does not align itself with H.P.B.'s dictum that animals are "degenerated offshoots of man," (the quotation is from Mr. Marsh). But what evidence does H.P.B. adduce in support of her statement? None whatsoever that is acceptable to science.

Her reasoning too is largely in the form of questioning, rather than of direct positing. Nor has Mr. Marsh any evidence to offer except to quote her words.

He makes a plea for an impartial review of my book, presumably on the lines of Mr. Gardner's review in *Theosophical News and Notes*, which he describes as impartial. Personally I regard it as not quite the "done thing" for a writer to pass judgment on a review of his own book, to review a review, and I should never have dreamt of doing so. But since Mr. Marsh has brought the matter up, I think I am justified in remarking that, when I read Mr. Gardner's review, it did *not* strike me as being impartial, but rather a review written by somebody with an *idée fixe* which he cannot be brought to think away from. I should like to reproduce it in full here. But that is hardly necessary, because Mr. Marsh's letter follows on the same lines.

He speaks of "the error of the Darwinian theory of the evolution of man from the lower animals," which Mr. Gardner had described as "a materialism that is already out of date."

But if we step into any large public library and glance round at the books with this "out-of-date" materialism as their subject, we shall find rather a formidable array. Look at them, range on range, of all colours and sizes, and in all the languages of this globe, some in scripts to which it would give us a headache trying to give "a local habitation and a name." Look at this long line of books all with the same title, *Evolution*. And, mind you, this enormous mass of literature is being added to every day. Does all that look like

being "out of date"? And isn't it odd that this imposing pile should have been built up on an "error" and still stand—nay, keep on growing? Remember what Louis Pasteur said: "The characteristic of erroneous theories is that they can never produce new facts."

Now let us see what new facts have been produced by your theory, either by way of justification or in amplification of it. It is more than a half-century since H. P. B. made her pronouncement. What facts—verifiable facts—have emerged in all that time to show *when, where* and *how* this process of man degenerating into the lower animals took place? None whatsoever.

Nor is the statement very definite. It says "the mammals at any rate." The rest is left in doubt. What about the reptiles, the amphibia and fishes? Are they degenerated men? If not, at what point did the process of degeneration stop? And what was the genesis of the creatures beyond that point?

By way of contrast, see how the Darwinian theory has gone on being amplified in its details until we now have an extensive scheme in which is recorded the evolution of several distinct species. The horse can be shown to have developed from the eohippus of eocene times, through the mesohippus of the oligocene period, the miocene hipparion, and the pliocene pliohippus. If there were not irrefutable evidence of this gradual development, it would be hard to believe that the horse was descended from the three-toed eohippus, which was about the size of the modern fox. The elephant too can be shown to have evolved from the eocene

mœritherium, through the oligocene palæomastodon, the miocene tetrabeloden, and the pliocene mastodon; and its characteristic head with its trunk and tusks can be shown to have developed gradually from that of the mœritherium. You will say that this is all the invention of scientists. They invented the *names*, it is true. *Nothing else*. The facts themselves were slowly and laboriously wrested by devoted workers from the rocks in which time had immured them. And the evidences that they brought to the light of day were not jealously covered up again. They are spread out in museums all over the world where anyone may examine them for himself.

What do these evidences show? One important fact among others: that the different species of mammals keep on diverging as time goes on; in other words, that the differences between them become more and more pronounced. Eohippus and mœritherium were very much alike; they resembled each other much more than the horse and elephant do today. Eohippus's foot gave no promise of the characteristic one-toed hoof of the horse, and mœritherium's head had no suggestion whatever about it of a trunk and tusks.

Looking at it the other way, that is, looking *backwards* in time, we find that the two species converge. This is true of all species of mammals. Looking at their evolution backwards they are all seen to converge on a form from which their earliest progenitors differed little. And that form *was not human*, nor anything like it.

But why trouble to dig down into rocks for evidence? The past is not

dead. It is very much *alive* and repeats itself in the development of the embryo of every single mammal that comes into existence. In its earlier stages the embryo of a horse is indistinguishable from that of a rat, a dolphin, or a bat. It is only as it develops that it comes to take the form of its particular species. But the earlier form is the same in all. And that form *is not human*, not by the wildest stretch of imagination.

If *homo sapiens* preceded the other mammalia, it is reasonable to ask: What has become of the remains of the men that were on this earth before the other mammals appeared on it? The *earliest* traces of a creature that can at all claim to be human belongs to the pleistocene age, which came long after the pliocene age of pliohippus and the mastodon, to say nothing of the eocene age of eohippus and the mœritherium. Moreover, that creature, *pithecanthropus*, is not classed as *homo sapiens*.

Incidentally, I am in perfect agreement with Mr. Marsh that "man cannot be considered as the crown of an ape stock (*i.e.*, has not evolved from it)." In *Human Nature* I said: "Most thinking people today accept it as truth that the human race has been evolved from some species akin to the ape." "*Akin to the ape*," not the ape itself. And that is the position of the Darwinians. Prof. J. Graham Kerr states their case clearly enough:

"It is not, of course, suggested that man has evolved out of any one of the four types of existing anthropoid ape—chimpanzee, gorilla, orang-utan, or gibbon: to do so would be to flout what is

probably to be regarded as a correct general principle of evolutionary theory, namely, that *no* evolutionary ancestor of existing animals is to be found persisting unchanged upon the earth today." (*Evolution*, 1926, p. 210.)

Mr. Marsh admits that "at present most students of Theosophy hold an incorrect view of Karma, and Mr. Robson has done a service in drawing attention to that point." Yet in the very next paragraph he says: "But I do think and feel that if he had studied *The Secret Doctrine* more he would have been able to write his book on sounder lines and given a much firmer foundation to the theories he propounds."

Surely Mr. Marsh can see that, if I accept the view that animals are the degenerated offshoots of man, far from giving a firmer foundation to these theories, I knock the bottom out of my case at one stroke, and the whole theory of Karma, which Mr. Marsh apparently accepts, falls to bits.

I should like to take this opportunity of mentioning that I was *brought up* on *The Secret Doctrine*, my father passing on to me what he had studied in its pages, and I have known since boyhood about H. P. B.'s theory of animals having degenerated from men. But I have since studied the Darwinian point of view too, and could not help but be convinced by the evidence that was produced in support of it.

I am sure that Mr. Marsh holds, the same as I do—as, in fact, Theosophy teaches—that the *spirit* evolves up from animal to man; that the soul of the non-human mammal, when it "individualizes," becomes that of a man. Surely Mr. Marsh is not going to main-

tain the paradoxical doctrine that spirit evolves in one direction and form in the opposite direction.

I must say, however, that I am of those who hold—and here we part company with the Darwinians—that in one sense man preceded not only the mammalia, but all the vertebrates, nay, all animate creation including even the protozoa. (I have adverted to this in *Human Nature*, p. 73, footnote.) Man existed *before* all the lower forms of animate life, but only in the sense that the finished ship may be said to have existed *before* the keel was laid, that is, *in blue prints*. The Darwinians maintain that evolution is fortuitous, following natural selection and the survival of the fittest; if man has made himself master of the earth, it is only because of the chance which fostered in *pithecanthropus* the development of the brain and so produced *homo sapiens*.

That would be much the same as holding that, if our ship progresses along the water, instead of drifting helplessly with it, it is only because of the chance that the hull had taken a shape which facilitated such progress, and of the further chance that a long pole had been reared in the middle, and of the still further chance that large pieces of canvas had become fixed to the pole, which, catching a chance wind, propelled the ship along. But all that seeming chance was in reality design, which existed in the mind of the designer before the keel was laid, and the laying of the keel and every succeeding step in the process of the ship's development were so directed as to lead up to the realization of that design.

May it not be the same with the evolution of man? It must be admitted that there is no incontrovertible evidence that can at present be adduced in support of such a belief, and it must remain largely a matter of belief. But it is my belief anyway, and I find myself forced to it simply because I find it impossible to accept the alternative belief that the production of a creature so exquisitely wrought was entirely fortuitous.

"THE SVASTIKA"

One of the suggested derivations of the word is from *sva*, meaning "self" and having a force exactly the same as that of the Greek prefix "auto" in words like "automatic" and "automobile," and *asti*, which means "being," "existing." *Svastika*, then, would mean "self-existing." But might not the latter part of the root be, not *asti*, but *āste*, (with the long *ā*), one meaning of which is "continuing to act"? There would then be no difficulty about the long *ā* in *svāstika*.

Moreover, "self-existing" is rather a pointless sort of word and has nothing corresponding to it in any language. Why! *everything* is self-existing, and the fact of anything's self-existence never strikes one sufficiently to make one want to construct a word to draw attention to it.

But there are many things which it *would* surprise us to find "self-acting" or "continuing to act of their own accord," and so we have words like "automatic," "spontaneous," to draw attention to the fact. One such thing would be a wheel which is found to go

on turning when, according to all expectations, it should come to rest. It seems to me that the original meaning of *svastika* was very nearly equivalent to that of our word, "automatic."

Now what was the *particular* automatic thing that the symbol stood for? One suggestion is that it stood for the rotation of the Earth on its axis. It is certainly quite true that the Earth *does* continue to turn of its own accord. But even if the early Hindus knew of the Earth's rotation—which is very doubtful—they certainly attached no importance to it, because there are no references to it in their Scriptures.

But there was one thing the continued turning of which they attached the very *greatest* importance to. We may go even further and say that it was the basic fact of the whole scheme of Hindu and Buddhist philosophy. That thing was the wheel of Karma, and we have in eastern Scriptures repeated references to the rolling (or turning) of the wheel of Karma. Moreover, the *Svastika* has a more obvious resemblance to a wheel turning than to a globe rotating. Surely the symbol was intended to stand for the wheel of Karma and its tendency to go on turning of its own inherent power.

In symbolizing just the inherent power of Karma it would be immaterial which way the wheel was represented as turning. But we could make the right-turning wheel (as seen on the cover of THE THEOSOPHIST) stand for Good Karma, the Karma of Love and Cooperation; and the left-turning wheel (of the Nazis) stand for Evil Karma, the Karma of Hate and Opposition. In that case the latter would be a very apt

emblem for the Nazis, who are deliberately churning up a monstrous maelstrom of hate for themselves, so much

so that the Germans themselves—according to accounts reaching us—are aghast at the future.

BOOK REVIEWS

The Medical Discoveries of Edward Bach, Physician, by Nora Weeks. The C. W. Daniel Co., London 6/-

This is a wonderful book—possibly epoch-making in the history of Healing, or perhaps anticipating an epoch for which the world is not yet ready. Bach was of Welsh stock, as his name shows, though born near Birmingham. "There were two great interests in his life—overwhelming compassion for all who suffered, whether human being, bird or beast, and love for nature, for her trees and plants. These two combined to lead him to the knowledge of the healing that he sought. The one love helped the other, for he found in nature's storehouse the flowers of the field, which heal all those in sickness and in pain."

First a worker in his father's brass-foundry and then in a factory, he was irresistibly drawn to the healing profession, and an unselfish father made sacrifices to enable him finally to follow his bent. So he qualified fully, taking many degrees in Birmingham and London, with characteristic thoroughness denying himself even walks in the Park lest his love of nature should tempt him to neglect necessary study; but he really cared little for theoretical book-knowledge. "To him the true study of disease lay in watching every patient," for "the personality of the

individual was of even more importance than the body in the treatment of his disease."

Soon Bach distinguished himself, both in Pathology and Bacteriology, and had to open a consulting room in Harley Street as well as continue his work in hospital and medical school. He invented a most successful vaccine, not derived from animals, but from the patient's own body, but he was never entirely satisfied with the principle of serum treatment and injections, and after recovering as by a miracle from a highly dangerous break-down due to overwork in 1917, he was drawn to Homœopathy, and in 1919 was appointed pathologist and bacteriologist at the London Homœopathic Hospital, relinquishing his other appointments. There too he was conspicuously successful, but he was not yet satisfied, working night and day to simplify and improve methods and remedies, spending all his means on instruments and appliances of the latest kind, electrical, X-ray, the Adams Box. Many of his works had been described already as "epoch-making," and his Harley Street practice was bringing in £5,000 a year, when he obeyed a sudden impulse in 1930, gave it all up, and betook himself to the Welsh country-side to study the healing properties of flowers. It was a great renunciation, for he made a

bonfire of all his pamphlets and papers, smashed his syringes and vaccine bottles, and threw their contents down the sink. Most of his friends were dismayed, but one, Dr. John H. Clarke, encouraged him: "My lad, forget all you have learnt, forget the past and go ahead. You will find what you are seeking, and when you have found it I will welcome you back and give you my support." From 1930 to 1936 Bach used only herbal remedies, and made fresh discoveries along his special line, the healing properties of certain flowers, gathered in scrupulous tenderness and purity from where they grow in sunshine, and allowed to pass their magnetic properties into pure water. Using his intuition and probably some clairvoyance and psychometry, though he never claimed these, he discovered certain flowers that were specifically healing, and he always refused those that had any poisonous qualities whatever. So he published his book *The Twelve Healers*, and added another, *Seven Helpers*, before he died, leaving his work to be carried on by his devoted assistants, one the author of this book. Individuals he divided into twelve main groups, and he found remedies to correspond with each, and in each case the healer had to enter the state of mind of the patient, gauge his emotional as well as bodily symptoms, and treat him accordingly. Truly an Occultist and a Healer; a reborn Æsculapeus.

H. V.

The Menace of Hindu Imperialism, by Swami Dharma Theerthaji Maharaj. Published by Har Bhagwan, for Hindu Missionary Society, Lahore. Rs. 4/8

This is a useful and well written book, inspired by sincere philanthropy and zeal for reform, and based on scholarly researches into Indian history and modern movements.

But it has two features to which Theosophical approbation cannot be extended, quite apart from its own rather sweeping condemnation of the present activities of The Society. First, it is dedicated to America, as "Liberator of Slaves and Defender of Democracy," evidently as an appeal to this land of foreign culture to come as missionary to an India unable to rise without this help from her encompassing evils. In these days of recovered self-respect and renaissance, such implications are out of date and injurious to the national cause. Every country—America included and in some vital respects more than India—has to cleanse its own Augean stables to make ready for a new era of enlightened freedom and the due recognition of human rights that is implied in Brotherhood. It is easy to find national movements working to this end in India today, The Theosophical Society being one, and all such movements or any one of them can be supported, without appeal to foreign help against Indian comrades. Secondly, the whole view of Indian cultural and political progress is vitiated by animosity to the caste system and especially to Brahmins, to whose dominance in the land all existing evils are traced. The writer has evidently a great regard for our late President, Dr. Annie Besant, and if he would study her writings he would find that she never condoned Brahmana weaknesses or upheld caste arrogance,

though she pointed out the place that a simpler caste system had held in India's time of greatest prosperity. The reality behind caste divisions cannot be destroyed, but the imposed rigidity of lifeless conventions she always denounced. At Adyar no difference is made between Brahmana and non-Brahmana residents, and The Society originated Adi-Dravida schools and the removal of untouchability, now happily being followed up by many other organizations. Dr. Besant called to all elements in the Indian nation to remember duties rather than privileges, to glory in service to their weaker brothers, and claim for all the name of Aryan, pulling up the level of degraded

classes to the cultural ideal, rather than levelling down in that spirit of Marxian class-war which has reduced European society to chaos. Incidentally it is absurd to deny to Aryans or Brahmins (as also to Muslim, Christian and Jew) the name of Indian. Let us have, by all means, a Hindu Congress for reform and purification of Hinduism, but let it not start by repudiating for that faith, and for India in general, the whole of that culture which has so far traditionally been preserved more by Brahmins than by other sections of society, and which many of them are now freely sharing with all.

H. V.

INDIAN PHILOSOPHICAL TERMINOLOGY COMMITTEE

The Secretary, Indian Philosophical Terminology Committee, Prof. D. D. Vadekar, M.A., Willingdon College, Sangli (S.M.C.), India, writes:

Sir: I have the honour to write this to you on behalf of the Indian Philosophical Terminology Committee appointed by a private meeting of the teachers of Philosophy who met at Madras at the time of the last session (December 1940) of the Indian Philosophical Congress.

My committee is interested, with a view to help towards the preservation of the cultural unity of India, in furthering by undertaking and helping the work of devising a common, inter-provincial, Indian Terminology for the teaching and exposition of Western Philosophy and Philosophical Sciences in our Colleges and Universities. But before any definite scheme or programme of work in that connection is formulated and undertaken, my Committee desires to collect relevant information regarding the work which might have already been undertaken by individual scholars or academic bodies with a view to evolve such a terminology.

May I request, through your esteemed journal, such of your readers as are interested in this kind of work, kindly to supply to the undersigned such information as they possess regarding any work of the nature indicated that within their knowledge may be in progress, whether by any private individual scholar or corporate body? My Committee will be so grateful for any help rendered to it in the collection of information relevant to its object, so as to enable it to get into touch with kindred work, with a view to seek and offer co-operation.

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RELIGION AND SCIENCE

Heretofore there has been in the world so much of sorrow, that very little as to the spiritual life has been taught except in terms that appealed to the sad and sorrowful. It was the necessity of the age that made the ideal of the spiritually-minded the Man of Sorrows. Life was so hard among the masses, oppressed, half-starved, the prey of loathsome diseases, so brutally tyrannical and rough among the nobles of Europe, that the monastery and the nunnery were the refuges of those who saw no prospect of happiness save in a future heaven to be gained by austerity here. The famous classic "The Wrath of God to Man," put a seal on the idea that the wrath of God could only be pacified by the crucifixion of the body, regarded as the enemy of the spirit. Man was a "child of wrath," to perish eternally if he were not in the ark of the Church. The Puritan, the Calvinist, among Protestants was as hard and stern as the Roman Catholic in doctrine, though the latter found many ways out of the gloom. The crucifix was the symbol of the ideal man. The loving teaching of the Christ, of the Divine Fatherhood, His tender compassion for the sinner, disappeared under the shadow of the teachings given in His Name.

But now a different condition prevails in this part of the western world, a condition of almost universal well-being and popular prosperity. The growth of belief in the inviolability of law, of the infinity of the universe as laid down by Science, has made the educated and the thoughtful modern man reject the mediæval idea of God, while he clings to the perfectibility of humanity, loves and admires the Christ. Elsewhere in the West men are groping after a message that shall restore to them religion and re-create it into harmony with the new intellectual world as well as with the physical, and with the growing power of man over the forces of Nature. Are God and Nature in opposition, or is Nature a manifestation of God? Are the splendour, the

—A FRAGMENT OF MS. IN DR. BESANT'S OWN HANDWRITING



ON THE WATCH-TOWER

BY HIRENDRA NATH DATTA

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

THE Editor, so far as the November Watch-Tower notes are concerned, having abdicated and put me in uncontrolled charge, my first word must be of sincere congratulations to the world-wide Theosophical Society and all its Sections and Branches on its and their wisdom in re-electing Dr. George Sydney Arundale as our President for another term of seven years.

The President's Re-election

Seven years is by no means a long period, but during the first term of seven years just closed, Dr. Arundale brought to bear on its exalted office so much devotion, energy, tact and single-mindedness as to

be able to win golden opinions in all quarters, and to inspire the members of The Society with the conviction that so long as he guides the Theosophical ship—though the ocean might be billowy and the atmosphere charged with strong currents of electricity of sorts and turbulent storm-clouds—that Theosophical ship will safely reach its appointed harbour. What is notable is that, though entertaining and expressing decided opinions on diverse matters connected with the War and other controversial topics, the President has never compromised the neutrality of The Society. The Theosophical Society, as we all know, has no creed or dogmas,

and opinion and expression of opinion is absolutely free in The Society. Dr. Arundale, during his first term of office, has emphasized and acted on the principle that no doctrine, no opinion, by whomsoever taught or held, is in any way binding on *any* member of The Society, none which any member is not free to accept or reject, and has seen to it that opinions or beliefs neither bestowed privileges nor inflicted penalties—so that members have been able fearlessly to exercise their liberty of thought and of expression, within the limits of courtesy and consideration for others.

So far as the outer form of The Society is concerned, the President embarked on and has already carried through certain projects of improvement. Others, such as the adequate housing of the Adyar Library, are awaiting more favourable conditions, which I trust the termination of the present devastating War will usher in, and that they will be carried to fruition before Dr. Arundale's second term of office should have expired.

Taken all in all, I think Dr. Arundale has fully justified our choice, and naturally the members have re-elected him for a second term by their practically unanimous suffrage. He has been wholly free from *vices* in his past administration of the affairs of The Society—except in his *vice*-president,

the writer of these Watch-Tower notes, to whom he is so partial and of whom he is so enamoured that, in spite of that Vice-President's shortcomings (many and various) and his fast-growing infirmities of age, he has nominated *him* for another term, with promise of relief at the earliest suitable opportunity—whensoever it may occur.

November 17

This present month of November is a red-letter month in the Theosophical Calendar; for it was on the 17th November 1875 that The Theosophical Society was founded in New York by Madame Blavatsky and Colonel Olcott of hallowed memory—under the inspiration of the two Masters. For that purpose They brought Madame Blavatsky all the way to America to be associated with Colonel Olcott. Listen to Master M.'s own words:

In casting about, we found in America the man to stand as leader. He was far from being the best but he was the best one available. With him, we associated a woman of most exceptional and wonderful endowments. . . . We sent her to America, brought them together—and the trial began.

Needless to say that the Master is referring here to Colonel Olcott and Madame Blavatsky.

How near to failure the first efforts of the two Founders proved to be is recorded by Colonel Olcott

in his *Old Diary Leaves*, Vol. I, p. 140:

So the membership dwindled by degrees, until, at the end of a year or so, there survived the following: the form of a good organization, sound and strong in its platform; a clangorous notoriety; a few, more or less indolent, members, and an indestructible focus of vitality in the quenchless enthusiasm of the two friends, the Russian woman and the American man, who were in deadly earnest. . . . We used to speak of ourselves as the Theosophical Twins, and sometimes as a trinity—the chandelier, hanging overhead, making the third of the party!

That is to say, the American soil in which the tiny seed of The Society was planted in 1875, proved for the time being uncongenial. It did not flourish in spite of the heroic efforts of the two Founders, seconded by the ungrudging sacrifices of Mr. W. Q. Judge; so the Founders (doubtless under inspiration) decided to transplant the tender shoot to Indian soil, and on the 17th December 1878, Madame Blavatsky and Colonel Olcott set sail for India which they reached on the 16th February 1879, and *then* a new era began for Theosophy and The Theosophical Society.

Colonel Olcott has told us that on their arrival the two Founders were enthusiastically welcomed and accepted by the Hindus, as Champions of their ancient philosophies and exponents of their religions,

which up to that time had generally served as targets of supercilious abuse. Matters made fair progress during the next two years, 1881 and 1882. But it was only in 1883 that Theosophy became broad-based on Indian soil. That was the record year in the early history of The Society, when, as the direct result of Colonel Olcott's remarkable Indian tour of 7,000 miles, about 43 new Lodges were established in almost all the principal centres of Hindustan.

Ex Oriente Lux: "Light spreadeth from the East." It was from India then that the light of Theosophy began to spread to all parts of the civilized world and began to leaven the general thoughts of mankind; so that at the present day and in spite of the fact that the blight of Hitlerism has spread over the greater part of Europe, and has suspended the activity of certain of the National Societies, there are as many as 43 Sections still borne on the rolls of The Society, besides non-sectionalized Lodges in China, Japan, Egypt, East Africa, Italy, the Straits Settlements and the Federated Malay States. So India can take legitimate pride that it gave harbourage to The Theosophical Society in the very early days, when the United States were not yet ready to take charge. Anyway, let us on the auspicious 17th of November lift up our hearts in loving gratitude to our two great

Founders—Madame Blavatsky who gave us Theosophy, and Colonel Olcott who gave us The Theosophical Society.

We have been told on high authority that men at the present day seem to have lost the fine flame of living and have turned themselves into machines, and Prof. Henry E. Armstrong, F.R.S., has gone so far as to suggest that brains and brawn were never so apart as now. That is because we have lost poise. Nowadays we make so much of pose and nothing of repose. Undoubtedly we are in an age of plenty, yet are thoroughly miserable about it. Not only economically but socially, educationally, politically and spiritually we are far from being hale and hearty. It is there that the value of The Theosophical Society comes in. Theosophy is primarily the science of Brotherhood, both theoretical and applied. So, Theosophists have to girdle the globe with goodwill, and though they may not have ready-made panaceas up their shirt sleeves and are without "the simple faith in the single pill," yet Theosophy which they profess and preach is verily like a lamp in a dark place, and is sure in the gathering gloom to serve to illumine the world's darkest and most dismal problems and thus fulfil the high purpose for which The Theosophical Society was launched into existence on the 17th November 1875.

The War

Before I close these Watch-Tower notes, I wish to say a few words about the present War, which as months go on is spreading further and further. Russia is in it already and has been resisting the mighty invader heroically and so far with success. The United States of America, so far as one can judge, will soon be involved in the conflict as an active combatant, and I shall not be surprised if Japan should take courage in both hands and, in pursuance of the Tripartite Pact, kindle the flames of war in the Eastern Pacific. Naturally, in a big conflict like the one in progress and in so many areas, there are bound to be successes and failures, victories and defeats, invasions and evacuations. What is important is that, as Theosophists, we should preserve an inner calm centre in the midst of trials and tribulations and excursions and alarms of the War. Keeping such a calm centre, we shall be able to survey the whole field in a spirit of detachment—being assured that Might must inevitably give place to *Right*, and that as God is in His heaven and the Masters in their Himalayan homes, all *is* well with the world.

Once we have made up our minds that (in the words of President Roosevelt) Hitlerism is an enemy of all law, all liberty, all morality, all religion, we shall know

on which side to throw our weight in the present conflict. And so far as what is called the "British connection" is concerned, we as Theosophists should do all in our power to strengthen and broaden it. If we have read history correctly we cannot but regard this British connection as a divine dispensation, which, in the words of Rabindranath Tagore, "undoubtedly stirred India with new freedom and awoke its intellectual mind from age-long hibernation to full splendour."

Our President-Mother, Dr. Besant, assigned a deeper reason for the above dispensation. It is useful to recall her words in this connection:

In the nineteenth century the time had come for a more sympathetic mutual understanding between East and West, between the Elder and Younger branches of the Aryan family . . . above all to blend into one the eldest and the youngest children of the Aryan race, the Indians and the English. On this union—close, brotherly, indissoluble—the future Empire depends, and it is *inevitable* . . . When the union is accomplished, when the field is ready, then Vaivasvata Manu will send hither the Master-intellects of humanity, to raise the people, composed of the best elements of His race, to a dazzling height of glory in the great Aryan Empire [which Mrs. Besant later loved to call the "Indo-British Commonwealth"] that will stand revealed.

Apart from that, *if* we are able to take a really detached view,

then we shall also understand why the English are undergoing the terrible sufferings and privations inflicted by the present War; that is to say, that it is England's *national* Karma, which is meeting fruition in the present War. Apart from pecuniary losses involved in the sinking of ships and the destruction of aeroplanes, and the wasteful expenses of the War which mount up to over 15 crores of rupees every day, and the shattering into rubbish of houses and buildings in London and other towns and cities of England and Scotland, the British civilian air raid casualties up to the 30th June 1941 are about 100,000, namely, 41,900 killed and 52,678 injured and detained in hospital, and the Home Secretary from his place in Parliament has warned his countrymen to be ready for further and possibly *heavier* air attacks by the enemy. Of course, the heroic stand of Britain and the way the British people have met these devastations have elicited unstinted admiration from all quarters. Only the other day our poet-politician, Shrimati Sarojini Devi, in addressing an audience in Calcutta, expressed admiration for the English people from Mr. Winston Churchill downwards to the youngest child of Britain, who did not hesitate to stake their lives to let England be free, and were practising the noblest virtues and not merely preaching them as some

of us were apt to do here; and the Rt. Hon'ble Mr. Jayakar after his return to India, speaking at the 21st anniversary of Lokomanya Bal Gangadhar Tilak, mentioning that the morale of the English people was admirable, related an incident within his own knowledge which happened in a Cinema House one night when the air raid warning was sounded.

The tragic and pathetic cry of the siren went up, the film was at an interesting stage and when the siren sound was heard the curtain went up, on which was illuminated the message: "Ladies and gentlemen wanting to go to air raid shelters below, will kindly leave." The curtain stood there for a couple of minutes, but not a man, woman or child left, and the show went on to its end. That was the spirit of the people, their enthusiasm, their coolness and their faith in the ultimate victory of their cause.

Be that as it may, what is the national Karma for which England is suffering? Let me give the reply in the words of Sir Norman Angell:

Because the British turned their eyes away from the blazing homes of China, their own homes are now shattered rubble heaps. Because they closed their ears to the cries of the children in

Ethiopia and in Spain, they now hear the cries of their own children. . . . We tried to save ourselves by sacrificing the innocent weak to the guilty strong. This was not only morally contemptible, it was politically imbecile.

Sir Norman clinches the matter thus:

Violence is the common enemy. If the British had helped to aid the weak in their resistance to the strong, then Briton herself would not today be the victim of ruthless violence.

Thus the wheel of *Karma* turns righteously but relentlessly. But no cloud without its silver lining. It is the day of England's atonement nobly borne, so that she is at present remaking herself to a more heroic conception. As Sir Norman Angell concludes by saying:

Their values have been changed. Regeneration has come, because the common people have come to see, in a flash of moral insight, that they fight for a common and universal right—the right of the obscure and helpless everywhere to be free. They realize that until the unity of *moral* forces is found, no other virtue can save.

A morally regenerated and spiritually raised England, as we shall presently find, will be invincible.

HIRENDRA NATH DATTA

Power, when it reaches its end, stops and grows careful of its hoarding. Love, when it reaches its end, reaches endlessness and therefore is not afraid of spending its all.

TAGORE

MR. CONRAD WOLDRINGH

ADYAR has had a very severe bereavement in the sudden death of Mr. Conrad Woldringh, who touched a live electric wire in the Adyar Theatre on the morning of September 25. He had already warned other workers not to go near a live wire which was about to be insulated, and stayed near it to warn people off. Probably he slipped and himself contacted it. Adyar doctors gave immediate aid, and he was taken to the Royapettah Hospital and placed in the "iron lung," but it was impossible to revive him. A coroner's inquest was held in the afternoon, and next morning the body was cremated on the Adyar burning-ground.

This is the first accident that has happened during the many years of the production of plays and the giving of dance recitals at Adyar. Every care is always taken to ensure the protection of all, but sometimes no amount of care can prevent Karma from having its way when it is imperative.

Mr. Woldringh's death is a great loss especially to the cultural life of Adyar. He gave great help to Shrimati Rukmini Devi in all her work of Kalākshetra, the Arts Centre, was its director of studies,

was responsible for the artistic designing of books published by Kalākshetra and by the Theosophical Publishing House, was engaged in the designing of posters and other propaganda work for Rukmini Devi's dance recital tours, and was a talented musician and composer, occasionally playing his own compositions from the All-India Radio, Madras, besides the works of modern composers to whom he was particularly attracted, including Debussy and Ravel. The Madras Radio broadcast an appreciation on the night of his death.

Mr. Woldringh lived a full, rich, happy life. With his quiet dignity and light-heartedness he was a friend to all, and young and old rejoiced in his company. Since 1936, when he came to Adyar with Mr. and Mrs. Elmore at the request of Rukmini Devi, he had lived most of the time in a cottage next to theirs in Besant Gardens.

The deepest sympathy of Adyar and especially of Rukmini Devi is extended to his parents who are probably residing in Brussels. The President has received a number of condolatory telegrams from friends in various parts of India.

J. L. DAVIDGE



WHAT IS MUSIC?

WHAT is Music? Music is the Voice of God singing to His children in all the kingdoms of His Nature the Song of Evolving Life, and therefore the Song of their evolving lives. And it is the Voice of God in His children as they sing their way to their Divinity.

God sings to His children in Blessing. His children sing to Him in praise.

Everywhere there is Music, and those who know how to listen will hear its glory upwelling from the soil and the sea, from the rivers and the mountains, from the stones and the grass, from all creeping things and the creatures of the air, from every animal, from every human being, from the Devas and the Angels, from the Rishis and the Saints and the Prophets, up to the very Throne of God before which stand His mighty Ministers.

Everywhere there is Music, and those who know how to listen will hear its glory upwelling from every joy and from every sorrow, from war and peace, from happiness and misery, from victory and defeat, from the tyrant and the slave, from the conqueror and the conquered, from every virtue and every weakness.

Music is the Song of God's Eternal Purpose. Music is the Song of God's Eternal Victory. Music is the very Life of God in all His creation.

Where there is no Music there is no Life, and Life is everywhere.

There is the Music of the Will of God. There is the Music of the Wisdom of God. There is the Music of the Love of God.

Yet is there but one Music as there is but one Life.

There is the Music of the Races.

There is the Music of the Nations.

There is the Music of the Faiths.

There is the Music of the Arts.

There is the Music of the Sciences.

There is the Music of Youth.

There is the Music of Age.

There is the Music of Womanhood.

There is the Music of Manhood.

There is the Music of War.

There is the Music of Peace.

Yet is there but one Music as there is but one Life.

In Failure there is Music.

In Success there is Music.

In Suffering there is Music.

In Despair there is Music.

In Defeat there is Music.

Yet is there but one Music as there is but one Life.

Who hears the Music of God?

Who hears the Music of Himself?

Who hears the Music of the Mineral Kingdom? Who hears the Music of the Vegetable Kingdom? Who hears the Music of the Animal Kingdom? Who hears the Music of the Human Kingdom?

Who hears the Music of the Gods?

Who hears the Music of the Angels and the Devas?

Who hears?

He who is learning through experience to live in God and for God. He who is learning in the very midst of Time to live in the Eternal. He who lives in happy Brotherhood with all creatures. He who lives at Peace with himself.

G. S. A.

IS THEOSOPHY A RELIGION?¹

BY H. P. BLAVATSKY

[The following is a suggestion of an eager reader of THE THEOSOPHIST. I have decided periodically to reprint certain memorable articles which have appeared in very early issues of this journal and of *Lucifer*. I am selecting articles by eminent authorities whose writings I regard as pregnant with meaning today, or at least of profound interest in the study of Theosophy. The following article by H. P. Blavatsky fulfils, I think, both considerations, and will be specially valuable to the many Theosophists who have no access to the earlier volumes of *Lucifer* or THE THEOSOPHIST.—G.S.A.]

Religion is the best armour that man can have, but it is the worst cloak.

—BUNYAN

IT is no exaggeration to say that there never was—during the present century, at any rate—a movement, social or religious, so terribly, nay, so absurdly misunderstood, or more blundered about than THEOSOPHY—whether regarded theoretically as a code of ethics, or practically, in its objective expression, *i.e.*, The Society known by that name.

DEFENDING THEOSOPHY

Year after year, and day after day had our officers and members to interrupt people speaking of the Theosophical movement by putting in more or less emphatic protests against Theosophy being referred to as a "religion," and The Theosophical Society as a kind of church or religious body. Still worse, it is

¹ From *Lucifer*, Vol. 3, November 1888.

as often spoken of as a "new sect"! Is it a stubborn prejudice, an error, or both? The latter, most likely, The most narrow-minded and even notoriously unfair people are still in need of a plausible pretext, of a peg on which to hang their little uncharitable remarks and innocent-ly-uttered slanders. And what peg is more solid for that purpose, more convenient than an "ism" or a "sect." The great majority would be very sorry to be disabused, and finally forced to accept the fact that Theosophy is neither. The name suits them, and they pretend to be unaware of its falseness. But there are others, also, many more or less friendly people, who labour sincerely under the same delusion. To these, we say: Surely the world has been hitherto sufficiently cursed with the intellectual extinguishers known as dogmatic creeds, without having inflicted upon it a new form of faith! Too many already wear

their faith, truly, as Shakespeare puts it, "but as the fashion of his hat," ever changing "with the next block." Moreover, the very *raison d'être* of The Theosophical Society was, from its beginning, to utter a loud protest and lead an open warfare against dogma or any belief based upon blind faith.

It may sound odd and paradoxical, but it is true to say that, hitherto, the most apt workers in practical Theosophy, its most devoted members were those recruited from the ranks of agnostics and even of materialists. No genuine, no sincere searcher after truth can ever be found among the *blind* believers in the "Divine Word," let the latter be claimed to come from Allah, Brahma or Jehovah, or their respective Kuran, Purana and Bible. For:

Faith is not *reason's* labour, but repose.

He who believes his own religion on faith, will regard that of every other man as a lie, and hate it on that same faith. Moreover, unless it fetters reason and entirely blinds our perceptions of anything outside our own particular faith, the latter is no faith at all, but a temporary belief, the delusion we labour under, at some particular time of life. Moreover, "faith without principles is but a flattering phrase for wilful positiveness or fanatical bodily sensations," in Coleridge's clever definition.

NOT A RELIGION—BUT RELIGION

What, then, is Theosophy, and how may it be defined in its latest presentation in this closing portion of the nineteenth century?

Theosophy, we say, is not *a* Religion.

Yet, there are, as every one knows, certain beliefs, philosophical, religious and scientific, which have become so closely associated in recent years with the word "Theosophy" that they have come to be taken by the general public for Theosophy itself. Moreover, we shall be told these beliefs have been put forward, explained and defended by those very Founders who have declared that Theosophy is *not* a Religion. What is then the explanation of this *apparent* contradiction? How can a certain body of beliefs and teachings, an elaborate doctrine, in fact, be labelled "Theosophy" and be tacitly accepted as "Theosophical" by nine-tenths of the members of the T.S., if Theosophy is not a Religion?—we are asked.

To explain this is the purpose of the present protest.

It is perhaps necessary, first of all, to say, that the assertion that "Theosophy is not *a* Religion," by no means excludes the fact that "Theosophy *is* Religion" itself. A Religion in the true and only correct sense, is a bond uniting men together—not a particular set of dogmas and beliefs. Now Religion,

per se, in its widest meaning is that which binds not only *all* men, but also *all* BEINGS and all *things* in the entire Universe into one grand whole. This is our Theosophical definition of religion; but the same definition changes again with every creed and country, and no two Christians even regard it alike. We find this in more than one eminent author. Thus Carlyle defined the Protestant Religion in his day, with a remarkable prophetic eye to this ever-growing feeling in our present day, as:

For the most part a wise, prudential feeling, grounded on mere calculation; a matter, as all others now are, of expediency and utility; whereby some smaller *quantum* of earthly enjoyment may be exchanged for a far larger *quantum* of celestial enjoyment. Thus religion, too, is profit, a working for wages; not reverence, but vulgar hope or fear.

In her turn Mrs. Stowe, whether consciously or otherwise, seemed to have had Roman Catholicism rather than Protestantism in her mind, when saying of her heroine that:

Religion she looked upon in the light of a ticket (with the correct number of indulgences bought and paid for), which, being once purchased and snugly laid away in a pocket-book, is to be produced at the celestial gate, and thus secure admission to heaven. . . .

UNIVERSAL BROTHERHOOD

But to Theosophists (the genuine Theosophists are here meant) who

accept no mediation by proxy, no salvation through innocent bloodshed, nor would they think of "working for wages" in the *One Universal* religion, the only definition they could subscribe to and accept in full is one given by Miller. How truly and Theosophically he describes it, by showing that

. . . true Religion
Is always mild, propitious and humble;
Plays not *the tyrant*, plants *no faith in blood*,
Nor bears destruction on her chariot wheels;
But stoops to polish, succour and redress,
And builds her *grandeur on the public good*.

The above is a correct definition of what true Theosophy *is*, or ought to be. (Among the creeds Buddhism alone is such a true heart-binding and men-binding philosophy, because it is not a dogmatic religion). In this respect, as it is the duty and task of every genuine Theosophist to accept and carry out these principles, Theosophy *is* RELIGION, and The Society its one Universal Church; the temple of Solomon's wisdom,¹ in building

¹ Whose 700 wives and 300 concubines, by the by, are merely the personations of man's attributes, feelings, passions and his various occult powers: the Kabalistic numbers 7 and 3 showing it plainly. Solomon himself, moreover, being, simply, the emblem of SOL—the "Solar Initiate" or the Christ-Sun, is a variant of the Indian "Vikartana" (the Sun) shorn of his beams by Viswakarma, his Hierophant-Initiator, who thus shears the *Chrestos*-candidate for initiation of his golden radiance and crowns him with a dark, blackened aureole—the "crown of thorns." (See *The Secret Doctrine* for full explanation.) Solomon was never a living man. As described in *Kings*, his life and works are an allegory on the trials and glory of Initiation.

which "there was neither hammer, nor axe, *nor* any tool of iron heard in the house while it was building" (*I Kings*, vi. 7); for this "temple" is made by no human hand, nor built in any locality on earth—but, verily, is raised only in the inner sanctuary of man's heart wherein reigns alone the awakened soul.

Thus Theosophy is not *a* Religion, we say, but RELIGION itself, the one bond of unity, which is so universal and all-embracing that no man, as no speck—from gods and mortals down to animals, the blade of grass and atom—can be outside of its light. Therefore, any organization or body of that name must necessarily be a UNIVERSAL BROTHERHOOD.

UNIVERSAL ETHICS AND PANACEA

Were it otherwise, Theosophy would be but a word added to hundreds other such words as high sounding as they are pretentious and empty. Viewed as a philosophy, Theosophy in its practical work is the alembic of the Mediæval alchemist. It transmutes the apparently base metal of every ritualistic and dogmatic creed (Christianity included) into the gold of fact and truth, and thus truly produces a universal panacea for the ills of mankind. This is why, when applying for admission into The Theosophical Society, no one is asked what religion he belongs to, nor what his deistic views may be. These views are his own personal property and

have nought to do with The Society. Because Theosophy can be practised by Christian or Heathen, Jew or Gentile, by Agnostic or Materialist, or even an Atheist, provided that none of these is a bigoted fanatic, who refuses to recognize as his brother any man or woman outside his own special creed or belief. Count Leo N. Tolstoy does not believe in the Bible, the Church, or the divinity of Christ; and yet no Christian surpasses him in the practical bearing out of the principles alleged to have been preached on the Mount. And these principles are those of Theosophy; not because they were uttered by the Christian Christ, but because they are universal ethics, and were preached by Buddha and Confucius, Krishna, and all the great Sages, thousands of years before the Sermon on the Mount was written. Hence, once that we live up to such Theosophy, it becomes a universal *panacea* indeed, for it heals the wounds inflicted by the gross asperities of the Church "isms" on the sensitive soul of every naturally religious man. How many of these, forcibly thrust out by the reactive impulse of disappointment from the narrow area of blind belief into the ranks of arid disbelief, have been brought back to hopeful aspiration by simply joining our Brotherhood—yea, imperfect as it is.

If, as an offset to this, we are reminded that several prominent

members have left The Society disappointed in Theosophy as they had been in other associations, this cannot dismay us in the least. For with a very, *very few* exceptions, in the early stage of the T.S.'s activities, when some left because they did not find mysticism practised in the General Body as *they* understood it, or because "the leaders lacked Spirituality," were "untheosophical, hence, untrue to the rules," you see, the majority left because most of them were either half-hearted or too self-opinionated—a church and infallible dogma in themselves. Some broke away, again, under very shallow pretexts indeed, such, for instance, as "because Christianity (to say Christianity, or *sham* Christianity, would be more just) was too roughly handled in our magazines"—just as if other fanatical religions were ever treated any better or upheld! Thus, all those who left have done well to leave, and have never been regretted.

NEW VISTAS

Furthermore, there is this also to be added: the number of those who left can hardly be compared with the number of those who found everything they had hoped for in Theosophy. Its doctrines, if seriously studied, call forth, by stimulating one's reasoning powers and awakening the *inner* in the animal man, every hitherto dormant power

for good in us, and also the perception of the true and the real, as opposed to the false and the unreal. Tearing off with no uncertain hand the thick veil of dead-letter with which all old religious scriptures were cloaked, scientific Theosophy, learned in the cunning symbolism of the ages, reveals to the scoffer at old wisdom the origin of the world's faiths and sciences. It opens new vistas beyond the old horizons of crystallized, motionless and despotic faiths; and turning blind belief into a reasoned knowledge founded on mathematical laws—the only *exact* science—it demonstrates to him under profounder and more philosophical aspects the existence of that which, repelled by the grossness of its dead-letter form, he had long since abandoned as a nursery tale. It gives a clear and well-defined object, an ideal to live for, to every sincere man or woman belonging to whatever station in society and of whatever culture and degree of intellect. Practical Theosophy is not *one* Science, but embraces every science in life, moral and physical. It may, in short, be justly regarded as the universal "coach," a tutor of world-wide knowledge and experience, and of an erudition which not only assists and guides his pupils toward a successful examination for every scientific or moral service in earthly life, but fits them for *the lives* to come, if those pupils

will only study the universe and its mysteries *within themselves*, instead of studying them through the spectacles of orthodox science and religions.

THEOSOPHY IS PERFECT—NOT THEOSOPHISTS

And let no reader misunderstand these statements. It is Theosophy *per se*, not any individual member of The Society or even Theosophist, on whose behalf such a universal omniscience is claimed. The two—Theosophy and The Theosophical Society—as a vessel and the *olla podrida* it contains, must not be confounded. One is, as an ideal, *divine* Wisdom, perfection itself; the other a poor, imperfect thing, trying to run *under*, if not *within*, its shadow on Earth. No man is perfect; why, then, should any member of the T.S. be expected to be a paragon of every human virtue? And why should the whole organization be criticized and blamed for the faults, whether real or imaginary, of some of its "Fellows," or even its Leaders? Never was The Society, as a concrete body, free from blame or sin—*errare humanum est*—nor were any of its members. Hence, it is rather those members—most of whom will not be led by Theosophy, that ought to be blamed. Theosophy is the soul of its Society; the latter the gross and imperfect body of the former. Hence, those modern

Solomons who *will* sit in the Judgment Seat and talk of that they know nothing about, are invited before they slander Theosophy or any Theosophists to first get acquainted with both, instead of ignorantly calling one a "farrago of insane beliefs" and the other a "sect of impostors and lunatics."

THE SOURCE OF RELIGIONS

Regardless of this, Theosophy is spoken of by friends and foes as a religion when not a *sect*. Let us see how the special beliefs which have become associated with the word have come to stand in that position, and how it is that they have so good a right to it that none of the leaders of The Society have ever thought of disavowing their doctrines.

We have said that we believed in the absolute unity of nature. Unity implies the possibility for a unit on one plane, to come into contact with another unit on or from another plane. We believe in it.

The just published *Secret Doctrine* will show what were the ideas of all antiquity with regard to the *primeval instructors* of primitive man and his three earlier races. The genesis of that WISDOM-RELIGION, in which all Theosophists believe, dates from that period. So-called "Occultism," or rather Esoteric Science, has to be traced in its origin to those Beings who, led

by Karma, have incarnated in our humanity, and thus struck the keynote of that secret Science which countless generations of subsequent adepts have expanded since then in every age, while they checked its doctrines by personal observation and experience. The bulk of this knowledge—which no man is able to possess in its fullness—constitutes that which we now call Theosophy or "divine knowledge." Beings from other and higher worlds may have it entire; we can have it only approximately.

Thus, unity of everything in the universe implies and justifies our belief in the existence of a knowledge at once scientific, philosophical and religious, showing the necessity and actuality of the connection of man and all things in the universe with each other; which knowledge, therefore, becomes essentially RELIGION, and must be called in its integrity and universality by the distinctive name of WISDOM-RELIGION.

It is from this WISDOM-RELIGION that all the various individual "Religions" (erroneously so called) have sprung, forming in their turn offshoots and branches, and also all the minor creeds, based upon and always originated through some personal experience in psychology. Every such religion, or religious offshoot, be it considered orthodox or heretical, wise or foolish, started originally as a clear and unadul-

terated stream from the Mother-Source. The fact that each became in time polluted with purely human speculations and even inventions, due to interested motives, does not prevent any from having been pure in its early beginnings. There are those creeds—we shall not call them religions—which have now been overlaid with the human element out of all recognition; others just showing signs of early decay; not one that escaped the hand of time. But each and all are divine, because natural and true in origin; aye—Mazdeism, Brahmanism, Buddhism as much as Christianity. It is the dogmas and human element in the latter which led directly to modern Spiritualism.

A WORD ON SPIRITUALISM

Of course, there will be an outcry from both sides, if we say that modern Spiritualism *per se*, cleansed of the unhealthy speculations which were based on the dicta of two little girls and their very unreliable "Spirits"—is, nevertheless, far more true and philosophical than any church dogma. *Carnalized* Spiritualism is now reaping its Karma. Its primitive *innovators*, the said "two little girls" from Rochester, the Mecca of modern Spiritualism, have grown up and turned into old women since the first raps produced by them have opened wide ajar the gates between this and the other world. It is on their "innocent" testimony that the elaborate

scheme of a sidereal Summerland, with its active astral population of "Spirits," ever on the wing between their "Silent Land" and our very loud-mouthed, gossiping earth—has been started and worked out. And now the two female Mahomeds of Modern Spiritualism have turned self-apostates and play false to the "philosophy" they have created, and have gone over to the enemy. They expose and denounce *practical* Spiritualism as the humbug of the ages. Spiritualists—(save a handful of fair exceptions)—have rejoiced and sided with *our* enemies and slanderers, when these, *who had never been Theosophists*, played us false and showed the cloven foot denouncing the Founders of The Theosophical Society as frauds and impostors. Shall the Theosophists laugh in their turn now that the original "revealers" of Spiritualism have become its "revilers"? Never! for the phenomena of Spiritualism are facts, and the treachery of the "Fox girls" only makes us feel new pity for all mediums, and confirms, before the whole world, our constant declaration that no medium can be relied upon. No true Theosophist will ever laugh, or far less rejoice, at the discomfiture even of an opponent. The reason for it is simple:

Because we know that beings from other, higher worlds do confabulate with some elect mortals now

as ever; though *now* far more rarely than in the days of old, as mankind becomes with every civilized generation worse in every respect.

PERFECT TEACHERS AND IMPERFECT INSTRUMENTS

Theosophy—owing, in truth, to the *levée in arms* of all the Spiritualists of Europe and America at the first words uttered against the idea that every communicating *intelligence* is necessarily the Spirit of some ex-mortal from this earth—has not said its last word about Spiritualism and "Spirits." It may one day. Meanwhile, an humble servant of Theosophy, the Editor, declares once more her belief in Beings, grander, wiser, nobler than any *personal* God, who are beyond any "Spirits of the dead," Saints, or winged Angels, who, nevertheless, *do* condescend in all and every age to occasionally overshadow rare sensitives—often entirely unconnected with Church, Spiritualism or even Theosophy. And believing in high and holy Spiritual Beings, she must also believe in the existence of their opposites—lower "spirits," good, bad and indifferent. Therefore does she believe in Spiritualism and its phenomena, some of which are so repugnant to her.

This, as a casual remark and a digression, just to show that Theosophy includes Spiritualism—as it should be, not as it is—among its

sciences, based on knowledge and the experience of countless ages. There is not a religion worthy of the name which has been started otherwise than in consequence of such *visits* from Beings on the higher planes.

Thus were born all prehistoric, as well as all the historic religions, Mazdeism and Brahmanism, Buddhism and Christianity, Judaism, Gnosticism and Mahomedanism; in short every more or less successful "ism." All are true at the bottom, and all are false on their surface. The Revealer, the artist who impressed a portion of the Truth on the brain of the Seer, was in every instance a true artist, who gave out genuine truths; but the instrument proved also, in every instance, to be *only a man*. Invite Rubinstein and ask him to play a sonata of Beethoven on a piano left to *self-tuning*, one-half of the keys of which are in chronic paralysis, while the wires hang loose; then see whether, the genius of the artist notwithstanding, you will be able to recognize the sonata. The moral of the *fabula* is that a man—let him be the greatest of mediums or natural Seers—is but a man; and man left to his own devices and speculations *must* be out of tune with absolute truth, while even picking up some of its crumbs. For Man is but a *fallen* Angel, a god within, but having an animal brain in his head, more subject to cold

and wine fumes while in company with other men on Earth, than to the faultless reception of divine revelations.

VOLUNTEER SCAVENGING BY EARLY THEOSOPHISTS

Hence the multi-coloured dogmas of the churches. Hence also the thousand and one "philosophies" so-called, (some contradictory, Theosophical theories included); and the variegated "Sciences" and schemes, Spiritual, Mental, Christian and Secular; Sectarianism and bigotry, and especially the personal vanity and self-opinionatedness of almost every "Innovator" since the mediæval ages. These have all darkened and hidden the very existence of TRUTH—the common root of all. Will our critics imagine that we exclude Theosophical teachings from this nomenclature? Not at all. And though the esoteric doctrines which our Society has been and is expounding, are not *mental* or *spiritual* impressions from some "unknown, from above," but the fruit of teachings given to us by living men, still, except that which was dictated and written out by those Masters of Wisdom themselves, these doctrines may be in many cases as incomplete and faulty as any of our foes would desire it. *The Secret Doctrine*—a work which gives out all that can be given out during this century, is an attempt to lay bare *in part* the

common foundation and inheritance of all—great and small religious and philosophical schemes. It was found indispensable to tear away all this mass of concreted misconceptions and prejudice which now hides the parent trunk of (a) all the great world-religions; (b) of the smaller sects; and (c) of Theosophy as it stands now—however veiled the great Truth, by ourselves and our limited knowledge. The crust of error is thick, laid on by whatever hand; and because we *personally* have tried to remove some of it, the effort became the standing reproach against all Theosophical writers and even The Society. Few among our friends and readers have failed to characterize our attempt to expose error in THE THEOSOPHIST and *Lucifer* as “very uncharitable attacks on Christianity,” “untheosophical assaults,” etc., etc. Yet these are necessary, nay, indispensable, if we wish to plough up at least *approximate* truths. We have to lay things bare, and are ready to suffer for it—as usual. It is vain to promise to *give* truth, and then leave it mingled with error out of mere faint-heartedness. That the result of such policy could only muddy the stream of facts is shown plainly. After twelve years of incessant labour and struggle with enemies from the four quarters of the globe, notwithstanding our four Theosophical monthly journals—the THEOSOPHIST, *Path*, *Lucifer*,

and the French *Lotus*—our wishy-washy, tame protests in them, our timid declarations, our “masterly policy of inactivity,” and playing at hide-and-seek in the shadow of dreary metaphysics, have only led to Theosophy being seriously regarded as a religious SECT. For the hundredth time we are told—“What good is Theosophy doing?” and “See what good the Churches are doing”!

Nevertheless, it is an averred fact that mankind is not a whit better in morality, and in some respects ten times worse now, than it ever was in the days of Paganism. Moreover, for the last half-century, from that period when Freethought and Science got the best of the Churches—Christianity is yearly losing far more adherents among the cultured classes than it gains proselytes in the lower *strata*, the scum of Heathendom. On the other hand, Theosophy has brought back from Materialism and blank despair to belief (based on logic and evidence) in man’s *divine* Self, and the immortality of the latter, more than one of those whom the Church has lost through dogma, exaction of faith and tyranny. And, if it is proven that Theosophy saves one man only in a thousand of those the Church has lost, is not the former a far higher factor for good than all the missionaries put together?

Theosophy, as repeatedly declared in print and *viva voce* by its

members and officers, proceeds on diametrically opposite lines to those which are trodden by the Church; and Theosophy rejects the methods of Science, since her inductive methods can only lead to crass materialism. Yet, *de facto*, Theosophy claims to be both “Religion” and “Science,” for Theosophy is the essence of both. It is for the sake and love of the two divine abstractions, *i.e.*, Theosophical religion and science, that its Society has become the volunteer *scavenger* of both orthodox religion and modern science; as also the relentless Nemesis of those who have degraded the two noble truths to their own ends and purposes, and then divorced each violently from the other, though the two are and *must be one*. To prove this is also one of our objects in the present paper.

THEOSOPHY BRIDGES RELIGION AND SCIENCE

The modern Materialist insists on an impassable chasm between the two, pointing out that the “Conflict between Religion and Science” has ended in the triumph of the latter and the defeat of the first. The modern Theosophist refuses to see, on the contrary, any such chasm at all. If it is claimed by both Church and Science that each of them pursues the truth and *nothing but the truth*, then either one of them is mistaken, and accepts falsehood for truth, or both.

Any other impediment to their reconciliation must be set down as purely *fictitious*. Truth is one, even if sought for or pursued at two different ends. Therefore, Theosophy claims to reconcile the two foes. It premises by saying that the *true* spiritual and primitive Christian religion is, as much as the other great and still older philosophies that preceded it—the *light of Truth*—“the life and the light of men.”

But so is the *true* light of Science. Therefore, darkened as the former is now by dogmas examined through glasses smoked with the superstitions artificially produced by the Churches, this light can hardly penetrate and meet its sister ray in a science, equally as cobwebbed by paradoxes and the materialistic sophistries of the age. The teachings of the two are incompatible, and cannot agree so long as both Religious philosophy and the Science of physical and external (in philosophy, *false*) nature, insist upon the infallibility of their respective “will-o’-the-wisps.” The two lights, having their beams of equal length in the matter of false deductions, can but extinguish each other and produce still worse darkness. Yet, they can be reconciled on the condition that both shall clean their houses, one from the human dross of the ages, the other from the hideous excrescence of modern materialism and atheism. And as both decline, the most

meritorious and the best thing to do is precisely what Theosophy alone can and *will* do: *i.e.*, point out to the innocents caught by the glue of the waylayers—verily two dragons of old, one devouring the intellects, the other the souls of men—that their supposed chasm is but an optical delusion; that, far from being one, it is but an immense garbage mound respectively erected by the two foes, as a fortification against mutual attacks.

Thus, if Theosophy does no more than point out and seriously draw the attention of the world to the fact that the *supposed* disagreement between religion and science is conditioned, on the one hand by the intelligent materialists rightly kicking against absurd human dogmas, and on the other by blind fanatics and interested churchmen who, instead of defending the souls of mankind, fight simply tooth and nail for their personal bread and butter and authority—why, even then, Theosophy will prove itself the saviour of mankind.

H.P.B. AND H.S.O.—THEIR WORK FOR THEOSOPHY

And now we have shown, it is hoped, what real Theosophy is, and what are its adherents. One is divine Science and a code of Ethics so sublime that no Theosophist is capable of doing it justice; the others weak but sincere men. Why, then, should Theosophy ever be

judged by the personal shortcomings of any leader or member of our 150 branches? One may work for it to the best of his ability, yet never raise himself to the height of his call and aspiration. This is his or her misfortune, never the fault of Theosophy, or even of the body at large. Its Founders claim no other merit than that of having set the first Theosophical wheel rolling. If judged at all they must be judged by the work they have done, not by what friends may think or enemies say of them. There is no room for *personalities* in a work like ours; and all must be ready, as the Founders are, if need be, for the car of Jaggennath to crush them *individually for the good of all*. It is only in the days of the dim Future, when death will have laid his cold hand on the luckless Founders and stop thereby their activity, that their respective merits and demerits, their good and bad acts and deeds, and their Theosophical work will have to be weighed on the Balance of Posterity. Then only, after the two scales with their contrasted loads have been brought to an equipoise, and the character of the net result left over has become evident to all in its full and intrinsic value, then only shall the nature of the verdict passed be determined with anything like justice. At present, except in India, those results are too scattered over the face of the earth, too much limited to a handful of

individuals, to be easily judged. Now, these results can hardly be perceived, much less heard of amid the din and clamour made by our teeming enemies, and their ready imitators—the indifferent. Yet however small, if once proved good, even now every man who has at heart the moral progress of humanity, owes his thankfulness to

Theosophy for those results. And as Theosophy was revived and brought before the world, *via* its unworthy servants, the "Founders," if their work was useful, it alone must be their vindicator, regardless of the present state of their balance in the petty cash accounts of Karma, wherein social "respectabilities" are entered up.

THE WHITE GATES OF PEACE

It is as though a door were opened in this wasted place,
Giving us hope of finding once again some vanished grace,
Lifting our feet to life, to hope,

Here; through the narrow door of our endeavour, pain-released,
In sudden silence, where the sound of strident war has ceased,
Comes fragrance of the opening rose,

Here; where no longer pebbled road is trod, but a green slope
Intimates such mystery of loveliness, we grope
In momentary blindness; hear

No singing bird to mitigate, or loneliness disclose
To the waiting mind its meaning. Nay, we could not if we chose
Hasten his song. Early or late,

It matters not the hour, for when the moment comes, the clear
Call of his challenging meets our ears, echoes without a fear
Of loss. For then we know the light

Will brighten above the trees, the massive shadows like closing fate
Will dissipate, and where the path led through a narrow gate,
Sight will come of the open road;

Eyes will lift to the mountains; there, where lay the shadows of night,
Fair winds will toss the leaves on high, up to the sky, so bright,
No mind can bear the vision, nor pierce

To the Light behind these veils of intimation; find
The white gates of peace, opening, one by one—
When war is done.

EVELYN BENHAM BULL

THE THEOSOPHIST AS CHAMPION

(An Address to a Theosophical Conference)

There are many ways in which we have to help the world. Among them all there is one special method with which we can help more than any other group of people, and that is by understanding what the Master K.H. once termed "the Plan of God which is Evolution."

Each one of us personally benefits by understanding the great principles of life, such as are told us in the laws of Karma, Reincarnation and the states after death. The Wisdom which we acquire concerning these matters helps us to lessen the amount of our evil Karma and add to the good. But apart from the benefit which each one of us thus gains from the Ancient Wisdom, there is a beneficent result on the progress of humanity as more and more wisdom spreads among mankind. Each individual who clearly understands "the Plan of God which is Evolution" thereby definitely helps "to lift a little of the heavy Karma of the world." Because, each who understands is a Champion of the Right against the forces of evil.

We do not usually think that any growth in knowledge which we may personally develop has any relation to the diminution of the evil of the world. But it is this truth which has been told us in the wise words of Carlyle:

"Truly a Thinking Man is the worst enemy the Prince of Darkness can have; every time such a one announces himself, there runs a shudder through the Nether Empire; and new Emissaries are trained with new tactics to, if possible, entrap him, and hoodwink and handcuff him."

It is from this great principle, regarding the struggle of the forces of Light and Darkness, that we understand how much the spread of Theosophy and the creating of Lodges and Centres help mankind. For a true Theosophical Lodge is a centre of the Eternal Wisdom, and where the members study Theosophy in an unselfish frame of mind, their minds begin to be attuned more and more with the Divine Mind. Just as if a large area which is dark were to be wired for electricity, and hundreds of bulbs, however tiny, were put in series, then when the current is turned on, the darkness is diminished, even though the bulbs are little fairy lights. When the bulb is a powerful one the darkness is dispersed from a wider area. In exactly the same manner, each Theosophist who studies the Great Plan of God helps the world.

Every true Theosophist is in theory a helper. I would like for all, as you study the various topics, that you should keep clearly in mind that all study is, first, to make your minds reflect the Divine Mind, and secondly, to make you each a champion of Right against all evil.

C.J.

MEMORIES OF H.P.B.—OVER 50 YEARS AGO¹

BY THE REV. B. OLD

MY first recollection of H.P.B. is in connection with my brother Walter ("Sepharial," astrological nom-de-plume). He was very much interested in Theosophy and gave up his situation at Lloyd's Bank for whole-time Astrology. A little before this, probably three or four years, a Lodge for the study of Theosophy was formed in Birmingham. Among others Colonel H. S. Olcott came round to lecture and used to stay at my mother's, so he and Walter often met. Later on, Walter resigned his banking position and went to London to become a helper at the Theosophical Headquarters, and for a short time was Secretary of The Theosophical Society in England. My mother was extremely anxious about his connection with The Theosophical Society, and naturally thought he had made a great mistake on leaving a very profitable Bank employment for a non-paid secretarial position. So I was sent to see what they were doing with him, and since I was travelling for a very good firm and could take a visit to London on my business journeys to the West of England, I used to call at the Theosophical Headquarters, then at

Lansdowne Road, Holland Park, from time to time.

EMINENT PERSONS AROUND H.P.B.

It was there that I first met H.P.B. I think the year was 1889. I was full of suspicions and she was full of the essence of graciousness. I told my mother when I got home from my first visit that Walter was all right. If he got nothing in the nature of a salary, he certainly was getting wisdom and happiness. He had full scope for the study of Astrology in an excellent atmosphere and environment, and later on he excelled through his acquaintance of many pioneers who were around H.P.B. in those early days. Among others that I met there were Colonel H. S. Olcott, Annie Besant, Edward Maitland, G. R. S. Mead, Bertram Keightley, Archibald Keightley, Countess Wachtmeister, Marie Correlli, Mme. De Steiger, A. P. Sinnett, W. Q. Judge, Sidney Edge, . . . Sturdy, Dr. Carter-Blake, E. B. Fawcett, Laura Cooper, Mrs. Cooper-Oakley, Herbert Burrows, William Kingsland, C. W. Leadbeater, R. Machell. Many of these members I met at 19 Avenue Road, S. John's Wood, where H.P.B. died on May 8th in 1891.

¹ White Lotus Day, 8 May 1941.

HER PERSONALITY

She was a remarkable personality, all who have met her will agree. The reaction to her depended upon the person to a large degree. She was merciless to any cant or hypocrisy, and in my opinion she was incapable of expressing that nature herself; she was often most forceful and undiplomatic, and gave one the impression that she knew at first hand what she was talking about. At times at Avenue Road, a great many literary celebrities used to meet and discuss various problems of life from the scientific and philosophic standpoint. E. D. Fawcett (the Editor of *The Riddle of the Universe*) ventured some statement about the racial origin of the Eskimo. H.P.B. was playing patience at the time with a pack of cards, but she stopped her game and burst out with the remark: "What a lot of flap-doodle is said about the races of the earth"; then she added: "some were remnants of major races whose civilizations flourished millions of years ago." She was quite a character and a very remarkable one at that; she certainly had powers beyond the ordinary which she used on special occasions. Of one such occasion, I happened to be a silent witness, and on this occasion my brother Walter was the subject. He had been thinking about some astrological problem and came into the sitting-room looking serious and

harrassed. H.P.B. and I were having a chat; she evidently sensed something from my brother, so in a masterful way directed him to sit down on the sofa and rest himself. Then she turned to me and softly said: "Don't be alarmed, I am going to show him what he wants to know." She only touched his thumb with the ring she had upon her finger, and he instantly fell asleep as in a trance, just as one sees a sensitive go into a trance during a performance of hypnotism. In a very short time, he was awakened and she said to him: "Do you understand what you saw?" He said: "Yes, and it is the answer to my astrological problem in Hebrew letters of fire." "Yes," she said, "that is right. But at present you must not go over by yourself." Then she again turned to me and said that she had been away from her body three times during my brother's trance or sleep. On many occasions during my visits I was surprised by the quick response she made to some petty disappointment of mine at some fancied neglect of personal acknowledgment. She just came to me at once and expressed apologies as if she had heard me speak aloud my thoughts.

Of her wonderful creative powers I have heard a lot. But it was not my experience to see much. I came not as a lover of Theosophy in those early days, but almost as a

private detective for my mother to see how Walter was being treated. I had not any belief in Reincarnation then, and I was inclined to defend to the last ditch any theory which I held in my narrow mind before yielding to any new idea. But truth has ever the most logical defences. It attacks at every point of mental narrowness. One is overjoyed in the acceptance of any truth after irresistible pressure. H.P.B. in her conversation did not argue about Reincarnation, but the whole of her statement could hardly be accepted without the background of this belief. For instance, she told me of two past earth-lives which I had lived, the memories of which had gradually emerged, because they are strong inclinations along certain lines of action and thought, which I seem to know about without any present experiences. The essence of the experience, was there, perhaps in myself; she awakened it to the present life.

HER APPEARANCE

I have a description of her personal appearance as she struck me on first meeting her at Lansdowne Road, 1889, 52 years ago in November this year. This is taken from a personal diary which I used to write up after work in my spare moments during my journeys to the South and West of England:

"After arriving in London, paying a visit with Walter to Baroness

Pollandt, we went to Lansdowne Road and my brother introduced Mme. H. P. Blavatsky. Imagine an elderly woman [I was about to alter my exact diary note and say lady, but I suppose she struck me as all that becomes a kindly woman without distinction of class or caste, a sort of Mother Superior] stout and phlegmatic, in an unconventional armchair, large enough for an ordinary sized chair, draped in a loose black gown which hid her immense proportions. A large head almost leonine and masculine in its bold outlines, so rugged and strong about the jaws, indicative of great will-power. Then imagine two grey eyes soft as a gazelle's, very prominent, and having a far-away vision suggesting high spirituality, a combination of power and love. Yes, love it was, not of the personal kind but the universal. Further peculiarity in the personality of H.P.B. were her hands, fingers long and tapering, soft and agile, she should have excelled both as an artist and a musician (I believe she was an excellent pianist in her young years); turned outward at the ends the nails were thin and beautifully shaped, very long, and indeed appeared never subject to close cutting."

But these reminiscences are trifling, very unimportant, though they may be interesting to those who have not had the pleasure of seeing her physically.

A BORN TEACHER

She was far more to me than personally interesting. In fact, I am very little affected by the personal; perhaps that has saved me from falling away from Theosophy which H.P.B. brought back to the world through many difficulties. A near listener to her remarks chiefly directed to others and not to myself, I was struck by her positive conviction of the truth as she explained it. Her knowledge of the invisible worlds, their denizens and their forces, was wonderful. She was a teacher born, because she kept nothing back from the pupil for fear of hurting sensitive feelings and prejudices. She was absolutely true to the Masters who sent her into the world with her message. She could give that to the world better than anyone else at the time she came. But behind her teaching came the conviction to the listener that The Society could not exist for long if it failed to teach the message she had brought and to comprehend the real existence of the Masters of Wisdom. Phenomena stood with her as with Them, as the inherent powers in every one expressed with knowledge in a Universe of Law. But H.P.B. was careful always to say that The Theosophical Society did not exist only for the cultivation of upper powers, but for the

establishing of a nucleus of the Brotherhood of Man without which brotherhood any occult power would be a danger.

It was thought that she was sometimes hostile to Christianity; but she was strongly in favour of supporting the Christianity which practised the inner truths which it contained, and making it a universal power in the world.

She would rather have us true to the mission of The Society than true to any personal worship of her, and if we have regard for her teachings and our own Karma, we should be true to Theosophy expressed in all good movements rather than to The Society if it should fail in its mission.

OUR HERITAGE

We as Theosophists should remember that we have a great mission to perform as the custodians of the Divine Wisdom hidden in the mysteries of ALL religions and *no less* in Christianity, and she would rather we remember her by carrying on her life-work among our Christian brethren. That is the noblest tribute to her memory we as Theosophists can give on this 8 May 1941, the anniversary of her departure 50 years ago, but from the Life side she is always with us in our Theosophical work.

Reconstruction**SHAPING THINGS TO COME**

BY E. WINTER PRESTON

MEN of imagination have often attempted to see into the future. The faculty of imagination—image-making—is the power to make concrete in terms of pictures or words that part of the Great Plan which is as yet unmanifest on the physical plane.

PREDICTING THE FUTURE

The use of imagination to predict the future means that this faculty is used to anticipate that part of the Plan which is now due to be expressed in our physical, emotional and mental world. When the image thus precipitated agrees with what actually happens, we speak of it as an intuition or a true prediction. Predictions or intuitions of this kind are to be found from time to time in literature. The one perhaps most appropriate for our time is Tennyson's description of "The nations' airy navies grappling in the central blue." Another appeared in our newspapers recently. It is translated from a poem by Gray (author of Gray's Elegy), and was written in 1737:

The time will come, when thou shalt lift thine eyes
To watch a long-drawn battle in the skies,
While aged peasants, too amazed for words,
Stare at the flying fleets of wondrous birds.
England, so long the mistress of the sea,
Where winds and waves confess her sovereignty,
Her ancient triumphs yet on high shall bear,
And reign, the sovereign of the conquered air.

Sometimes these predictions of the future are based on what is believed to be a cyclic law; for example—observation of the movements of the planets or the study of cycles in history. It is difficult to find any satisfactory predictions based on the movements of the planets. The subject is too complex and allows of too many variants, and the predictions are too vague. For instance, it is not justifiable to claim as a correct prediction that "a large fire will occur in London in 1940."

Predictions based on cyclic correspondences in history are sometimes more accurate. I have a



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correspondent, who in 1938 sent me a series of predictions obtained in this way. Among them were—

August 1939 ... Outbreak of war.
 March 1940 ... Start of violent and dramatic events.
 Autumn 1940 ... Decease of Mr. Chamberlain.
 „ 1941 ... Germany invades Italy—Final victory of Churchill over Hitler.

An interesting prediction was made by Mr. H. G. Wells in *The Shape of Things to Come*—some say he gave the date as 1940. In this book, and the film which was afterwards made from it, we saw first a great air war waged on our great cities. When this was defeated, the remainder of humanity chose to use their command of machinery to go underground and to build there a remarkable civilization on the lines of that conceived by Bulwer Lytton. Some of them—the flower of the youth—finally leave for another planet.

Now although some of us may have been driven underground temporarily, we have no intention of remaining there. Neither need we be so pessimistic as to think that the only chance of finding real peace, beauty and happiness is to go to another planet. Let us rather use our creative imagination to shape the things to come into the form that we should wish. The thought of millions

directed towards a hopeful and beautiful future will go a long way towards producing a future of the *right kind*. Some predictions of this kind have already been made, but they are vague and usually fail to indicate how the desired results may be brought about. We have *Utopia*, *Erehwon*, *Looking Backward*, and others. We are also told that “the Kingdom of Heaven will come on earth.” The difficulty is to bridge the gap between the present conditions and those of the future.

THEOSOPHICAL PREDICTIONS

Theosophical predictions are of two kinds. First, those based on a study of the past and an understanding of the Great Plan for the future. Secondly, those based on imagination, or true intuition as to the future. This is sometimes called a vision of the future, but as has been pointed out, all such visions are really a right use of the image-making faculty.

Let us study some of these visions and see how they can be applied practically. Our thought today *can* influence the future. Though the Plan *will* in the end be worked out, *we* have to make the effort to bring it to earth. Adam was turned out of Paradise and told that he must build Paradise on earth for himself.

Theosophical predictions based on a study of the past show us that

though civilizations, cities and nations change, yet life goes on. In the past the new type of consciousness was accompanied by a new kind of body. Anthropologists recognize at least three types—the black race, the yellow-brown races, and the white races. It is not so much that the colour of the skin is different, (some quite dark people belong to the “white” races), but that their nervous systems are different. Men living in these different bodies have built various kinds of civilizations in the Middle and Near East, in the lands of China and India, and more recently in Europe and in North and South America. Today, consciousness is recognized as of more importance than colour of skin.

In nearly all civilizations the changes have been initiated by great leaders. All nations have traditions, and these traditions speak of heroes, gods, prophets or kings who led their people. The Indians called their first and greatest leader the Manu—the Man. The Greeks spoke of Hercules and of the Gods. Norse mythology gives us Wodin and Siegfried. The Red Indians have their Hiawatha, and the British their King Arthur. Many of these leaders are represented as personally leading their people in battle. Today, we still see the great influence of leaders, and we have, too, a supreme example of the value of battle, for the “bright eyes of

danger” have inspired us all, and as individuals we are becoming integrated personalities because the Ego is taking charge of our personalities. We read about this occult experience, but how many of us realize what is happening to us. *We* are taking hold of the personality, and making it subservient to the will. A step in occult progress which in the past was associated with entry on the Path, is being taken by thousands, if not millions, of men and women. The opportunity offered to women in the present circumstances is nothing short of amazing. Notice that the effort is made—the taking hold of the personality happens—not for the sake of our own evolution, but for our neighbour and our country.

It is because of this change and growth of consciousness that is happening to such large numbers that it is possible to bring the future into the present, *i.e.*, we can here and now shape the future definitely for the better. This time we must see the “shape of things to come” in 1950, as *good*.

Let us endeavour to suggest what this future may be like.

FOR THE INDIVIDUAL

The main advance in this direction has already been indicated. It is summed up in the idea of an integrated personality. The man who, in spite of his own fears, hopes and irritations, looks upon his personality as something which his spiritual

self has created and which he proposes to use and to improve.

A significant sidelight upon this aspect of the development of the future individual is the rise of the new Yoga, the Yoga for the West. We do not need to go to the East to learn self-discipline and control of the physical body. To some extent this was realized by Germany before us, but there is a fundamental difference to which I shall refer. Recently two examples of this physical control have been mentioned in our press and wireless. Our airmen are almost "supermen," to use the word of one writer. They can force their bodies to undergo strain leading to temporary blindness or loss of consciousness, yet their inner self functions all the time. They just wait till sight comes back, and then do the right thing. Recently, too, we have had the description of what some of our soldiers are doing after intensive training. They are "learning that our physical bodies can do more than we thought possible. Learning to ignore hunger, to do without sleep, and to be indifferent to cold and wet."

Here is the Yoga for all. The German training of youth and the "Strength through Joy" movement hit on the same truth. The difference lies in the *motive*. In Germany personal enjoyment and ultimate domination over others is the incentive. Here the motive is self-

sacrifice that freedom may result for all.

Just now there are many such opportunities for the practice of this kind of Yoga. Even in learning to do without our favourite food, there is an opportunity of practising Yoga.

PRACTICAL SUGGESTIONS

In making the following suggestions I do not mean to imply that any or all of them are necessarily good or valuable. They are made as a basis of discussion and as an attempt to break down the barriers of preconceived ideas and to help us to visualize something different. In considering the value of such suggestions let the reader ask himself: "Why not?"

FOR THE NATION

The "shape of things to come" for Britain. Social Relations. There should be work for all. Every one should serve the State in some way, and not be exempt because his ancestors have saved money.

A minimum wage and equal pay for equal work, family allowances, a universal contributory scheme for national insurance to provide for old age. Free medical and hospital service.

An income tax if necessary, but property to be nationalized or taxed. Private ownership of land might be replaced by a long lease from the Crown. Some taxes will

be necessary for a long time, for free trade throughout the world will need to be adopted to break down international barriers and so the income from tariffs will disappear.

All public services such as transport and power would need to be nationalized. This would inevitably include mines and oil.

It might be possible to arrange that the production of all essential things be nationalized somewhat as they are now, but that the manufacture of non-essentials should be left to private enterprise, so that some of the spirit of competition remained as a stimulus. It never will be possible to make all men *equal*.

THE TOWN

Towns should be planned in units, not in one big whole with one shopping and one factory area but as smaller units, thus avoiding the traffic problem.

Of course there must be some form of civic centre, as has already been experimented with in Southampton and other cities. But for living and working, it is not essential that *all* factories or all types of, say, insurance companies, must be in the same place. This has already been amply proved by the way some companies have adapted themselves to the war conditions, and carry on far from London.

London, is of course, a unique problem. As long as our civiliza-

tion endures, London is likely to last. It will never, probably, have to endure anything worse than this war. It is a gigantic task, but already the necessity of proper planning has been realized. We must build a civic centre in the City of London which will be worthy of a great Empire, where St. Paul's Cathedral can stand out in the way it should, with broad roads stretching from it to that other civic centre in London—Westminster Abbey and the Houses of Parliament. I see great pageants taking place in this great road through London.

All other points in the planning of London would be subservient to this. Next in order comes the necessity to consider whether certain businesses *must* be in London. Some of the famous exchanges like Mincing Lane and Lloyd's Shipping, also the Press, need to be there, though some, like the Stock Exchange, may have a less important place in the future.

The centres for Art and Learning must be placed so that they are easy of access from the residential districts. This is partly a matter for a reorganized transport system.

Warming the streets by roofing them in may be suggested. Streets need not necessarily always be black, but could be paved in a lighter material. The new plastics and semi-transparent and self-luminous bricks will transform our

houses and lead to much greater beauty, though it is useless to expect that the whole world will be like the small community in California, described in Theosophical literature, where the climate and conditions are all so favourable.

IN THE HOME

Within limits the care of a house is pleasant, affords exercise, and may be creative. The difficulty comes in from repetition and in the fact that the work is too continuous and often too arduous to allow of personal development, recreation and rest for the housewife. Certain amenities are now being demanded, and that is the reason for the popularity of flats, though the genius of this country tends to the house and garden and we do not really like flats. The solution is to supply every house with sufficient cheap power so that constant hot water and central heating are available to all. Laundry work might be done by some central arrangement, and there could be an extension of the community restaurant system. Clothing should be simpler and more easily replaced. Use could be made of the new paper fabrics in some way so that we can have plenty of the necessary garments, which can be destroyed when used.

If the hours of work of all who go out to work are shorter they will find time to take part in the care and beautifying of their

home and garden, and hence an outlet for their creative activity. At present creative activity does not begin at home. The married woman or housewife might be paid a definite minimum wage just as her husband is so paid. It should be recognized that she is serving the community just as much as he is, and certainly as much as her brother or sister who works in an office. Men and women working side by side in office or school or factory should receive equal pay for equal work. I know there is the argument that the man has to save in order to set up housekeeping. But if there is equal pay, then both, the man and the woman, can save, which is much more satisfactory. I assume that every one will do some work. Obviously there will have to be a pool of workers to help in cases of illness or where there are children.

There must be family allowances. It has even been suggested that, as a kind of extension of the present rationing system, the State should provide every one with a minimum ration of the necessities of life *free*. Such a plan might operate instead of old age and disability pensions, especially if combined with free education and free medical service.

It has been suggested that people do not value what is free. That may be so, but I think that as consciousness advances we shall be

able to stand the test of such a concession.

All these things have been tried out by the Manu in his experiment among smaller communities in Tibet or Peru.

Diet should become increasingly vegetarian, the ideal being that described as in the community in California, with adaptation to the climate. The Californian might be able to live on fruit and *ice-cream*, (not "blanc-mange"—I feel sure this word was a mistake!) but in this climate some hot food is necessary. Vegetarians might set to work to popularize their food by making it more tasty!

EDUCATION

Education should be based on the idea of Reincarnation. This factor should be fully understood, and education therefore be looked upon as a continuous process, a process continued *from* a previous life *to* a future life.

As the level of evolution rises, the long hours will be found to be unnecessary. I have already found much evidence of this in the conditions forced upon us by the war. Concentration during the required time should be demanded and reasonable discipline enforced, the criterion being that the individual should behave in a manner in which he respects the rights and comforts of others. This is the main reason for discipline. The stage of intel-

ligence and capacity reached by our children of 11 or 12 is quite amazing, and in my opinion this alone makes necessary the overhauling of the present system. At present the high stage reached by some of the children and young people is merely being made an excuse to raise the standard and to extend the range of work required for the particular age, so that there is a continual pressure on student and teacher alike. It should be realized that in certain cases the required standard of mental activity and control has been reached. Each child should be graded for the subject, and not with a class of thirty graded according to age. Four periods of work in the morning, beginning at a reasonable hour with some form of religious service, should cover the academic work. The afternoon should be given to art, music, games and handicrafts. There should be no home-work or music practice after school hours. The child must have time to relax, to be quiet, amuse himself in his own way, and to have intercourse with his fellows. Co-education is the natural method, but there would be occasions where boys and girls would meet separately.

All schools should have gardens in which the children have time to work themselves. Lessons learnt during evacuation may come in here. If we want our citizens to have their own homes and to work

in them creatively, we must teach them the cult of the garden as well as of the kitchen and the study.

It is also advisable that a little more attention should be paid to the teachers. Nowadays I hope that people are ceasing to think of a teacher as a cross between a bully and an opinionated ass. Teachers are human and have their faults, but these cannot be judged by those who contact children in very small numbers and when on their best behaviour, or who have no responsibility towards them. Children and young people in groups of thirty or more behave in a very different way from that of the child at home. To do the best for our children we must do our best for the teachers. It is they who bear the responsibility. Many of them would prefer co-education, for it would mean that men and women would work together. As a rule men have a better sense of proportion than women, while women have a greater sense of the beauty and of the value of neatness and accuracy.

Teachers as well as children are evolving beings, and therefore opportunity for new study, for travel and for meeting their fellows should be made possible. Shorter holidays but shorter hours of actual teaching would help, combined with a complete change every seven or ten years and equal pay for equal work, with family allowances.

All education from Kindergarten to University should be free. All children should go to the same schools until about 13 years of age. After that the child should select for himself how he will continue his education until about 18. If he continue to the University a considerable change in the University curriculum would be necessary. Throughout education it is essential to remember the fact of Reincarnation.

The individual being educated may decide to continue working at something nearly mastered in a previous life, or he may wish to develop some side of his physical, emotional and mental nature to which he has hitherto not paid much attention.

The principle behind successful education should be—Are the children happy? Do they like the subject? Are they taught how to find out more about the subject if they wish? On the answer to these questions should be based the test of a teacher's efficiency, and not on how much the pupils know, or how many scholarships are obtained. Do they know something of the importance of their subject, and its relation to daily life?

The dead languages should be omitted entirely up to the age of 13, after which they might be optional. Every one should know English (simplified for other nations). We should teach geography

and history with a view to world consciousness, and the breaking down of barriers between nations; history being the history of human achievement, not of politics. For the same reason one foreign language should be taught—Spanish, French or German: in that order.

The minimum of arithmetic should be taught, and we might abandon our ridiculous currency, weights and measures (see later). If we did this our arithmetic would be simplified. Only the elements of geometry and algebra should be taught to children under 13, except to the few who wished to learn. Science should be general; a little of each branch with the emphasis on biology. It might be taught from the standpoint of human development on the one hand, and that of practical application on the other. Again, facilities for further work should be provided for those interested.

All class rooms should be wired for radio as are modern blocks of flats, and use should be made of the many talks and of the music.

INTERNATIONAL RELATIONS

The "shape of things to come" internationally. "There are no obstacles to world unity except the lack of will to create it." (*The War—and After*, C. Jinarājadāsa). Three great difficulties have been:

1. *Religion.* In the new world each religion must cease to feel and teach that its adherents are superior

to others. A new religion based on the fundamentals of Theosophy must arise. In the far future the religion is seen as having divisions based on types of people or methods of approach, and independent of race. Compare the four Temples described in *The Beginnings of the Sixth Root Race*, by C. W. Leadbeater. There is also there a close co-operation with the angels.

2. *Race.* We must realize the essential unity of humanity. This is gradually appearing.

3. *Nationality.* Both the good and apparent evil in nationality must be preserved, but barriers must be broken down. Each man must be a citizen of the planet as well as of his own nation.

The Theosophic vision or prophecy of the "shape of things to come" depicts a Federation of Nations in the twentieth century. There must be—

1. A common religion;
2. A common language (this may be simplified English);
3. A common currency.

This last would not be so difficult. The £ could still be the basis, but the florin (1/10 of the £) would be the unit, and would equal 100 cents. It already equals 96 farthings. At first we could go on using our old coins, but calling the shilling 50 cents, and the sixpence 25 cents. Only the copper coins would need to be called in. Similarly in other countries. The rupee

would be equal to one florin, and it could be equal to 100 cents as in Ceylon. All the money in the world would eventually be called in, and replaced by this international currency, which would have a world design and would be guaranteed by a *Central World Bank*.

Instead of spending money on war, each nation might for a limited time set aside a proportion of what it was accustomed to spend on war to be devoted to social improvements. In this way the social services and changes advocated previously could be financed. Taxation would gradually be reduced. In reference to this economic change, we may point out that some of this is already foreshadowed. See the words of Mr. Greenwood quoted in *The Daily Telegraph*, 11 January 1941.

LEAD TO THE WORLD

We envisage our work as a concentration of effort on the part of this country to take the lead in setting the world on its feet again economically as far as we can, and at the same time to establish the conditions under which peoples may lead themselves and develop their own institutions on the home front. We cannot go on improvising for ever.

There will naturally continue to be political boundaries, but it does not follow that they will interfere with political, economic and social co-operation. It will also be necessary to have military, naval and air co-operation of

some kind or other for the protection of the common good against any possible marauder.

There must also be constructive effort on the part of those democracies to develop their resources for the benefit of all, and to make understanding easier between peoples speaking different languages, by improving air and other communications and transport generally.

Needs at Home. [Mr. Greenwood then turned to our needs at home.] Our social services are governmental institutions, national and local, all informed by the democratic spirit. After the war we shall have to continue and accelerate the pace of these developments.

There must also be a central board of commerce which will arrange for the adequate distribution of the goods which are produced. There is sufficient for all, and it is the distribution which is the trouble. This Board would have to arrange the abolition of tariff barriers.

There should be a Central Board of Health working on lines already begun by the League of Nations. Also, it might be necessary to have a *Board of Trustees* for the less developed nations or peoples (something like the mandate system, but not in the hands of a particular nation).

In England, the One Party Government that is already foreshadowed after the War will actually come into being. The time is over when we need to govern by opposition.

Free speech, and the recognition that the speaker has at heart the good of the whole, will take its place. It is possible that the King will take a more active part in such government.

The British Empire is seen to survive even 600 years hence. It is extremely likely that some form of very close union will come with the United States of America. It is also likely that the Latin American States have a great contribution to make.

The courage, skill and character of such sections of the nation as the pilots

of the Royal Air Force suggests the question whether our peace-time social structure really takes the advantage it might of such men . . . it may be due to some defect or bottle-neck in the system of selection, and our educational system must be overhauled from the social point of view. . .

The immensity of the task should be an inspiration and not a deterrent . . . Intensity of concentration is required. . .

THE CALL

The call is to hard thinking, concrete planning and co-operation.

"I"

I was in the beginning
Before all creation.
I was alone
And felt lonely.
I willed to see myself ;
Then saw myself,
And found myself good.

The will to see increased.
I became space and time
And found myself joyous.
Between willing and becoming
I was thus caught ;
And out of the play of opposites
In space and time
Came all the worlds
Invisible and visible,

In endless succession
And variance,
Till I, the infinitely great,
Became the infinitely small also.

And I now range
Between these infinite extremes
To have experience infinite.
The world is but one
Infinitely varied experience of mine
Till I cease from willing
To sport myself in the opposites
And diversified extremes,
And make myself at last
As if I were nought,
Never willed, never sported.

K. T. KRISHNASWAMI

AN IMMEDIATE OPPORTUNITY FOR THEOSOPHISTS¹

BY GEORGE S. ARUNDALE

THERE is far more to do these days than to say, and we have had—I was going to say from time immemorial but that is naturally an exaggeration—such a plethora of exhortation that many of us, perhaps without realizing it, have become deadened by it. We have been so much hammered with precepts and advice that we have become almost impervious to hammering, and however much may be added to the hammering it must needs produce a diminishing effect.

DIMINISHING RETURNS

In Economics we have what is called the "Law of Diminishing Returns." That law is highly applicable in the spiritual life. In the beginning, in the first flushes of enthusiasm when our eyes are opened for the first time to the glories of the inner Realities, we yield plentifully to the output that may have been expended upon us. But as time passes the returns diminish. In the case of some, I am sure, there will be no diminution, but rather an increase of return. In the case of some, the return may be adequate, but not, of

course, to the level produced in the beginning. In the case of some, however, there is a steadily diminishing return until the low watermark of indifference, or even of repulsion, is reached. In the case of a few, there is not only no yielding of return, but rather the reverse.

Thus, for us all, especially for Theosophists, who are supposed to know more, who very often claim to know more than other people, this is a very special Day of Judgment. Each one of us without exception, however little he may be aware of the fact, is being weighed in the balance in such times as these. For a Theosophist is only worthy of his name, worthy of his vocation, if in these times he does more, yields more, returns more, than ever before.

This World War is a judgment upon us all, and our future will largely depend upon the judgment passed by the Lords of Karma.

The need of the whole world is enormous, and each one of us, with the science and technique of Theosophy at his disposal, should be able to do more than ever before to help to meet the needs of the world. Not only in his own immediate surroundings, not only with regard

to his own faith, with regard to his own nation, but with regard to the whole world. The Truths of Theosophy, remember, are nearer than ever before to every one in the world, for the simple but very adequate reason that the world needs Truth more than ever before.

If we are in a condition of diminishing returns, then is it indeed a question as to how far we are likely to make greater use of these nearer Truths than ever we have made before. But if our returns, on the whole, are not diminishing, if we are returning as much as ever, perchance more than ever, to the sowing of those seeds of Truth which are being sown far and wide and on a more ample scale than ever before, then should there be a definiteness, a clarity, about each one of us with regard to the world situation, to the national situation, to any other situation, which should make us potent, however little our potency may be regarded, however much we may be treated with contempt or indifference or ridicule by those who do not know. We should be able by our actions and examples to pass the judgment triumphantly.

DULL-WITTEDNESS

You must remember that the reaction of the world is of less significance than ever in these days. The world is distracted, the world does not know its own mind,

the world is torn between all manner of diverse influences. We must not be distracted, we must not be torn, we must know as best we can, and send forth our clarity into a world where all is comparatively dull, though where there is heroism and splendid action too wonderful for words.

If you think of Britain and India and the United States, for example, you see that Britain, with all her splendid and gallant and heroic activity, remains, in the vital matter of her relationship to India, dull-witted. But *we* must not be dull-witted. We must have a clear impersonal supernational conception of what is Britain's duty to India. Each one of us may interpret that duty in his own way, but we must be clear about it because it is one of the vital issues. We must be the more clear if we are actual Britishers, because we have the greater responsibility. But these vital issues are above all peculiarities of nationdom.

Similarly India is dull-witted with regard to her own internal affairs. She is not advancing as she should advance to take position after position on her road to Swarāj. India is also dull-witted, but *we* must not be dull-witted. We must be spearheads of activity, no matter what the reaction may be on the part of our fellow-citizens, dulled as they have become through lack of visionful leaderships.

¹ Adyar, 14 September 1941.

Similarly, the United States has its own dull-wittedness. One sees how the President of the United States is making every effort to consolidate his people behind a very great policy. He has been impeded not only by the distractions of his own nation, but by the foolishness of British statesmen who have tried to satisfy the United States by telling her that Britain does not want from her that which they think she does not want to give. In that way they subtly hope to gain more, and to be extremely tactful.

Now these are three outstanding examples of dull-wittedness. But we with our Theosophy should be able to see quite clearly. I am not going to say, however, that everybody should have the same kind of clear sight. We must learn to acquire our own clear sight for ourselves by any method whereby our eyes may become stronger. There is what is called a "Bates Method" for improving physical eyesight so that glasses need not be used. There should be a spiritual Bates Method whereby we can make stronger our spiritual eyes to see more clearly according to our *dharma*.

THE ELDER BRETHREN ARE MORE ACCESSIBLE

We have the inestimable advantage, which some of us may be inclined to ignore or even to throw away, of clear and definite intima-

tions from the Elder Brethren, vouchsafed to us through H. P. Blavatsky, through our President-Mother, and through Bishop Leadbeater, and possibly through intimations which we ourselves are able to achieve from being drawn more closely face to face with Them.

For just as Truth is nearer to the world than ever before, so are the Elder Brethren more accessible than ever before. Those who desire to know the Elder Brethren face to face can know Them more easily now than ever before. There can be greater frequency of contact with Them than ever before—on one condition, that one places oneself at Their disposal through meditation, through an endeavour to understand Them as They are, through an endeavour to become a little more like Them than any one of us is at the present moment, through an endeavour constantly to help Them in Their work.

If we will concentrate not only upon the more available Truth, but equally upon the more available Elder Brethren, we cannot but have results in these critical days. But we must then live our daily lives more from within and less from without. Whether we are actually able to remember Them in, let us say, Their physical forms, whether we are able to bring back a remembrance of Their physical appearance, is of little moment. What matters is that there should

come to each one of us from time to time an overwhelming intimation of Their Will. That Will should now and then drench us with its power so that we become uplifted, so that we become thrilled, so that we know that there is work before us to which we must address ourselves, in all abandonment of the lower self but in all the power of the higher.

SWAN SONGS

I remember not so very long ago feeling that as I am growing older, as inevitably my years on the physical plane become less and less, I must make an effort to be more serviceable to Them than I have been heretofore. I have a few years perhaps of physical life still to live: let these be given to Them as fully as I can. For at my age (this will be less the case with younger people unless they are very exceptional younger people) I need have no thought as to my own personal ideas, my own personal principles. By this time I should have left these behind me, and in their place I should endeavour to become guided by our Elders' intentions and Will in this terrific conflict, which is not only a conflict as we see it in the great World War, but is a conflict which is taking place in every individual and in every nation—a Day of Judgment for races, nations, faiths and individuals.

I have urgently desired to see if I could concentrate particularly upon, though not necessarily confine myself to, what is most urgent in Their Plan to which I could effectively address myself. Others with other facilities can no doubt address themselves to other aspects of the Plan. But to what aspect of the Plan can I, considering my personal equation, address myself? I have written a little leaflet on the subject, entitled *Swan Songs*. A swan is fabled to pour out his heart in song when he is dying—though I very much doubt whether swans sing, I have never heard that these very beautiful birds extend their beauty to their voices. A Swan Song is the song one sings in the evening of his life when he is advancing inwards into splendours he only knew before he was born, and perhaps during the first few years of birth on the physical plane. A Swan Song is the song of one's life as one would live it at evensong, when one would with special eagerness sing of one's purpose and duty in the hope of echoing Their Will.

I have written that one of these Swan Songs must surely be the Swan Song of Education. Another must be the Swan Song of India and Britain together in mutual service and in service to the world, and in united prosecution of the war. A third must be the Swan Song of Masonic work in the building of the future. A fourth must be a

Swan Song—the Song of Songs—to the glory of Theosophy and of The Theosophical Society.

Now I desire and intend to address myself to the singing of these Songs throughout my forthcoming northern tour. I am going to concentrate on these to the exclusion of all other activities, even to the exclusion, save where particularly indicated, of the more argumentative aspects of political work. I think that for me, while I must continue to declare what I believe, rightly or wrongly, to be the Will of the Elder Brethren in the political field, still these other Songs must have precedence.

The Swan Song of Education will be in part the best effort I can make to give permanent stability to the great work of Education and Culture which is going on in our immediate vicinity in the Besant Theosophical School and in our great Arts and Crafts Centre called Kalākshetra. And in this connection I have not the slightest hesitation in telling you, and in telling everybody everywhere I go, that if those two activities fail it will be all the worse for India. It will be bad indeed for India if these two activities gradually die away through our indifference.

But not only will it be bad for India, it will be bad for Theosophy and The Theosophical Society. Unfortunately, perhaps because of

this constant hammering which our brethren have had to undergo during years and years of attendance at meetings (such as this, for example), there is very little of the leaping forward to help. I regret and deplore this more than I can say, for the simple reason that everybody can help if he will. And while money enters into the problem of helping, it is far less the amount one gives and far more the will to help.

A SPIRITUAL MISSION

I am going from house to house on my northern tour, asking for what people are willing to give. A very rich man who can give a thousand rupees may give ten, but that is no concern of mine. My mission is a spiritual mission. While I ought not to have to do it, for my brethren of The Theosophical Society should take such work from my shoulders, should maintain this activity of the Masters, since they do not, I must once again take up the task of collection which is so difficult and sometimes so despairing, so arduous and so fatiguing to the last degree, and in which I have been engaged for countless years.

It does not matter if one is met with rebuff. The more one is met with rebuff today, the fewer rebuffs will be left for tomorrow. How ardently do I wish there were such vision amongst the members of The Theosophical Society that they would say: "Do not bother about

collecting funds for these institutions. We will maintain them. You have other work to do which is of more value to us." That is perfectly true, but since I do not receive the support I should like to have, since these two movements are in grave danger, since the richer among us do not give even the little they certainly could spare, I must take the road.

So I shall go to many places and in each go from house to house. I shall not listen when people tell me: "You will not get anything from So-and-so, he is such a skinflint." Or: "This is not the time to approach So-and-so, because he has so many other funds to which he must subscribe." I shall not care, for this is the most important fund, and I must stand at the door, even at the risk of being turned away.

I shall not care if some say: "It is not dignified for a President of The Theosophical Society to stand at people's doorsteps asking for alms." There is nothing outside the dignity of a President of The Theosophical Society if it is in the service of the Elder Brethren. My dignity is not to be measured by the opinion of my brethren, but by the opinion of my Elders.

I cannot tell you that I look forward to this tour. I know what such tours are like, having made many of them in the service of the Central Hindu College. But needs must when indifference drives. So

out I shall be going in the beginning of October, because I know that I can thus best serve the Elder Brethren.

It is Their desire that these two movements shall not fail, partly for the sake of India and partly for the sake of Theosophy and The Theosophical Society represented by Adyar. I know how They look upon these two activities. One, therefore, of my Swan Songs must be this particular duty.

I may succeed. I may receive little or nothing, or if the fates are very propitious, I may get much. But whether I fail or succeed, I shall be able to look the Masters reverently in the face and say: "I have done all I could," and They will know that this is true. If I do not try, I cannot look the Masters in the face.

We must have land for these two great movements into which the Elder Brethren will pour Their choicest egos for the service of India. We must have simple buildings, all as Indian as we can make them. We must have an education as Indian as it is possible to be.

THE ESSENTIAL PRINCIPLES OF EDUCATION

I have been collecting utterances of our greatest personages with regard to the essentials of a truly Indian education. I have made little leaflets and cards in which these principles are tersely expressed and attractively displayed. They are being enclosed in a rather

beautiful envelope entitled "Notes for Educational Reconstruction." In that little collection I have gathered really pregnant utterances of such great people as Swami Vivekananda, Gandhiji, Dr. Rabin-drath Tagore, Shri Ramakrishna Paramahansa, Sir Radhakrishnan, Dr. Montessori, etc. Of course, there are also the utterances of Dr. Besant, Colonel Olcott, H.P.B., Bishop Leadbeater and others of the galaxy of educational greatness. As this envelope and its contents represent a considerable outlay of money I shall be compelled to charge for it, but it is a unique collection which you will find it well worth your while to own. If you will read these various pronouncements, you will see how there is a very marvellous unanimity among these great personages with regard to the essentials of education. I am hoping to obtain many more declarations by eminent educationists to be included in a second envelope. I am going to take these notes with me everywhere I go, and with them try to irrigate the waterless educational fields of India.

A VIGIL OF PREPARATION

I am already making my preparations for this tour by a vigil of concentration of the will, so far as this particular work is concerned. Just as a Squire kneels at the altar to prepare himself for Knighthood,

I regard myself as once again a Squire on the educational battlefield. I hope when I go on tour I shall be able to achieve a Knighthood that will give me more power than I might have merely as a Squire. All of you can strengthen me in this work by your goodwill, which matters more than anything else, and by any other help you can give.

EVERY ONE CAN HELP

No one can ever say: "I cannot help the cause, as I have so many commitments." When people say this, they say it out of pride. They do not want to give so little that other people will point at their gift and say: "Look at what So-and-so gave. He has only given such-and-such an amount when he might very well have given much more." I shall not be concerned if a very rich man gives only eight annas. I do not know his business, his commitments. I shall go away thankful. I shall take his gift to mean: "This is as much as I can give." Other people may laugh and say: "It is atrocious—he should give more." Let those who think other people could have given more look to see if they themselves have given anything at all or less than they could have given.

We do not know what will be the outcome of the tour, though I am sure that Rukmini Devi's dance recitals will be enthusiastically appreciated, as they have always been,

for she is a great fore-runner of India's re-awakening life in her age-old culture. The movements themselves may fail, though it is not our business to envisage failure. In the same way India's Swarāj may be put off for a decade or more, but it still remains our business to work for Swarāj. The peace which is to come when the victory is won may be a barren peace, but what is that to us? Miracles happen. Circumstances change. The Will of the Elder Brethren may prevail more than it is prevailing today in the external world. Hence there must be unquenchable optimism, there must be enthusiasm, no matter what happens. If a person refuses you today, it may be that, because of that very refusal, he has finished with the power of refusing you, and tomorrow he may begin by giving.

If I return with only two thousand rupees, some may wonder whether it has been worth while to take all that trouble for so little. Yet it is not the results about which one is concerned, but the dedicated effort one is placing at the disposal of the Elder Brethren. While the effort may not be utilized to its full value today, it may be that it will be utilized later on, for no effort is ever lost.

THE QUICKEST PATH

All who are members of The Theosophical Society must realize

that in these days the quickest mode of travelling on the spiritual pathway is action, is doing, is the giving of the will, of the mind, of the emotions, of the speech, of all else that they have, in the service of the great causes which have been revealed to them.

If we belong to the older, the grey-haired, the white-haired, or even to the "no-haired" generation, then our ardent desire must be to know what we can give as a parting gift ere we depart from the physical plane. That does not mean, of course, that we are likely to depart from the physical plane immediately we have made the gift. In any case, when one has lived fifty, sixty, or more years, for the most part one has lived enough, but one would like to have a kind of "trot up the avenue"—one of Dr. Besant's expressive phrases. When a man is driving on the roadside towards a house in the distance, before he comes to the entrance to his destination, he ambles along, the horses trotting at an even pace. But when the gates are entered which lead to the house, in order to make a fine entrance into the porchway, the coachman whips up his steeds and they gallop up the drive-way into the porch, and are suddenly halted by the coachman with a splendid gesture. That is what is called the "trot up the avenue." Many of us are trotting up the last stages of the avenue of this

particular incarnation. It is our opportunity to see what we can do to trot splendidly, to enter the Kingdom of Heaven by a great gallop up the avenue which leads to it; when we are actually on the threshold of that kingdom, as we are when we have thrown away the physical body, we shall enter without ob-

stacles, and with as little challenge as possible on the part of the Guardians of the Portal, who stand between our Heaven Worlds and ourselves, for they will have heard and seen our "trot up the avenue," and will know thereby that we have earned the right to citizenship of Heaven.

TENTATIVE PROGRAMME

*of the 66th International Convention of
The Theosophical Society, Adyar,
December 1941*

24 December (Wednesday)

- 6.30 a.m. Bhārata Samāj Puja.
- 9.30 a.m. The Theosophical Educational Trust.
- 2.00 p.m. Bhārata Samāj Meeting.
- 4.00 p.m. Christmas Programme and gifts for children of workers on the Estate.
- 5.00 p.m. Indian Home Exhibition Opening—Shrimati Rukmini Devi presiding.
- 7.30 p.m. Chanting of hymns to our Lord the Sun, arranged by Dr Cousins.
- 11.30 p.m. Midnight Mass.

25 December (Thursday)

- 6.30 a.m. Bhārata Samāj Puja.
- 8.00 a.m. Christmas Eucharist.
- 10.00 a.m. A visit to the Besant Theosophical School and Kalākshetra.

- 2.30 p.m. Indian Section Council—First Session.
- 4.30 p.m. First Convention Lecture, by Dr. Radhakumud Mookerji, "Towards a Stable Political Order."

26 December (Friday)

- 6.30 a.m. Bhārata Samāj Puja.
- 7.45 a.m. Prayers of All Religions.
- 9.30 a.m. OPENING OF THE CONVENTION by the President; Welcome to Delegates; Greetings; Presidential Address.
- 11.00 a.m. President's Luncheon to General Council Members past and present.
- 2.30 p.m. General Council—First Session.
- 3.15 p.m. Young Theosophists' Convention Session: Annual Report and Elections.

26 December (Friday) *continued*

- 4.30 p.m. Second Convention Lecture, by Dr. Montessori.
- 7.00 p.m. Dance Recital by Shrimati Rukmini Devi.

27 December (Saturday)

- 6.30 a.m. Bhārata Samāj Puja.
- 7.45 a.m. Prayers of All Religions.
- 8.00 a.m. Fundamentals of Reconstruction—Various Speakers.
- 9.30 a.m. Indian Section Convention—First Session.
- 2.00 p.m. Theosophical Order of Service—its re-organization in India.
- 4.30 p.m. Third Convention Lecture, by Mr. Hirendra Nath Datta, "Reconstruction in the Light of Theosophy."
- 7.00 p.m. Reception to Delegates.

28 December (Sunday)

- 6.30 a.m. Bhārata Samāj Puja.
- 7.45 a.m. Prayers of All Religions.
- 9.30 a.m. Holy Eucharist.
- 2.00 p.m. All-India Federation of Young Theosophists—Symposium "Youth Creates the New World"—Shrimati Rukmini Devi presiding.
- 4.30 p.m. Fourth Convention Lecture, by Mr. Jinarajadasa, "Theosophy and Reconstruction."
- 7.30 p.m. Question-and-Answer Meeting.

29 December (Monday)

- 6.30 a.m. Bhārata Samāj Puja.
- 7.45 a.m. Prayers of All Religions.
- 8.00 a.m. Conference on Indian Reconstruction—Various Speakers.
- 10.00 a.m. Planning for active help to the Besant Theosophical School and Kalākshetra.

- 2.00 p.m. Presentation of Medals to T.S. Workers.
- 4.30 p.m. Public Lecture by Shrimati Rukmini Devi.
- 6.00 p.m. President's Dinner to Executive Committee Members past and present.
- 7.30 p.m. Art Evening.

30 December (Tuesday)

- 6.30 a.m. Bhārata Samāj Puja.
- 7.45 a.m. Prayers of All Religions.
- 9.30 a.m. Indian Section Lecture.
- 12.30 p.m. Indian Section Council—Second Session.
- 2.00 p.m. Indian Section Convention—Second Session.
- 3.15 p.m. Cultural Renaissance and the New Education—Shrimati Rukmini Devi presiding.
- 4.30 p.m. Public Lecture by Sir C. P. Ramaswami Iyer.
- 7.30 p.m. Ritual of the Mystic Star.

31 December (Wednesday)

- 6.30 a.m. Bhārata Samāj Puja.
- 7.45 a.m. Prayers of All Religions.
- 8.00 a.m. Meeting for Planning Indian Work—A Seven Years' Plan.
- 9.30 a.m. Round Table Meeting.
- 2.00 p.m. General Council—Second Session.
- 3.30 p.m. CLOSING OF THE CONVENTION by the President.
- 7.00 p.m. Art Evening.

1st January (Thursday)

- 6.30 a.m. Bhārata Samāj Puja.
- 7.45 a.m. Prayers of All Religions.
- 8.00 a.m. A Lecture by Dr. Cousins.
- 9.30 a.m. Publicity and Propaganda.
- 2.00 p.m. The New India League—Business Meeting.
- 3.30 p.m. Besant Educational Trust.
- 7.30 p.m. Art Evening.

MY HOPE FOR IRELAND

[A letter from a Young Theosophist]

DEAR SIR: There has been a sort of controversy in your columns between two venerable Irish Theosophists, Dr. Cousins and Mr. Barron, about the political divisions of Ireland. As a member of the generation which was not born when these divisions were made and as one of the newest members of The Society in Ireland, I should like to say a word about the position of my country as I understand it.

My country is Northern Ireland, or Ulster as it is locally and more affectionately called, a country which Dr. Cousins calls "the fractional area chiefly inhabited by semi- or demi-semi-Irish whose forebears came to the island as usurpers," a description with which I shall not quarrel. I should like merely to point out, firstly, that a country does not stand condemned because it is small, and secondly that I am doing my best to deserve nicer ancestors the next time.

The history and claims of Irish nationalism are fairly well known in a general way to educated people throughout the world; but the position of the little northern community in which I had the honour to be born is little recognized or understood, and is so much in need of sympathy, that I feel that no excuse is needed for offering a brief explanation of our position to a journal which exists to promote the Brotherhood of Man and the mutual understanding of peoples.

The first nucleus of this community was set up in the early seventeenth century, when a number of English and Scottish settlers were sent out to the most remote and savage part of Ireland with the enthusiastic approval and advice of Francis Bacon and other British statesmen of the period. There followed a century of terrible stress and trial. There were long years of isolation and suspense, and terrible interludes of battle, siege and massacre. The miscellaneous set of adventurers and down-and-outs became a compact community, inspired by a solemn Calvinistic piety, trusting in nothing but in God and the strength of their own right arm. As the years passed they took firmer root in the country of their adoption, turned more to the outside world, became more cultured, built up, with no native resources of coal or iron, the great industrial city of Belfast, gave many eminent men to the service of science, literature, the British Empire and the United States of America, took to forms of radicalism in politics and unitarianism in religion, experimented boldly and sceptically with every intellectual innovation, cultivated the mind rather than the emotions, and yet produced a fine, steady, kindly type of human being. Above all, the Ulster people flung themselves into eager participation in every phase of British life, and came to share with their fellow-countrymen of the United Kingdom all the dangers and advantages of industrial

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MY HOPE FOR IRELAND

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and overseas expansion, in war and peace, frustration and success.

When it was proposed at the end of the nineteenth century to break up the United Kingdom by giving Ireland a separate government to be set up in Dublin, the Ulster community declared that they wished to remain as they were, an integral part of the Mother Country, equal fellow-citizens with their English, Scotch, Welsh and Southern Irish neighbours. The people of Ulster had every interest in common with Great Britain, and almost none in common with the Southern Irish, from whom they were separated by history, tradition, loyalties, religion, economic interest and even in a sense by language, for the Gaelic revival obviously did not affect them. After bitter controversy and several years of anarchy and bloodshed, it was arranged that the two parts of Ireland should agree to differ. Southern Ireland was given dominion status, and Northern Ireland was allowed to remain part of the United Kingdom, and was given a little local parliament to deal with certain purely local matters which it would be an inconvenience and a waste of time to thresh out at Westminster. After a brief civil war, the Southern Irish finally accepted this situation.

I have grown up as a citizen of this new little state of Northern Ireland, with its population of a little over a million people. In the most narrow sense, that is my fatherland. In a broader and truer sense, my fatherland is the whole of the United Kingdom of Great Britain and Northern Ireland. Towards the people across the frontier, I feel no envy or hostility. I prefer

to differ from them and I want them to allow me to do so. They are trying their experiment and we are trying ours. We do not want to interfere with them and we do not want them to interfere with us. To me government is a matter of convenience; and I feel that in many ways the Governments in London and Belfast are more convenient to my own needs and those of my neighbours than is the Government in Dublin. Dr. Cousins wishes us to go under a Dublin Government, or at least an all-Ireland Government, to leave our friends in Great Britain and seek new friends in Southern Ireland. We do not agree with him.

Now when people disagree, the most important thing to examine is the sincerity of their motives. People may think us bigoted and wrong to wish so earnestly to be British rather than Irish, or indeed wrong to be British rather than Irish; but I claim that we are sincere. Not a few of my contemporaries have lately demonstrated their sincerity by the sacrifice of their lives. They fought for a united Commonwealth of Nations, not as Ulstermen, but going as unknown individuals into the British armed services, sacrificing all distinctions of class or birthplace in serving the cause they believed in. I believe that they ought to be honoured for the conviction that led them to do this, just as the heroes and martyrs of Irish Republicanism ought similarly to be honoured.

Ulster people have had to pay for their choice in suffering, as well as gain advantages from it. Just lately I saw my neighbours flocking, bedraggled and dirty, from their wrecked

ed homes after the bombing planes had come over in waves for six hours and filled the night with the whistle and crash of high explosives. I was there when the processions of ambulances drew up in the dawn, and I was there when people waited for the corpses to be excavated. That is the result, the corollary, of the choice that Ulster people made. Yet if all that could have been avoided by choosing differently, I know that they would have chosen exactly as they did.

The choice of duty is not to be judged by doctrines, but by whether it is made honourably according to the knowledge of the person who makes it. My fellow-countrymen may often be stupid and ungracious people, but I think that many of them have acted honourably.

Finally, I assert that Irish unity is a reality, as real as the Brotherhood of Man. Enforced conformity in little things is only a cause of irritation, and is better avoided by an agreement to differ. We paint our letter-boxes red;

they paint theirs green. We name our streets in English; they in Gaelic. We prefer Protestantism; they are Roman Catholics. We believe in free trade; they in protection. We prefer a King; they a President. And so forth. But these are not the things by which true unity is to be judged. The Great Plan, which both your correspondents invoked as their authority, has not the predictable rigidity of a county-council welfare scheme. To me it seems that true unity is to be found when people are doing their best according to their diverse temperaments and circumstances. If communities do their best in friendly, mutual disagreement, if they work together differently, that seems to me to be true political unity and the true basis for peace among nations. That is my hope for Ireland; and it is for that, and not for the dissolution or absorption of any party or community, that I ask the good wishes of Theosophists.

HUGH SHEARMAN

SIR: It is not Northern Ireland which has broken away or seeks to break away from the Commonwealth of Free Nations, and essays to become an Independent Republic. Ireland bore the name of Scotland in the old days, and carried that name across the Channel to the land which now bears it, and if there were two great emigrations, one from the Edinburgh district and the other from the Ayrshire district, so marked in the distinctive dialects of Antrim and Down today, they were just the return of the descendants of the old inhabitants claiming their old country again. Ulster is no more "semi, or demi-semi Irish" than a great section of what now bears the name of Eire, which includes what at one time was called "The English Pale" and also Connaught, in which is a mixture (not by any means to its discredit or derogation) of Spanish emigrants, and those of English aristocracy who were pursued beyond the Shannon by Oliver Cromwell. The experience we have had in Northern Ireland, and now more recently the denial to the United Kingdom and her Allies of the Irish bases in this hour of crisis and extremity when the Battle of the Atlantic is raging, etc., etc., have only stiffened the resolution of Northern Ireland to keep clear of an impossible "Neutrality."

JOHN BARRON

MAN, MOON AND PLANT

BY H. E. STADDON

CHAPTER II¹

THE PLAN FOR THE PLANT: EVOLUTION

WITHOUT a key to unlock the door leading to the Adytum containing the Ark of the Mysteries of Nature, one must of necessity exclaim with Faust:

In vain I call
On you for aid, ye keys of science.
I stand before the guarded door
Of Nature; but it bids defiance
To latch or ward; in vain I prove
Your powers—the strong bolts will not
move.

* * *

Therefore to Magic with severe
And patient toil have I applied,
Despairing of all other guide,
That from some spirit I might hear
Deep truths, to others unrevealed,
And mysteries from mankind sealed;
And nevermore with shame of heart
Teach things, of which I know no part.

OH FOR A GLANCE INTO THE EARTH,
TO SEE BELOW ITS DARK FOUNDATIONS
LIFE'S EMBRYO SEEDS BEFORE
THEIR BIRTH,
AND NATURE'S SILENT OPERATIONS.

The Secret Doctrine comes to our aid. It states that "the double Triangle is the most mysterious and the most suggestive of all mystic signs; for it is the double glyph, embracing spiritual and physical consciousness and life. The form-

¹ Chapter I in last issue, p. 60.

er Triangle running upwards and the latter downwards, both interlaced. . . ."

This magical sign is such a Key. It is the symbol adopted by The Theosophical Society, and is of profound significance. It is the key which can be applied to turn the lock of every latched problem on mundane planes. But to do this one must possess in relative degree three qualities—the Will to achieve; the Wisdom to achieve; and the Skill to achieve.

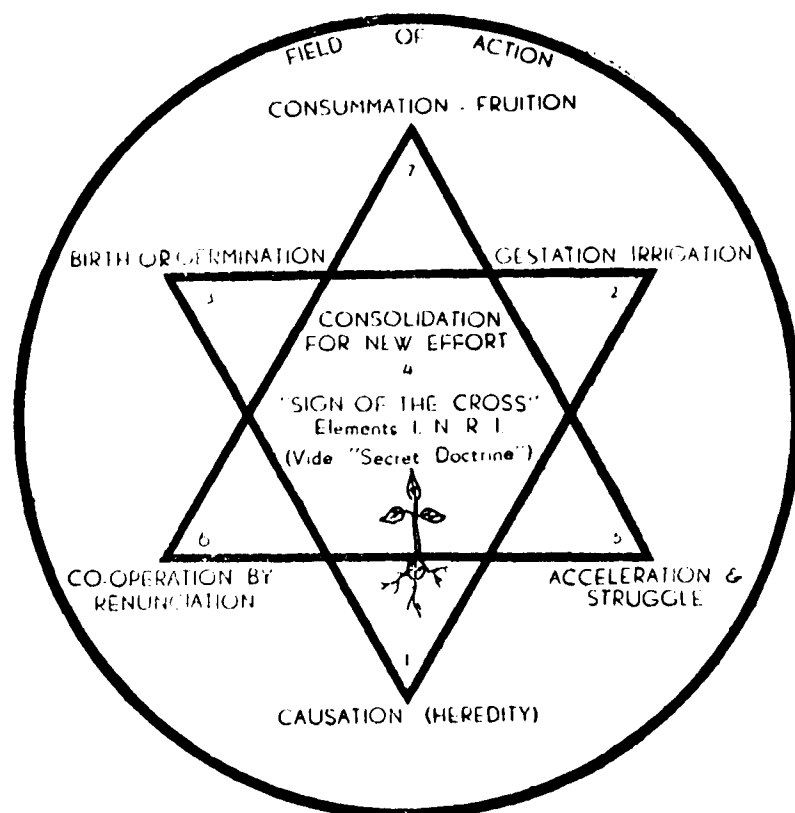
Consideration, for the purpose of this essay, is directed chiefly to the Plant Kingdom, "the Brotherhood of Roots." That Brotherhood which, when one of its ancient monarchs of the forest is cut down by the woodman's axe, sends out from its neighbours special sustaining roots to the maimed brother, which, coalescing with his, cherish him and sustain his vitality until he has recovered, as far as may be, from the deadly stroke. Although earth may whirl, men come, pass along and go; crises loom and bloom and fade—the Eternal Process, the Plan of Progress, moves along its appointed spirals of Evolution.

There arrives a stage in this process when MAN, *discriminating* Man, is invited to co-operate more intimately in the *rate* of progress. But certain conditions are required ere his articles of apprenticeship can be sealed. He must swear on his honour to practise AHIMSA. The reason for such a pre-requisite will be seen presently. The gardener's personal magnetism must be pure, if he wish to aid Nature in the manifestation of purer and nobler forms of beauty, colour and usefulness.

The effort is to trace the symbol and tentatively name the words of the key. For our immediate purpose the "Indicators" at each point or stage are merely suggestions; they must not be made too rigid in character. It is the *idea* underlying the "initiation" of progressive stages which requires to be emphasized. The key can then be applied to cosmic, microcosmic, and other happenings in "Time and Space."

We draw and name the biological symbol as follows:

BIOLOGICAL PLAN FOR THE PLANT



Point No. 1 is where the seed from the "Ark" has been carried over from a previous cycle.

- Point No. 2 is the stage where the seed is undergoing preparation for its new adventure.
- Point No. 3 is the stage when the seed "breathes" and is born.
- Point No. 4 is a very critical point where so many seedlings die.
- Point No. 5 is the field of struggle, of accelerated growth, and the "survival of the fittest."
- Point No. 6 is the initiation of conjugation, where pollen, ovule, and "Shekinah" co-operate with natural agencies, e.g., wind and insect. Renunciation of parts for the benefit of the whole is here witnessed.
- Point No. 7 is Harvest Home. Fruitage of all the experience gained in the genetic cycle—if frustration has not (previously) occurred.

The symbol expresses diagrammatically one complete genetic cycle. Each cycle is connected with every other cycle. In fact each cycle is but one turn in the everlasting spiral of Evolution. Whether cycles or spirals, they must be thought of as ebb-and-flow of life impulses. For our present purpose the symbol is intensely dynamic from the moment the seed "breathes." Tidal impulses are seen in the returning seasons of the year. Every point of acceleration is counterpoised by retardation. The factors at each point, measured in time and space, are of no importance. The measure, or rate of progress, will vary considerably. Time is of no value when seeking a measuring rod for the processes of Evolution.

Each point may be thought of as an initiation into a new Dharma for every seedling in its upward striving to consummate its genetic cycle. From the point of view of the occult student of biology, each stage should give a new revelation

of the inwardness of Nature seeking to express "moreness" of joy in becoming.

At each stage, therefore, Man the Gardener should receive his own mental picture of the patterns about to be woven. He will require these illuminating reflections of archetypes when he applies his skill in hybridizing to produce new "creations." When Man, representative of the cosmic Gardener SHIVA, occupies that creative position, he stands as a Pentagram of Discrimination in the centre of the Triangles. But that is another story.

Around the Triangles is described a circle, or Field of Action. It may be great or small according to the compass of the Gardener as Magician within his Circle. That circle is his own actual garden on the phenomenal plane—not some mystical playground of Pan. It will be the "Vineyard" of the Parables, wherein he will "call" the workers to their tasks as the sun climbs to its zenith and the day declines. Each class of workers completes

its appointed task and has its reward. There is a suggestive reference to this office of Man as Gardener in *Genesis*, where it speaks of "every plant of the field *before* it was in the earth, and every herb of the field *before* it grew; for the Lord God had not caused it to rain upon the earth *and there was not a man to till the ground.*"

One may think of any particular genetic cycle which is allowed to complete its course as one day in one class in the world's university of Evolution. However, the term "Evolution" is not the circumscribed idea attaching to it in scientific textbooks. For an insight into its larger significance, from the point of view of Theosophy, the reader may be referred to that splendid work by Dr. Annie Besant, *The Ancient Wisdom*.

Obviously, "Evolution" cannot be considered apart from "Involution." The following extract from *The Evolution of Life and Form* by Annie Besant illustrates this idea:

I have read in an ancient book of a mountain—which is the emblem of stability, of an axis round which everything is to revolve—thrown into a mighty ocean; and I have read of a great Serpent turning round that mountain in spiral coils; on the one side the Suras are pulling and on the other side the Asuras are equally busy. Between the two—the positive and negative of modern science—Evolution is started and the serpent spiral begins to turn round that axis. . . . They call the

positive and negative forces the Gods and Demons; and the churning of the ocean gives rise to the materials of the universe.

The cosmic process outlined above is reflected in the evolutionary course of plant life. Both "Gods" and "Demons" are today actively engaged in their respective Dharmas. Man, at his present stage of Evolution, appears to be more seriously engaged in aiding the Asuras than the Suras. He may be doing so in ignorance, but that is no reason why he should not have enlightenment; for the day has arrived when the long-standing war between the kingdoms must cease. The suggestion of man aiding demons may cause a feeling of deep moral resentment in some well-meaning people. Notwithstanding such a reaction, it is submitted for calm thought that, through a deprivation of self-realization, man heedlessly becomes the channel or agent of involutionary forces by disallowing the more advanced types of plant forms to complete their full genetic cycles.

Reverting to the symbol, notice that the twin Interlaced Triangles have a common centre of poise, or balance, which is also a stage of consolidation. Without this centre the whole plan would lack stability.

The lower triangle may itself be considered as the involutionary recapitulation leading to the fourth stage in each individual life-cycle.

This can be readily seen in the way the radicle, like the Raven of *Genesis*, escapes from the seed-skin, or ark, and wanders to and fro on the earth. It is concerned with the "dark" aspect of alternating forces. The radicle emerges soon after the period of irrigation—or "the flood." On the other hand, the upper triangle is concerned with those who are seeking Light. The Dove is now the symbol and "the wings of the Dove" (or Hamsa) are the cotyledons which sustain the soaring shoot, the plumule.

There is always a rest, longer or shorter as the case may be, after the plumule has made its appearance from between the cotyledons. Then comes the stage of accelerated growth. Were a wider survey being made, correspondences could be made showing how Man stands manasically at this stage (No. 5), in the fifth sub-race in particular, and the tremendous trouble his thought causes when out of control. That fact may explain why he is so heedless and impatient with the humble plants under his care and his ruthless methods in looting forests, bleeding rubber trees, scoring bulbs, burning coffee, vegetative propagation, budding, grafting and otherwise causing pain and oppression to his weaker brothers. The plants, from the commercial aspect, are merely "commodities" and food for elemental machines,

returning taxable profits to the producer. Dealing with the progress of the interblending stages of each cycle seriatim, the following brief observations are submitted:

STAGE NO. 1—THE SEED

Each seed-germ is connected super-etherically by a subtle magnetic tie with its family group-soul. This may be visualized as a substation of light-energy stepping down and transforming "Life" for the accommodation of each tiny bulb which is to be lighted within its own circuit of species, sub-species, variety, etc. The whole of the accumulated fruitages of past experiences has been conserved within that group-soul as the main store-house, and is at the disposal of each and every member of the myriads of tiny seeds which have received the blessing of "Shekinah," the generative Light, ere it enters on its new adventure in life. It would appear that not each seed is polarized alike. Positive and negative are required, and the "neutrals" are withheld from the "Shekinah" in the proportion of one in three potentials. Here we perceive another instance of natural conservation and balance. This natural triangle appears at the threshold of cyclic manifestation, and suggests a close correspondence with the three qualities of the gunas.

Such a triangular arrangement has been traced and experimented

upon for several seasons with runner beans. The seed arrangement within the two valves of the capsule apparently receives alternating currents of prānic power. The pattern has been partly traced and further experiments are in progress. Seeds from a "positive" valve are biologically different from those of the opposite or "negative" valve. That has been shown by repeated experiments in which the two types have been isolated for three generations by elimination of complementaries. Great deterioration results in the vitality of the vines, and in the case of what may be termed the "positive" valve descent, many of the leaflets are inverted as though primitive leaves. The vines become dwarfs, two or three plumules appear instead of one, and disease and pest are rife. Most of the flowers fail. But even in these experiments there are some outstanding instances of good vines which do not fit the pattern. Why? Several good skiagraphs are available illustrating these phenomena. (See illustrations.)

The results of these experiments gave rise to a further test. Seeds from two separate varieties of runner beans known as "Sutton's Prize-winner" and "Carter's Scarlet Emperor" have been grown, and the resulting crop harvested. These seeds have then been segregated from each pod into "positives" and "negatives." The seeds have been

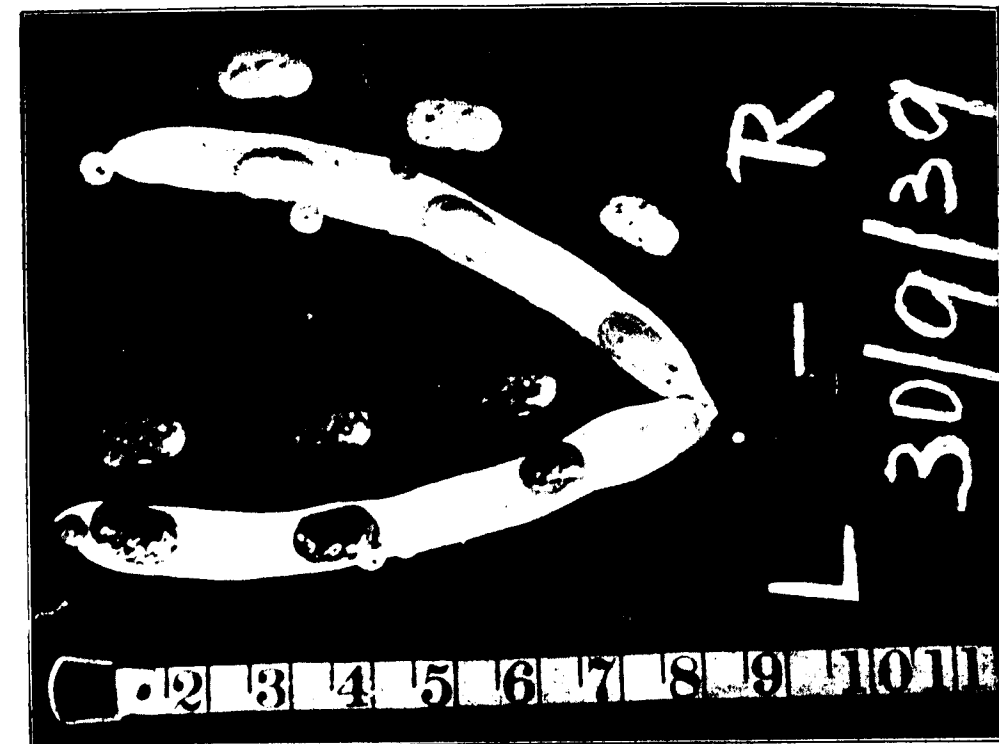
sown in a link-line the following season in an endeavour to obtain natural cross-pollination of "A" positive with "B" negative; "B" positive with "A" negative; and so on. The result was a genuine surprise, for in several of the pods the arrangement of the parental characteristics of seed-skin colourations were found to be alternating. That is to say, in the one valve the seeds would be "S.P." and in the other "C.S.E." characteristics.

But a still greater surprise was in store, for in several of the pods there was found to be *one* seed, and one only, which was to *one* side "S.P." and the *reverse* side "C.S.E."¹

There were many other mutations in various blendings and mottlings, and these are now undergoing further trials. As this essay is being written I can see these strange vines at the fifth stage of their genetic cycle. A thunder-storm has just broken, lightning flashes, the rains descend and the "Mutants" send to all who read this their brotherly greetings.

Looking at the subject from the observation post of an occult student, a "bad" seed would be one whose ancestors had been deprived of a full share of experiences resulting from contact with alternating Life Forces. Inbreeding and frustration in the consummation of the

¹ The question arises: How far the Mendelian ratio theory of the transmission of parental characteristics is valid?



whole genetic cycle, by such methods as vegetative propagation, result in producing (when they are produced) "bad" seeds. Biologically, a "good" seed is one which has a strong magnetic tie with its group-soul by cross-pollination. Thence arise good viability, virility of growth and good character. Such seeds are potentially capable of continuing their pedigree with increased "moreness" of life and form. Here the market gardener is likely to protest, for he requires a constant uniformity of product for grading, canning, packing and remunerative account sales. And so there is conflict, as we shall see further when we arrive at Stage No 5.

STAGE NO. 2—IRRIGATION OR GESTATION

A tiny seed has been sown in good soil. What happens? A transaction issued by the Bose Institute in 1933-34 states:

The variation in the oxidation process during the germination of seeds has also been investigated. This has been accomplished by a specially devised respirometer which automatically records the initiation of oxidation and its induced variation. The results of the investigation show that there is no activity of oxidation during the swelling of seeds due to irrigation. *The activity of oxidation, as recorded by the apparatus, is found to commence at the initiation of germination inside the seed.*

Behold the miracle of birth! The reincarnation of LIFE has com-

menced in one tiny seed of myriads scattered broadcast over the face of the earth. It is much the same process as the coming to birth of a human embryo with the exception that there is not so much fuss. At a given moment in time, the LIGHT that lighteth every creature born on earth initiates that entity into the Brotherhood. Herein is the link that binds each Man with every Root. A seed at its birthing utters its "cry." Its "voice" is heard by the nature-spirits which are attached to that order of builders, who then enter upon their work of nutrition. The primary link is made and the first true leaves presently appear. But if one of the essential elements be missing, birth is delayed if not altogether deprived. What one species needs in excess, such as heat, another species requires in much less degree. Alpine seeds that had stood in a seed-pan for three years without germinating, did so after being subjected to the severest winter we have had in England for many years. Too much heat in germination produces weaklings just as too low a temperature thwarts progress. It is very interesting to notice the so-called weeds germinating in open fields. When wild seeds germinate the majority of florists' seeds of the hardy species may be sown. There is no advantage in sowing earlier, moon or no moon! Much could be said at this stage regarding

astrological influences, and a short résumé thereon will follow this chapter.

The orientation of seeds lying in the seed-bed has not been found to make noticeable difference in germination, so long as each seed is free to turn when the radicle anchors the seedling. It is important that no air pockets exist in the soil at this stage, or indeed at any stage. Rain water only should be given to seedlings, and never at a lower temperature than that of the soil. Seedlings generally root well if the soil contains some sea sand, quartz sand or granite river wash. It should not be too fine. Howbeit when transplanting seedlings from such a soil, their marvellous root systems have been their undoing, for they are fragile and easily injured.

STAGE NO. 3—BIRTH TO INFANCY

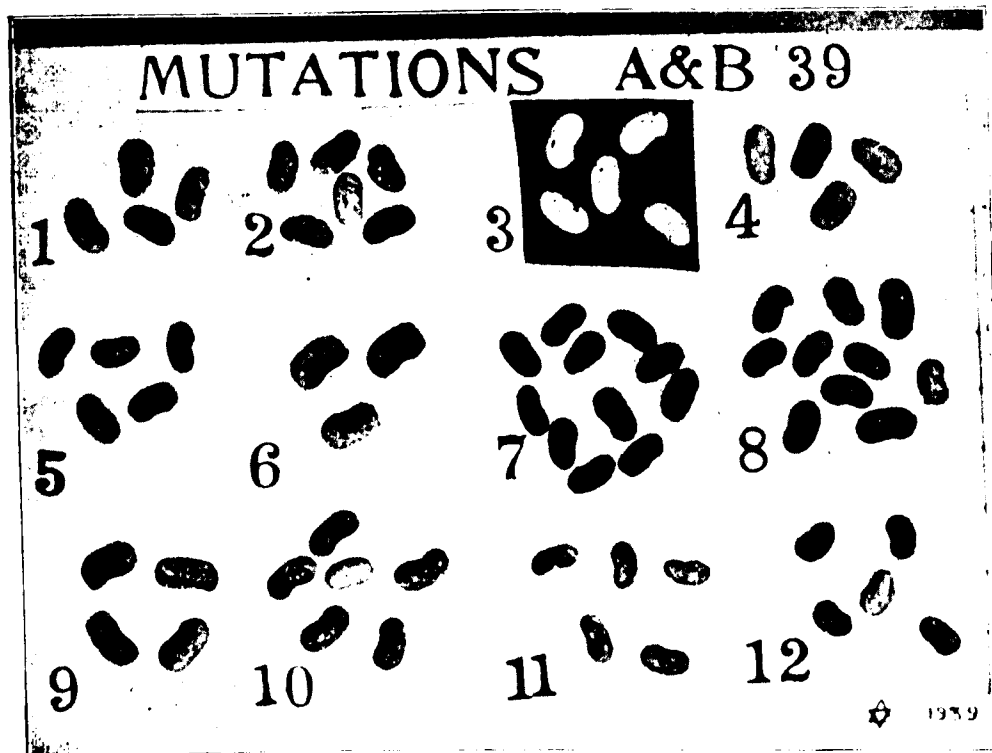
These stages obviously overlap. There is no definite dividing line but a merging of Dharmas. With the unfolding of the seed-leaves and radicle, birth has been fully accomplished. At this stage another group of nature-builders take over the work. It is now possible to sort out the "sheep from the goats" by merely looking at the cotyledons of the seedlings. Character is shown at this early stage of plant development. In discreetly bred strains, new breaks may be selected from parental types. Es-

pecially is this the case with good strains of carnations. I have witnessed a professional gardener friend go over a large batch of seedlings of stocks, and sort out the single from the double varieties. I have stood and watched him at work but have never discovered his secret. On the other hand, when raising thousands of choice carnations, advanced types have often been selected by their cotyledons. Burbank had a wonderful intuition in being able to select his advanced creations of fruit trees from the thousands he raised while in their very early stages of development. Character will come out, whether it be that of man or plant. Root systems now begin to form, and a very interesting cycle of observations, for several species of plant, demonstrates that certain lunar aspects are favourable for underground development. This point is dealt with later.

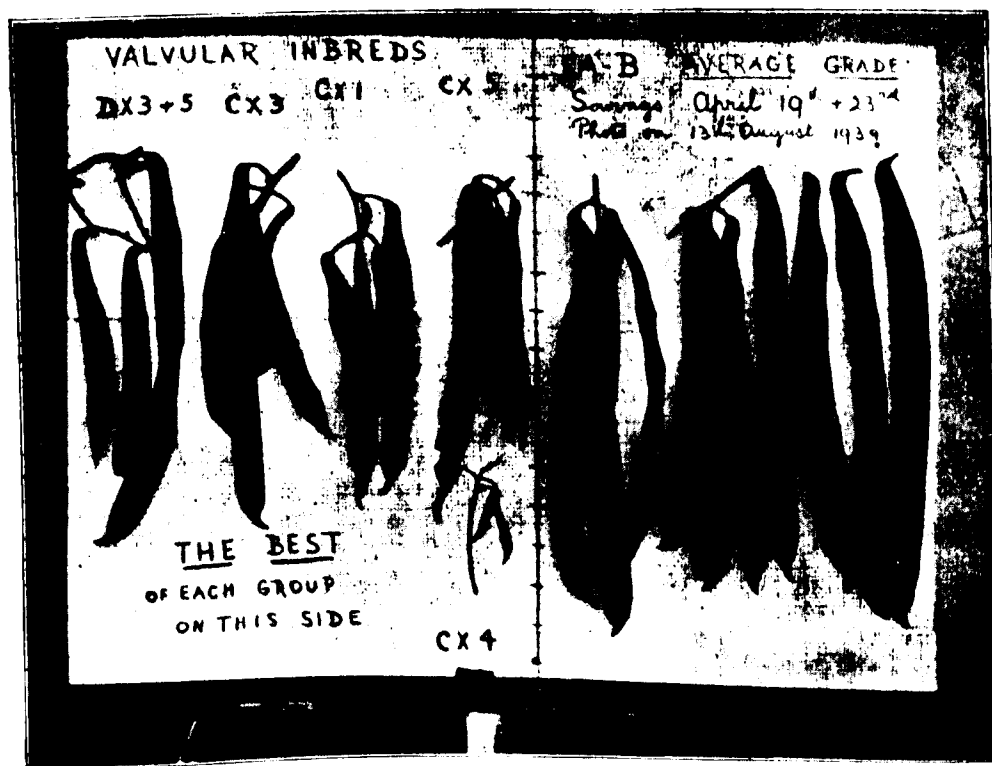
When the first true leaf begins to show, transplanting should be done. At that moment we have arrived at

STAGE NO. 4—CONSOLIDATION

This is a critical initiation and is important. A new "cry" goes out for another order of builders, and if they do not arrive in time and quantity, the "dark forces" slay the "young child" as did Herod of old slay the young children of humanity. These new builders



3



4

enter the "vineyard" to do their master's bidding. The old workers retire. It is at that psychological moment that a discriminating gardener is able to assist the seedling over its critical growing pains. Another seed-pan is ready with suitable soil of an equable temperature. If he know how, new workers can be "called." But the very fact that clean fingers and thumbs are brought into the work of carefully transplanting the seedlings, is sufficient for the majority of them to survive the Cross. At this stage thousands of seedlings perish at the hands of well-meaning but ignorant gardeners. Not one seedling need perish if these remarks are heeded and the Sign of the Cross invoked, provided other gardening considerations are observed.

STAGE NO. 5—ACCELERATION

The plant has now reached adolescence. It is growing apace and will soon be producing blossom. Many correspondences are suggested with other evolutionary cycles. Man the Gardener is also making acceleration today with his fifth, Manasic principle, especially in the fifth sub-race. Hence the accelerated pace causes friction, and there is war within and without himself and his environment. In this mental acceleration and its consequent reactions, the plant also shares and suffers. Man's own inhibitions and

frustrations are exercised on the growing plant for obtaining immediate profit. Dictatorship over the lower kingdoms is seen everywhere, for an aggressor is not content with mutual sharing. Ignorant man at this stage takes the whole, if it suits his purse, without consideration of the next stage in the genetic cycle. The occult student visualizes a wider horizon, and takes advantage of profound suggestions made by experienced occultists—of which, unfortunately, few are to be found in the outer world. Proceeding by experimentation along lines indicated, he becomes aware of fundamental biological principles sadly lacking in modern textbooks. This is well illustrated in our consideration of the next point.

STAGE NO. 6—CO-OPERATION BY RENUNCIATION OF PARTS

Modern thought appears to have little interest in the third factor of conjugation. Pollen cell and ovule are sterile without the "Flux." True, it is possible for, say, a vegetable marrow "seed" to germinate without the "Flux"—but then it is like poor old Bartimæus, "born blind." I have experimented with several such. There they sit in their seed-pots, "begging by the roadside" for the Light of which they have been deprived. The prānic flux for some reason has been denied; but how many of my readers would stop to think that

maybe the cause was a damaged tendril? Aspects of Sun, Moon and Earth may play their part in the marriage initiation, but even at this lowly stage "marriages are made in Heaven," and without its blessing there can be no Yoga. That blessing may be called "Shekinah"—a ray of Life-Light from the Lord, the Chieftain of the Plant's Ray, who mystically dwells within the new form. Tendrils may support vines, but in the case at least of Monœcious vines their chief function is vitalistic. But that is too long a story to tell now.

At the present stage of our Evolution, lunar-terrene influences are probably interblended. Possibly they are the positive-negative aspects of the one influence. E. L. Gardner in his recent book, *The Web of the Universe*, states (p. 77):

The moon . . . is claimed to have been the immediate parent of our earth. Its disintegration and the transfer of much of its educated material to the building of our world is the explanation of the very intimate relationship between this satellite and the earth, as also of the very similar qualities of the lunar and earth-born forces. Indeed lunar and terrene are now practically synonymous in this connection.

Cross-pollinations made when the moon is waxing to her full are likely to result in fruitful conjugations and give splendid viability. On the other hand, those made at the opposite lunar node, especially

a few hours before the birth of the New Moon, are often barren of result, or yield few seeds of doubtful viability and character. The reader is referred to the analyses, in the next chapter, relating to border carnations.

Accepting tentatively the theory of positive and negative influences which affect conjugations at the Full and New Moon nodes, it is interesting to note that the reverse process applies when considering germination and root systems. From a large range of experiments there seems little doubt on this point.

It is at Stage No. 6 of the genetic cycle that Man the Creator can do much in co-operation with Deva agency. The Plan at this stage is for *dynamic* progress *through union of diverse qualities*. The attempt to conjugate "like-with-like" cancels them both out. On this principle in evolution, *The Secret Doctrine* should be consulted. Man, standing as a Pentagram in the centre of his magic circle, is a MANUFACTURER, MANIPULATOR, MANAGER, and MANIFESTOR through the use of MANAS, MANUS and heart centre, linked with the Deva Guardians. Herein is the secret of magic—so called. The culminating effort in the genetic cycle is union, the result of the act of CONJUGATION—denied today by Man the Frustrator, in so many, many cases. Even with crude

Nature, service at this stage is a mutual effort. The two conjugating cells have each to renounce a part for the benefit of the whole. The bee that gathers nectar for itself carries pollen for the flower. And the hum of the bee has a deep significance which a few may guess. This service must always be done in cheerful mood and carried out with skill in action, with the clean finger-tip. Cross-pollination, again and yet again, is the key to successful co-operation with Nature at this stage. It may cost time and patience, but not more than that required for the eradication of rogues, pests, diseases, etc. The vigorous interblending of Life Forces at the Full Moon will work wonders in the production of virile, robust plants and enormous crops. A little incident may make the reader smile, but it is typical of many such. A tyro who had listened to wireless broadcasts thought he would produce some plants to beat his neighbours. So after planting them, he purchased some dried blood fertilizer, made up a good strong solution, and baptized them well at the setting sun. His face was a picture when he found the plants had practically dried up! Another tyro on the allotment gardens also wanted to beat his neighbour with potatoes. Unfortunately, however, he mistook some cement on his shelf for artificial fertilizer. The result was that no

plants made their appearance in the rows from the sprouted tubers. When he dug to see what had happened, he found they were embedded in several inches of concrete! Yes, we smile at such foolishness and yet . . . !!

Fortunately, Devas have a way of protecting themselves from ignorant people, and they refuse to work with those who reek with impure emanations. But there may be a few who are self-disciplined, who should try their hand at hybridizing—and if not, all can join in cherishing the Flowers and Trees.

STAGE NO. 7—FRUITAGE AND HARVEST HOME

Little need be said on this stage. If discriminating care and skilled service have been administered during the previous six stages of the genetic cycle, the seventh stage requires but joyful anticipation of something more than a harvest of husks.

The cycle has been completed. The fruit is ready to be garnered. The important point here is to remember the Gods who have given of their gifts for the service and helping of men. "In the old days," wrote Dr. Annie Besant, "I remember how, when man took his food, he met the food with gracious greeting because it was sacrificing its life in order to build, through that sacrifice, his own." Much more on this subject will be found in *The*

Evolution of Life and Form to which the reader is re-introduced. Sunlit fruits are the best of foods for those who follow Ahimsa, and those few will certainly return thanks in useful service to the lower kingdoms.

A simple idea occurs showing by common arithmetic the spiritual *continuum* between each genetic cycle such as that which we have now studied. Assume that a genetic circle or cycle consists of 360 degrees and is the dividend. Divide each digit into the dividend and there is only one of the digits that gives a quotient with a remainder. The repeating decimal in the evolutionary process is the symbol of the ETERNAL NOW throughout all spirals of Evolution.

A few astrological gleanings make the next chapter. Astrologers will appreciate a suggestion that the inferences may possibly have a much wider application than now made. *Verb. sap.*

THE ILLUSTRATIONS

1. Showing the result of inbreeding from one valve only. Note peculiar inversions of leaflets—barren pods, failure of flowers to “set” etc.

2. Pod of cross-linked runner beans. Note the alternations. The seeds *outside* the pod are the true parent stocks, and the middle of the dark seeds on left is a mutant of both, being half dark and half light. Note that the

tendency is for the dark beans to get darker than parents, and for the light beans (“Prizewinner”) to get lighter in pink tint. See No. 8 on the next photograph.

3. Mutants. Two of these are from inbreds, Nos. 3 and 12. They are very thin, light in weight, and were discarded being liable to all kinds of disease, pest, etc. (See notes below).

4. Photograph to show the difference between natural cross-bred beans and those strictly inbred by like valve seeds. The inbred specimens are of the *best* available; the cross-breds are only average specimens, and so prolific were they that over fifty allotment holders have been given seeds to help in the “Dig for Victory” campaign.

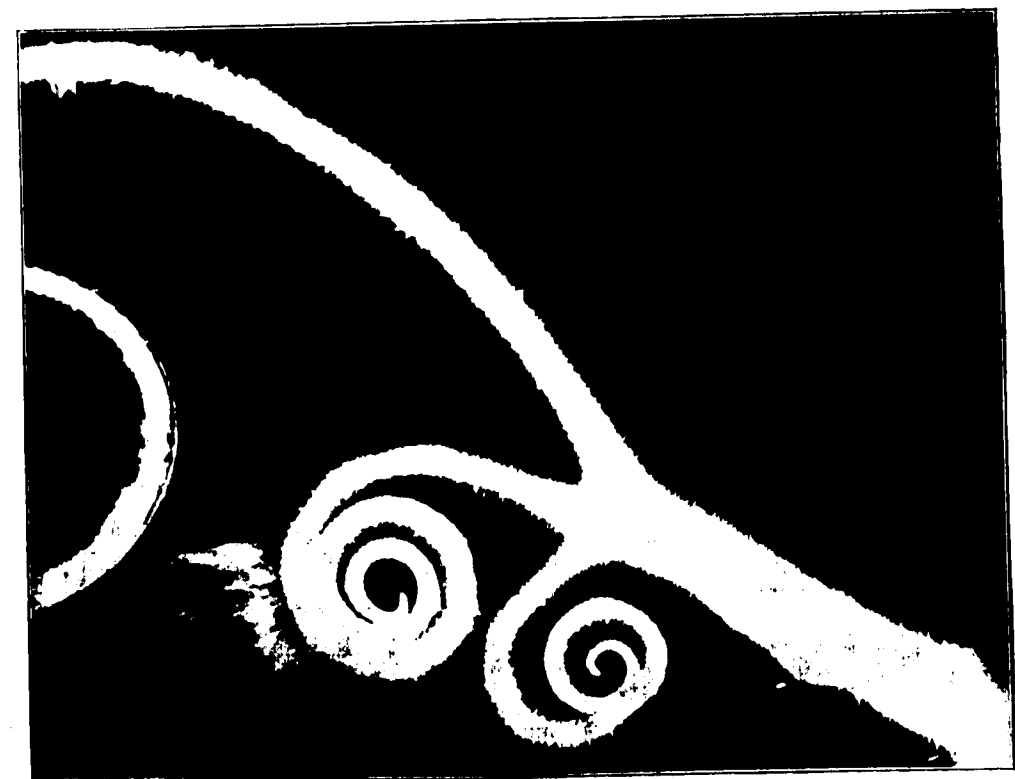
5 and 6. Two female tendrils from vegetable marrows. Note the peculiar fungoid emanations like force-lines. Male tendrils give very few, if any, phenomena. Hence different vital offices of function displayed by each. They are also different in character, the male being much smaller and less tendrils in the “branch.”

Illustration No. 3

No. 1. “Prizewinner” parent, gave 2 only PW and 2 “Scarlet Emperor” types, but each seed varies in shape, colour and size.

No. 2. 3 Pods from one stalk gave 17 seeds, beautifully mottled; 1 seed is pure “Prizewinner” on one side, and is dark blotched on the reverse side with a clear pink picotee edge. (Central seed in photo.)

No. 3. Inbred “D 1” group—merely flat shells—discarded.



No. 4. "Prizewinner" parent. These 4 alternated in pod—clear, blotched, clear, blotched. Note dark blotch on one, the reverse side is clear pink.

No. 5. 3 are much darker from right valve, and 2 light from left, and the characters and forms are different.

No. 6. Ex-"Scarlet Emperor." Note size, shape and blunt ends. Very heavy in weight.

No. 7. "Prizewinner" 11 seeds ex-twin-pods. Very interesting lot of beautifully marked dark hybrids.

No. 8. "Prizewinner" 5 left valve, and 5 right valve. Lefts are dark mottled but one is half dark and half light. Right valve seeds are true "Prizewinner" types.

No. 9. "Scarlet Emperor" 4 seeds. Compare with No. 6. Red with dark purple centrifugal lines from scars. Very heavy in weight and one has markings like a bee's body and legs.

No. 10. "Prizewinner" 6 ex-one pod—one seed is unique. Clear pink on one side, ridge of black down back and reverse side is dark blotched—marked X on photo. As "Prizewinner" parent is almost clear pink, the heavy blotches should be noted.

No. 11. "Prizewinner" 3 exquisitely marked, one almost clear on *one* side only; 2 take after the light side of the "mutant." Most attractive lot.

No. 12. Inbreds—meagre—one dark on one side and light on the other. Discarded.

ESTATUAS VIVIENTES¹

POR LUCIA McBRIDE

MUCHAS gentes, alguna vez en su vida han tenido el privilegio de extasiarse ante la majestad de una gran imagen. Recuerdo haber estado yo misma en cierta ocasión, por largo rato de pié ante la noble estatua de una madre en oración, muda en presencia de su poder. Una y otra vez dí la vuelta en torno de esa obra de arte, abismada en su grandeza.

Por supuesto, tal experiencia de arrobamiento es posible asimismo al contemplar una bella pintura, la naturaleza y la belleza que existe en todo. La

prueba del arte verdadero consiste en su realidad. Si una pintura, una urna, una estatua nos conmueven profundamente, es incuestionable que poseen esa cualidad imperecedera de eternidad que el arte expresa. Es obvio que todas las gentes no reaccionan de igual manera ante la contemplación de la misma obra de arte: ello es cuestión de desarrollo. Una composición exquisita puede conmover a una persona hondamente y dejar a otra impasible. Sin embargo, yo creo que no obstante haber gentes a quienes no inspiran las obras maestras, hay un tanto de apreciación inevitable en su ser inconsciente.

¹ Servicio Periodístico Interamericano, Nueva York.

Se nos dice que en el Oriente los seguidores de un Maestro se reúnen en casa de éste para sentarse dentro del radio de su aura y venerarlo y apartarse dichosos con su bendición. Igual hacen e igual sensación experimentan otros en presencia de un Fra Angelico, un Corot, un Rodin, alejándose a menudo, plenos de un gozo que raya en éxtasis. Con frecuencia se olvida que los ángeles de la belleza y el arte bendicen con su presencia los museos y otros recintos que albergan tesoros de arte y que las obras de verdadera gloria irradian vasta inspiración.

Es importante recordar que aun cuando algunas de las nobles obras de arte fueron creadas por artistas antiguos, los artistas de hoy y los del futuro han de alcanzar resultados esplendidos. Cuando nuestros corazones y nuestras mentes se sientan impresionados con un sentido de belleza divina, entonces nos hemos de sentir capaces de caminar de la mano con los ángeles y "dar expresión en nuestra vida a lo bueno, a lo verdadero, a lo bello."

Así como las gentes poseen varios medios de adorar al Dios Uno, de igual manera el sentido artístico de cada cual varía según su temperamento. A medida que el hombre se cultiva más y se vuelve más consciente de las maravillas en todas sus formas, su concepto de lo bello se profundiza enormemente.

Acaso el arte pueda definirse mejor como el reaccionar intuitivo ante la Belleza. La Belleza, como la Verdad, es difícil de ser definida. Emerson ha dicho: "La Belleza no puede ser definida; puede ser vista y puede ser sentida. Puede ser producida; pero no puede ser definida." Ese es el reino hacia el cual, consciente o inconscientemente, todos estamos luchando por llegar. Cuando nos rodeemos con todo cuanto hay de bello en cada terreno del arte—la música, el drama, la literatura, la arquitectura, la pintura, la alfarería, el baile, la escultura y las artes mecánicas—entonces hemos de crecer y formarnos a la imagen del Mismo Arquetipo.

¿Servimos de inspiración a aquellos que están cerca de nosotros con las glorias del Arte? Sólo entonces será la nación consciente de sus genios y los reconocerá como Artistas destinados a sacar de sus sufrimientos a la humanidad. Todos debemos convertirnos en grandes Estatuas Vivientes de la eternidad que irradian sobre el mundo el esplendor de la Divinidad. Entonces se actualizarán las maravillosas palabras de Keats y entrelazarán a todo el mundo en una universalidad de propósito: "La Belleza es la Verdad, la Verdad es la Belleza. Eso es todo lo que conoces en la tierra y todo lo que necesitas conocer."

Good taste, which is needful for the true understanding of a poem, comes from the vision of unity seen in the light of imagination.

TAGORE

CORRESPONDENCE

SCIENCE AND RELIGION

"A PERSON who is religiously enlightened appears to me to be one who has, to the best of his ability, liberated himself from the fetters of his selfish desires and is preoccupied with thoughts, feelings and aspirations to which he clings because of their super-personal value. . . . Accordingly, a religious person is devout in the sense that he has no doubt of the significance and loftiness of those super-personal objects and goals which neither require nor are capable of rational foundation. They exist with the same necessity and matter-of-factness as he himself." Thus writes Prof. Einstein, the world's most eminent scientist, exiled from Germany and now a United States citizen. (*Nature*, 9 Nov. 1940).

Conflict between religion and science, properly defined, appears impossible, "for science can only ascertain what is, but not what should be," while religion "deals only with evaluations of human thought and action; it cannot justifiably speak of facts and relationships between facts." Historical conflicts between religion and science have arisen from a misapprehension of their proper domains, but "nevertheless there exist between the two strong reciprocal relationships and dependencies. . . . The situation may be expressed by an image: science without religion is lame, religion without science is blind."

Prof. Einstein goes on to suggest that the weakness of presentday religion

is its anthropomorphism, expressed in the doctrine of a personal God able to interfere with natural events. Such a doctrine can never be really refuted by science, for it "can always take refuge in those domains in which scientific knowledge has not yet been able to set foot. But I am persuaded that such behaviour on the part of the representatives of religion would not only be unworthy but also fatal. For a doctrine which is not able to maintain itself in clear light but only in the dark, will of necessity lose its effect on mankind, with incalculable harm to human progress. In their struggle for the ethical good, teachers of religion must have the stature to give up the doctrine of a personal God, that is, give up that source of fear and hope which in the past placed such vast power in the hands of priests." . . . "After religious teachers accomplish the refining process indicated, they will surely realize with joy that true religion has been ennobled and made more profound by scientific knowledge." Moreover it is within the power not only of the religious but also of the scientific discipline, to lead a man towards liberation from the shackles of his ego-centric cravings, fears and hopes. Science can engender a "profound reverence for the rationality made manifest in existence. . . . This attitude, however, appears to me to be religious in the highest sense of the word."

E.L.S.

"THE ATTRIBUTES OF THE ETERNAL WORLD"

[These beautiful extracts are taken from the chapter on "Immortality of the Soul" in Dean Inge's book *The Philosophy of Plotinus*, Vol. 2.—D.J.W.]

"The idea of eternity as timeless existence is clearly stated by Plato. He says in the *Timæus* that while the Father was ordering the universe, He made, out of eternity, which abides in unity, an eternal image moving according to number, which we call time. Past and future are relations of time, which we wrongly ascribe to the Divine essence. 'We say that it was and shall be, though we can rightly say only that it is.'¹

"The problem is how to maintain this view of eternity as supratemporal existence, without either sundering the higher and lower worlds entirely from each other, or reducing the world of time and change to a vain shadow. The view of Plotinus is . . . that eternity is the sphere of the ultimately real, above the forms of space and time, in which all meanings and values, all real distinctions, are preserved, and in which the Divine attributes of beauty, goodness and truth are fully realized and fully operative. The Soul determines its own rank in the scale of being, for it is what it loves and desires and thinks about. It is its nature to aspire to the eternal world, to endeavour to know the things of time under the form of eternity. 'Our mind, so far as it understands, is an eternal mode of thought.'² We should add that so far as it loves the

true, and wills the good, and sees the beautiful, it is an eternal mode of life. 'Whatever can be known under the form of eternity is to that extent eternal,' as Spinoza says again. All that participates in the attributes of the eternal world, as they are known to us—namely, goodness, truth and beauty—can be known under the form of eternity. By participation in goodness I mean a certain disposition of the intellect, will and feelings. Intellectual goodness is a just appreciation of values, positive and negative. Goodness of the will is a steady desire and purpose to make the positive values actual in the world around and within us, and to suppress the negative. In feeling, goodness is an emotional attraction towards all that is pure and noble and lovely and of good report. By truth or wisdom I mean the correspondence of idea with fact. Intellectual wisdom is the knowledge of the laws, physical, psychical and spiritual, by which the world is governed. In the will, it is consent to and active co-operation with these laws, which are its own laws, not imposed from outside, but created by the Divine wisdom itself. This consent and co-operation constitute the freedom of the will. In feeling, it is the love of God's law. By beauty I mean the expression of a true idea under an appropriate form. As in the two other cases, there is a beauty of thought, of action and of feeling.

"It is by living resolutely (as Goethe said) in the whole, the good and the beautiful, that the Soul wins its eternal life. As we rise to this sphere, we apprehend more and more significant facts about existence. The lower facts are not lost or forgotten, but they fall into

their true place, on a greatly reduced scale. Mere time-succession, as well as local position, becomes relatively unimportant. The date and duration of life are seen to be very insignificant facts. Individuality, as determined by local separation in different bodies, and not by distinctions of character, is seen to be a very small matter. On the other hand, the great unselfish interests, such as science and love of knowledge of all kinds, the love of art and beauty in all its forms, and above all goodness in its purest form—unselfish affection—are seen to be the true life of the Soul. In attaining this life it has in a sense to pass out of the normal soul-life into a higher sphere, not dominated by time: it has passed from death unto life, and enjoys eternal life though in the midst of time. Christ says quite explicitly that we can only save our Souls by losing them; that is to say, the Soul must sacrifice what seem at the time to be its own interests, in the service of the higher life which it will one day call its own. The Soul thus enters heaven by 'ascending in heart and mind' to 'the things that are above'—above itself.

"The religious faith in immortality is the faith that all true values are valid always and everywhere; that the order of the universe is just, rational and beautiful; and that those principles which exalt us above ourselves and open heaven to us are the attributes of the Creator in whom we live and move and have our being."

OUR FIRST OBJECT

Would it not be a good thing to make the application of the First Object of

The Theosophical Society include the animal kingdom, as well as the human, even at the risk of losing half our members? The First Object might be altered in some such way as the following:

"To apply the Golden Rule and the principle of Universal Brotherhood to all human beings, and to all creatures of the animal, bird and fish kingdoms."

An alternative would be to substitute the word "Life" for "Humanity," and to add the words "or Kingdom" after "colour," deleting the word "or" after "caste."

It seems to me that Brotherhood being our one and only dogma, our most important object should be to make it as inclusive as possible. At present practically no Christians admit that animals have souls, or that there is anything wrong in killing or eating them.

My reason for suggesting this is that I believe this planet has been under a curse ever since animals have been slaughtered for food. It should be remembered that more than half the population of the globe is vegetarian.

H. L. S. WILKINSON

[I am entirely in favour of extending the application of the First Object of The Theosophical Society, and have said so on many occasions.

But, of course, the matter would be difficult to manage because it would require the assent of the vast majority of the members of The Society, and it would be very difficult to obtain this, especially now.—G.S.A.]

¹ Plato, *Timæus*, 37.

² Spinoza.

BOOK REVIEWS

Sri Aurobindo and the New Age, by Anilbaran. John M. Watkins, London. (Price Re. 1-4-0: Sri Aurobindo Library, 16 Sembudoss Street, G. T., Madras.)

An illuminating and thought-compelling book, worthy of profound study by all who seek to lead along right lines the vague gropings of the public towards a better order of society, national and international. The book is a digest, by a disciple, of the Seer's views on world conditions and future prospects, as expressed in his own philosophical review, called *Arya*, and in subsequently published books. *Arya* ceased publication in 1921, after seven years, for its message, gained through Yoga and prophetic vision, had been given and could not be further elaborated to any advantage. The world had to grow to a realization of its truth, and now it has done so, through the discipline of further and intenser suffering. Sri Aurobindo is not hopeful of any speedily achieved Utopia, however wise and rational, for such intellectual schemes are governed by the mind and subject to its limitations of selfishness. Yet he claims that a "natural organic unity" of life has been newly created, and is seeking expression.

"The idea of a World State or world union has been born not only in the speculative, forecasting mind of the thinker, but in the consciousness of humanity out of the very necessity of this new, common existence. The World State must now either be brought

about by a mutual understanding, or by the force of circumstances and a series of new and disastrous shocks. For the old functioning order of things was founded on circumstances and conditions that no longer exist."

He deprecates any tendency "to establish one general type for human life, institutions and activities: it could allow only a play of minor variations. But the need of variation in living nature could not always rest satisfied with that scanty sustenance."

The new psychological factor which he sees to be necessary to make any scheme of federation or union workable, as at least a temporary expression of truth, is a spiritual religion of humanity, which he defines as "the growing realization that there is a secret Spirit, a divine Reality, in which we are all one; that humanity is its highest present vehicle on earth; that the human race and the human being are the means by which it will progressively reveal itself here. It implies a growing attempt to live out this knowledge and bring about a kingdom of the divine Spirit upon earth."

He sees this progress of the Religion of Humanity very notable in western developments, but as yet too mental; India has to supply her traditional knowledge of Yoga, by which spiritual powers have to be linked to the mind and brought into operation. More and more "gnostic" men must be produced, to lead the new unfolding of consciousness.

H.V.

Marxism and the Indian Ideal, by Prajendra Roy Choudhury. Thacker & Co., Calcutta. Price Re. 1.

This is a clear and attractively written exposition of the fundamental differences between Indian and western social theories. A foreword by Sir S. Radhakrishnan puts it in a nutshell thus: "The Indian ideal has preferred the human values to the economic and the political, has set freedom and equality above personal wealth and class pride, as summoned us to a life of self-denial and spiritual adventure." This is the ideal, though it has failed of late in practice, and needs some obvious readjustments to modern conditions. The theme is admirably pursued by the writer, who quotes extensively from works of Sri Aurobindo, Bengal's great sage.

On European political theories and practice, Mr. Roy Choudhury remarks: "European politics, as it is now, has three essential characteristics. First they form some intellectual ideas about the organization of government and society, and they think that if everything can be made to fit those ideas, there will be perfection and harmony. These ideas change from time to time; Aristocracy, Democracy, Monarchy, Republic, Socialism, Bolshevism, Fascism and so forth. The more they fail in the application of these ideas, the more they cling to them, and try by force to fit all circumstances to these ideas, until the whole artificial arrangement crashes down, giving place to some other new idea. The second characteristic of European politics is interest. Sometime it was the interest of the aristocracy; then it was the interest of the middle class which produced the

so-called Democracy; now it is the interest of the proletariat or the mass which is seeking to rule society. The third characteristic of European politics is machinery. The Europeans depend on mechanical organizations, and think that all their troubles and difficulties will disappear if only they can perfect the machinery of government and society. The genius of India was quite different. She depended more on life than on machines. The conception of life adopted by the ancient Indian politicians was to allow the free growth of life in all sorts of autonomous centres. They had machinery of organization, but the mechanical part was secondary, subordinate; the principle of life, the Swadharma of every group or centre, was the primary thing."

This is what India needs to shape for herself again in a new constitution, and show its possibilities to a world that is eager for new light. Dr. Besant blazed a trail that can yet be followed.

H.V.

Man's Spiritual Origin and Nature— from the Writings of Thomas Vaughan. Compiled by D. Jeffrey Williams. T.P.H., London. Price 6d.

This has appeared in THE THEOSOPHIST, August 1941, under the title of "Thomas Vaughan on the Nature of Man."

It is good that the Wisdom of Sir Thomas Vaughan, one of Britain's greatest Seers, should be made accessible today to people of slender means, for such rich mental food can largely compensate for physical scarcity. Every sentence is so pregnant with meaning that the booklet might well furnish

material for daily meditations. Two quotations must suffice :

"Settle not then in the leas and puddle of the world; have thy heart in heaven and thy hands on earth. Ascend in piety and descend in charity, for this is the nature of light, and the way of the children of it. Above all things avoid the guilt of innocent blood, for it utterly separates from God in this life, and requires a timely and serious repentance if thou wouldst find Him in the next."

"Fit thy roof to thy God in what thou canst, and in what thou canst not He will help thee. When thou hast set thy house in order, do not think thy guest will come without invitation." H.V.

This World and the Next, by E. L. Gardner. Theosophical Publishing House, London. Price 9d.

The publication of this pamphlet is most opportune when daily, as is stated, the "issues of life and death are being faced with such courage and dauntless bravery." It should be widely distributed and translated, for it contains much valuable information, yet is free from technical terms, and is, in fact, as the author claims, "a common-sense presentation . . . of the simple yet marvellous realities of our next world."

The writer well fulfils his task, which he defines as an attempt to give "an outline of the likely experiences of a newcomer to the next world, after death, to indicate something of the kind of world in which he will find himself; of what may be and should be expected, and particularly, to emphasize the vivid reality of this subtler plane and its intimate relationship with physical living."

This world and the next are shown to be "complementary, in conformity with the universal principle of duality in manifestation," and Reincarnation is accepted as the means by which man, "a spiritual being"—a focus of the One Divine Life—alternatively in this world and the next will finally attain full spiritual consciousness.

Not a pamphlet for popular or casual reading but an exposition to satisfy the intellectually fastidious.

I.M.P.

India's Quest for Reality, by R. J. Jackson. The Buddhist Lodge, London.

This admirably written booklet consists of six chapters, each a complete essay on some aspect of Indian religious philosophy, Hindu or Buddhist. It is appreciative and understanding, only Chapter 4 on Yoga Philosophy perhaps showing some failure of apprehension of a mystery that generally eludes western mentality. Long soaking in India's spiritual elements alone can bring about perception of this truth.

The first two chapters, on "The Quest in the Upanishads," are particularly beautiful, and also the last, on "Time: Its Meaning and Mystery," where Karma is treated from a fresh standpoint, both freewill and determinism being said to be summed up in the living present moment. "For here we have a perpetuation or conservation of Karma—and at the same time an 'entropy' or dissipation of Karma." This reminds us of the first geometrical symbol of Dr. Arundale, the Point, which he tells us to look on as both a Concentration and a Release of Forces. Pondering on that Point is the first step in his Symbolic Yoga. H.V.

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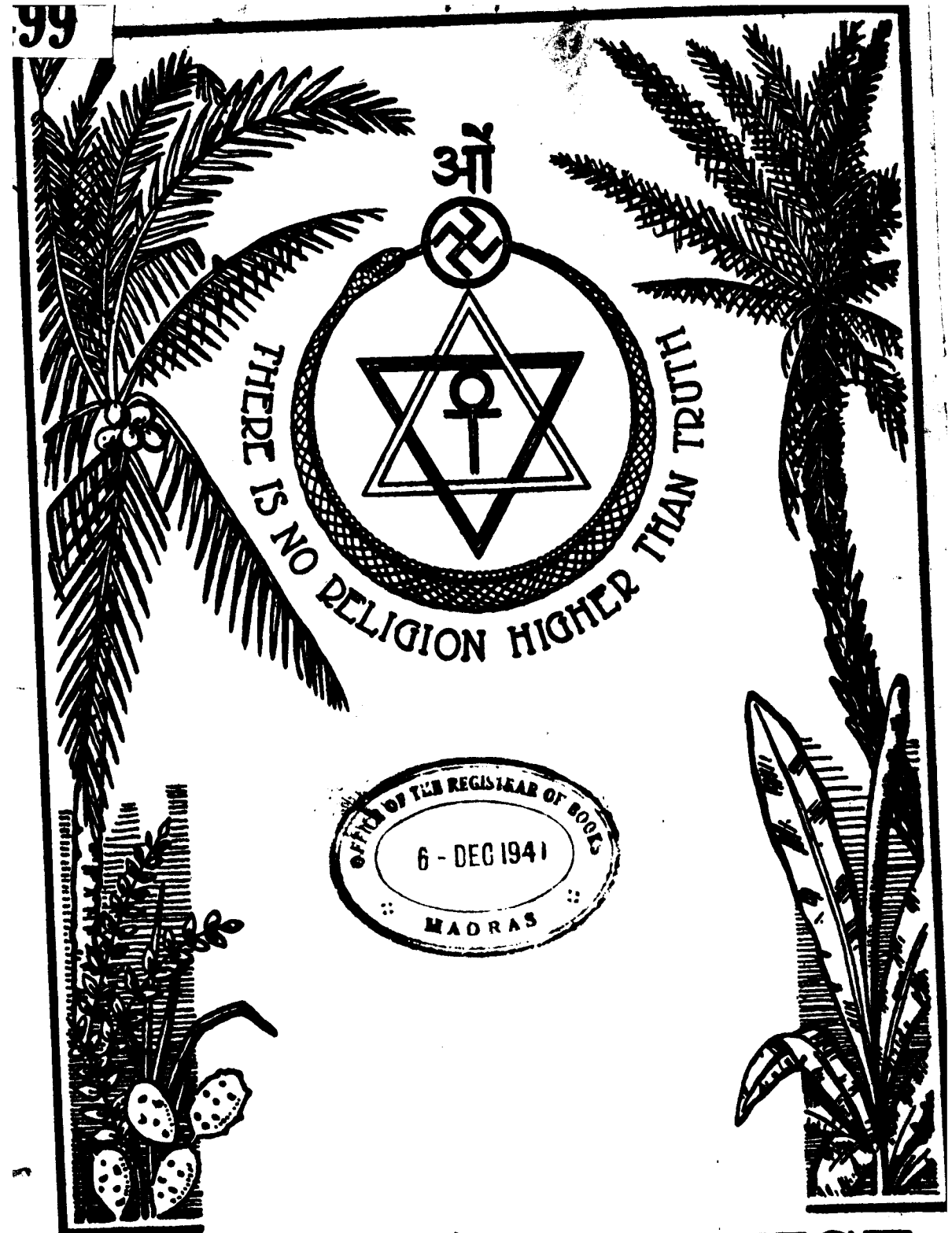
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THE THEOSOPHIST

ADYAR

DECEMBER 1941

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

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WHY ATTEND CONVENTIONS?

BY L. W. ROGERS

It is both a pleasure and a duty to attend Conventions—a pleasure because we meet again our old acquaintances and renew friendships, and a duty because every member who comes adds *far more* than one unit to the spiritual force that pours through such an assembly out into the world. Bishop Leadbeater has given great emphasis to that fact. It is common knowledge that the Adepts who are especially concerned with such work seize upon every opportunity given Them by such gatherings to pour a great volume of spiritual force into the physical plane; but perhaps it is not so well known that as the gathering increases in size the amount of force increases out of all proportion to the additional number of members. Bishop Leadbeater gives a concrete example. I do not recall the figures but the principle is something like this: when a given number of people are present they constitute a definite capacity for the transmission of the force from higher planes; if that number present is increased by the addition of more people the increase of the force capacity is not by *addition* but by *multiplication*! Not quite fully by multiplication, he says, but substantially so. In other words if there are 150 present let us call the capacity for transmission 150 units. If 50 more arrived it would not change by addition to 200 units but by multiplication to nearly 7,500! That gives us a startling glimpse of our Theosophical duty whether the gathering is at a Federation or a National Convention. If you feel that you are restricted for various reasons in the amount of support you can give to sustaining the Theosophical work, here is a method by which you can help very greatly by merely being present at Convention whether you take any part in it or not. The presence of your physical body multiplies the force that pours through, and you are, for the time being, of personal service to the Master for He is using you directly in His work.

Some of us live a long way from Wheaton and the cost of the journey may be considerable. But consider the service which you can give directly to the Master's work! If, as Bishop Leadbeater did, we could see the force of the Master at work and see our part in it, how the attendance at our Conventions would swell! It is a solemn duty to attend Conventions if we can manage to do so. I have missed three or four, I believe, in the last thirty-eight years, but have resolved never to be absent at another of our Annual Conventions although the journey may have to be across the continent. I hope the reader will join me in that resolution and so utilize one of the most important and effective methods we enjoy of service to the Masters.

—*The American Theosophist*



ON THE WATCH-TOWER

BY N. SRI RAM

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

A GAIN this year the wonderful season of Christmas, sacred not only to Christians, but to all men of peace and goodwill everywhere, finds the combatant Nations interlocked in mortal struggle. More than two years have rolled since the Armageddon started. We do not seem to have reached yet the full deployment of its forces. It is too soon therefore to ask: "Watchman, what of the night?" For he dare not answer as yet with the words we long to hear: "The night is far spent." We are far as yet from being able to sense that tranquillizing Dawn, in which shall be born in the relaxing consciousness of humanity the new spirit which must reign over the new day of settled life and constructive effort. To those who live far above the enclosed atmosphere of men, the Dawn must of course be perpetually in sight. But within that atmosphere, despite the gleams of heroism and sacrifice with which it is profusely marked, we see in the main but the thick darkness of ignorance, agitated by cries of passion and of pain, amidst winds of hope, indignation and fear, blowing now in one direction, then in another.

War and Karma

From one point of view, and an obvious one too, the war affords an

opportunity to masses of people, not only to be lifted up to levels of achievement and sacrifice far beyond their normal lives, but also to dissipate accumulations of Karma, which otherwise must continue to weight and overbear them. This consolation holds good, we believe, in spite of the fact that fresh Karma of a similar sort is generated at the same time, especially by those who, in their wanton lust for cruelty, exaggerated by indulgences in the past, find in war the means to indulge it without let or hindrance.

But though even war is turned ultimately to good, it is obvious that its purpose cannot be fulfilled and its repetition made impossible, unless its lessons are learnt by the people concerned. As has been pointed out by our President over and over again, it is the failure of those who had the duty to complete the tasks of 1914-18, which has brought about the recrudescence of that war with multiplied risks and horrors in 1939.

Reconstruction Convention

It is not a Theosophist but General Sir Archibald Wavell who remarked, out of his realization of all that war exacts and gives, that if only the sacrifice, effort and co-ordination called forth by war could be applied to peace, how wonderful a world we could create. Unfortunately, what happened in 1918, as soon as the armistice was

declared, was a reaction, as complete a moral debacle as it could be, from war's highlights of heroism and discipline to the unrestrained play of those baser elements which seemed to be just biding the time for their innings.

The War must be won at all cost this time and not left smouldering or unfinished; but the Peace must be won too—and this in many ways will be the greater task—so that the flames may not break out again, nor conditions created which must break out in war in one form or another.

So our Theosophical International Convention which is to mark the closing of this year, and constitute the preparation for 1942, is to have as its main and dominant theme the Reconstruction to follow. Kurukshetra for the Convention of 1939, Peace for that of 1940, and Reconstruction in 1941 form a sequence of themes in which one may ponder over the deep import of our times.

Every Convention of our Society has of course its own special message to utter; and as one Convention has followed another, each has stood out, especially to those who have been privileged to take part in it, as a landmark in the history of The Society and as a beacon on the path of their own spiritual progress. Vital as is the atmosphere of Adyar at all times, like a spring of mineral waters, that vitality rises

at Convention time to a flood, the waters of which spread to every part of our far-flung Society. The peace and the blessing which pervade Adyar on such occasions were never more sorely needed in a world where strife and violence are the order of the day. While the strife has to be brought to a victorious conclusion from the standpoint of those who stand fundamentally for Brotherhood and Peace, a way to the ending of such strife once for all has to be simultaneously discovered. In that quest and discovery, as much as in the proclamation of the duty to fight the embattled hosts of evil and tyranny, lies the task of the true Theosophist.

Total Peace

One conclusion, which is being relentlessly driven home by the events of the present and the recent past, is that, just as war in modern conditions tends inevitably to be total, presses into service, and exposes to risk and privation, every section of the people, so peace, if it is to triumph and endure, must be equally total and organized in such detail as to include every aspect of National and International life. The unity of the front and rear is a pre-requisite of success in war as waged in the totalitarian style. Whatever may be the nature of the peace front that shall be created, the rear shall be of no less consequence to the

establishment and maintenance of Peace. It has been said very truly that "Peace has its victories no less than war." We may add that Peace needs organizing no less completely than war. In that great and all-important task, who can give a lead more certain, and reveal not only the ends to be immediately attained but also the best and happiest means to attain them, than the Theosophist, who, whether he is a member of The Society or not, is a disinterested seeker of the Wisdom, seeking to establish in a world tortured by fratricidal strife the balance of a brotherly understanding?

The Mission of Leadership

To return to our Convention, this year's will be the first to be held under the auspices of the re-elected President, and one may hope therefore to hear him sound forth his call to the Brethren of The Society all over the world for the work of his second septennial term. We feel sure that the response to the call from every quarter will be immediate and deep. Every such call, we know, is stimulated by the clamant need of the time, not necessarily—if we take the case of India as an illustration—what this party or that demands and approves, but what, according to Those who see all things as they should be, is the development most needed for the purpose. Those

upon whom the mission of leadership is cast, shall we say from above, cannot in any circumstances allow it to be degraded, as it is degraded so often in the world, into a following of their followers. So far as India is concerned, where his work lies principally at present, our President's policy has been to stress those fundamentals which our late President-Mother strove so hard to establish as the basis of a renovated India. He sees, as she saw, that unless and until India is established as a major Power pulling her weight freely among the nations, there cannot be built up a civilization combining the best of the East and of the West, which shall be the civilization of the future. Without India as a free Nation at peace with herself and Britain, and with the other Nations with whom Britain is associated, the structure of world peace, be it ever so solidly fashioned, must be woefully unbalanced and therefore in imminent danger of collapse.

Brotherhood the Key

Those who launched The Theosophical Society in the last quarter of the last century must have had a pre-view of the critical times ahead; and one can see with increasing clarity how wise was the decision to make Brotherhood the key-note of its work. Is not Brotherhood the key to every modern problem, the Brotherhood which

neither ignores the differences nor overlooks the unity? The world in all its parts has so far pursued the path of forthgoing and sought the truth in differences. As we have gone forth we have discovered a world larger than we had suspected and smaller than we had imagined we could encompass. But with those differences we need all the more an encircling unity.

Who shall lead the world out of the chaos in which the war will assuredly find its end? Every great war has left the legacy of a revolution in its wake. Look where you will at any department of life as it stood at the beginning of this war, there was a situation coming to a head, a polarization of forces, which must be resolved either by an explosive crash or a swift readjustment. The war has for the time being overshadowed all lesser phenomena. But it will not solve the problems. The problem of unemployment, for instance, has in the countries most affected by the war found a temporary solution. But it will raise its head again as a spectre more dread than ever before at the conclusion of the struggle. If there is not to be an aftermath of war piling fresh agonies on a world already sorely tried and broken, there must be planning from now of a bridge to a happier order as well as the structure of the order itself. For changes of the sort which the situation

imperatively demands we need revolutionaries who would be bold but constructively bent, and who have a plan for giving the world the peace, the freedom and the help which are its immediate needs. It is among the youth of the world that we must look for such men and leaders, youth not merely in body or in body mainly, but youth of the spirit, who have in them the rejuvenating fire. Of such shall be the kingdom of humanity's heaven, and they shall not merely inherit it for themselves but create it for all.

* * *

Dr. Montessori's Work

The first of November last was marked by the opening of the third Montessori Training Course, which like the last two Courses is being held at Adyar, the bungalow and grounds in Olcott Gardens being more particularly its venue. The inaugural meeting took place in the Headquarters Hall, Dr. Montessori herself presiding, with her adopted son, Mr. Montessori, helping her by translating her Italian speech into English. There were about 70 students, young men and women, assembled from all parts of India, to take part in the Course; and there were also the residents at Headquarters present to give the work their hearty co-operation and support. Mr. Sri Ram, representing the President, Mr. Rohit Mehta, Recording Secretary, and Dr. G.

Srinivasa Murti made short introductory speeches, expressing grateful appreciation of Madame Montessori and her work, and according a hearty welcome to the students who had come to stay at Adyar for the period of the Course. Mr. Montessori and Dr. Montessori then spoke briefly, thus formally inaugurating the Course.

The more one sees how much can be done, especially in this land, if only there were the facilities for making the most out of the splendid material of its youth—nowhere is there finer material to be found—the more is one thankful for the kindly fate which brought Madame Montessori to India, and in India to Adyar, the heart of The Theosophical Society, where she could peacefully establish herself and spread from there the priceless message which is her contribution to the future. Even though Dr. Besant started striking the note of right education soon after her coming to India, and exemplified it in practice in the Central Hindu College, India still lacks, after nearly half a century of work on her part, on the part of our present President and her other co-workers, a grasp of its essential and elementary principles. As one goes from town to town and visits the educational institutions in them, one feels not only that their standards in every material particular are hopelessly inadequate and out of

date, but there is about most of them an atmosphere of depression calculated to stifle every spark of natural liveliness in the pupil. Neither the quality of the teacher nor the environment is regarded as of importance to the pupil. Such being the general condition so far as Education is concerned, we need in India all the help we can get for a break-away from the existing system. India needs as much a drive towards right education and citizenship as she needs leadership in constructive and uniting politics.

Articles on Karma

We are printing a series of articles in THE THEOSOPHIST on the fascinating subject of Karma, which remains for us, in spite of the wonderful light thrown upon it by Theosophy, very largely a mystery. The developments of modern science have however prepared us

for a fresh approach to its nature and operations, different both from its aspect as a metaphysical truth and as a correlative principle between the realms of physical and moral law. However all these are but different approaches to the same reality and must be capable of being illuminated in interesting relations to one another. It is possible even by following the suggestions given in our classic Theosophical literature to arrive at surprising new vistas. Theosophy has helped already to dispel many a superstition, due to the misunderstandings of minds not sufficiently prepared to receive and transmit the truth in its pure and unsullied form. But very much more awaits the intelligent student in his course of studying the phenomenal spectra and thus proceeding to a knowledge of their source.

N. SRI RAM

[We] do not look on wars as [we] should . . . I am asking you to look behind the outer governors to the Inner Governors of the world, the Rulers who balance the various developments in the world one against the other, in order that nothing that is precious shall be lost, in order that every gain shall be preserved, and gradually East and West, North and South, shall all contribute to the perfect humanity of the days that are yet unborn, and make that mighty Federation of the World . . . which shall yet be realized in the world of men, and become that Great Peace with the blessing of the Supreme upon it

ANNIE BESANT,

The Inner Government of the World

THE PASSING OF PANDIT SUBRAHMANYA SHASTRI

Pandit S. Subrahmanya Shastri, a deeply versed Sanskrit scholar of the Adyar Library, died suddenly on October 24, at the age of 76. He was reading proofs of a new edition of a book on music (*Sangita Ratnakara*) till 11 o'clock, and complaining of a little discomfort, lay down on a chowki, asked his wife to burn incense and passed at midnight.

His granddaughter, Sarada, who lived with him, and is an accomplished Sanskrit scholar, returned at once from Bhavnagar, where she had arrived on the 25th morning with Rukmini Devi's party from Kalākshetra.

"Subrahmanya Shastri was easily a prince of pandits of the old school," said Dr. Srinivasa Murti, Director of the Adyar Library, "especially in *Sahitya* (general literature), and in *Sangita* (music). He edited many rare works of great value for the Sri Vani Vilas Series (published at Srirangam), the Theosophical Publishing House and the Adyar Library. He never troubled about this world's goods. He was only interested in spreading our ancient culture. His loss to the world of Sanskrit scholarship is truly irreparable. The adjective 'irreparable' is not used in a mere conventional sense but to express what is perfect truth. An ancient ritual couples the most wise and the most humble. Our Pandit was a shining example of this combination.

"According to a well-known Sanskrit verse, the greatest blessing to pray for is not wealth, possessions, power, etc., but the twofold blessing of right living and passing—to sustain oneself without bending the knee to insolent might, ignorant snob or pretentious upstart, and to quit the body without pain or suffering. This twofold blessing was our late Pandit's, in life as in death."

Among the classics which Pandit Subrahmanya Shastri edited for the Adyar Library and the Theosophical Publishing House in recent years may be mentioned *The Yoga Upanishads*, *The Vaishnava Upanishads*, *Varivasyarahashyam*, *Saundarya Lahari* (the Ocean of Beauty), and a recent recension of *The Bhagavad Gītā*. He edited classics for other presses also. And since Kalākshetra was established he supervised the Sanskrit studies and was of invaluable help to Rukmini Devi in her cultural work.

Many years ago he was a Sanskrit pandit in the Kalyanasundram High School, Tanjore, and it was there he joined The Theosophical Society in 1903.

The body was cremated on the 25th morning. [See also a tribute by Mrs. Adeltha Peterson on p. 226.]

J. L. DAVIDGE

THE CHILD

BY MARIA MONTESSORI

ERRORS OF THE PAST

HITHERTO the only aim of the educator, the aim towards which all his efforts were directed, was that of preparing the pupil for that social life in which he would later on be forced to live. Therefore, as what was aimed at principally was that he should know how to imitate the adult, he was forced to suffocate the creative forces of the spirit under the cloak of the instinct of imitation. Preferably he was taught that which was considered indispensable to know in order to be able to live in a civilized community. This forced an absolute assimilation of a form of social life which is not natural to children, and should become natural to them only when they would be adults. In such conditions the real nature of the children could not be appreciated either in the old type of school or in the form of old-fashioned family education. The child was only "a future being." He was not envisaged except as one "who is to become," and therefore he was of no account until he had reached the stage in which he had become a man.

Yet the child, like all other human beings, has a personality of

his own. He carries within him the beauty and the dignity of the creative spirit, and these can never be erased, so that his soul which is pure and very sensitive requires our most delicate care. We must not only preoccupy ourselves with his body which is so tiny and so fragile. We must not think only of nourishing and washing and dressing him with great care. Man does not live by bread alone even in his infancy. Material needs are on a step which is lower and can be degrading at any age. Slavery fosters in children, as well as in adults, inferior sentiments and generates an absolute lack of dignity.

The social environment which we have created for ourselves is not suited to the child. He does not understand it and therefore he is kept busy away from it, and as he cannot adapt himself to our society he is excluded from it, and is given into the care of the school which often becomes his prison. Today we can at last see very clearly how fatal are the consequences of a school where the children are taught by old methods. They suffer on this account not only organically but also morally. It is this fundamental problem of

education, the education of character, that has been up to now neglected by the school. Also in the family circle there is the same error of principle. There, also, it is always the tomorrow of the child, his future existence, which is the constant preoccupation. The present is never taken seriously into account. By the present I mean what the child needs in order to be able to live fully according to the psychic needs of his age. At the most, when things have been going well in families which have more modern ideas, it is the physical life of the child that has begun to be taken into account in these last years. Rational alimentation, hygienic dressing, life in the open air constitute the latest progress that science has brought, during this century, into the life of the child.

But the most human of all the needs of the child is neglected—the exigencies of his spirit, of his soul. The human being who lives within the child remains stifled therein. To us are known only the efforts and the energy that are necessary for the child to defend itself against us. What we know is the weeping, the shouting, the tantrums, the timidity, the possessiveness, the fibs, the selfishness and spirit of destruction. We commit an error which is even more serious and has more serious consequences. That is, to consider these means of defence as if they

were the essential traits of the infant character, and to subdue them, as we consider is our strict duty, to try and eliminate them with the greatest severity, with a sternness which carries us even to the extremes of corporal punishment. These reactions of the child are often the symptoms of a moral illness, and very frequently they precede a real nervous disease which makes its consequences felt for the rest of the individual's life.

We all know that the age of development is the most important period of the whole life. Moral malnutrition and intoxication of the spirit are as fatal for the soul of man as physical malnutrition is for the health of his body. Therefore child-education is the most important problem of humanity.

THE REMEDY

It is for us a question of conscience to try to understand even the faintest shades of the soul of the child, and to take extreme care in our relations with the world of the small ones. Previously we were almost complacent in performing the part of pitiless judges in front of the children. They appeared to us full of defects when compared with adults, and we set ourselves in front of them as examples of beings overflowing with every virtue. We must now be content with a much more modest role, that required by the interpretation that Emerson

gave of the message of Jesus Christ:

Infancy is the eternal Messiah, which continuously comes back to the arms of degraded humanity in order to entice it back to heaven.

If we consider the child in this light, we shall be forced to recognize, as an absolute and urgent necessity, that care must be given to childhood, creating for it a suitable world and a suitable environment. We shall have accomplished a great task in favour of man by doing this. The child cannot lead a natural life in the complicated world of adults; also it is clear that the adult by his continuous supervision, by his uninterrupted advice, by his dictatorial attitude, disturbs and thwarts the development of the child. All the good forces which are sprouting in its soul are suffocated in this fashion, and nothing is left in the child but a sub-conscious impulse to free himself as soon as possible from everything and every one.

Let us therefore discard our role of prison warden, and let us instead preoccupy ourselves with preparing an environment in which as far as possible we shall try not to harass him by our supervision and by our teaching. We must become persuaded that the more the environment corresponds to the needs of the child, the more limited becomes the activity

of the teacher. But here a very important principle must not be forgotten—giving freedom to the child does not mean to abandon him to his own resources and perhaps to neglect him. The help that we give to the soul of the child must not be passive indifference to all the difficulties of its development. Rather we must second it with prudence and affectionate care. However, even by merely preparing with great care the environment of the children, we shall have already done a great task, because the creation of a new world, a world of the children, is no easy accomplishment. As soon as small furniture is prepared, of which children stand in as much need as adult people (perhaps even more, for to them it is not merely a piece of furniture but a means of development) we see that their movements and activity become incredibly ordered. Before, their limbs seemed to be without any master to direct them; they ran about knocking everything down, jumping here, crashing there. Now their movements seem to be directed by a conscious will. They can be left alone without any danger because they know what they want.

The need for activity is almost stronger than the need for food. This has not been recognized heretofore because a suitable field of activity was not there for the child to manifest his needs. If we give him this we shall see the small

tormenters who could never be satisfied convert themselves into cheerful workers. The proverbial destroyer becomes the most zealous custodian of the objects that surround him. The noisy and boisterous child, disorderly in its movements and in its actions, is transformed into a being full of spiritual calm and very orderly. But if the child lacks suitable external means, he will never be able to make use of the great energies with which nature has endowed him. He will feel the instinctive impulse towards an activity such as may engage all his energy, because this is the way nature has given him of making perfect the acquisitions of his faculties. But if there is nothing there to satisfy this impulse, what can the child do but what he does—develop his activity without any aim in disorderly boisterousness?

In the preparation of an environment everything depends upon this.

THE HOUSE OF CHILDREN

By now almost every one knows of the House of Children. Small furniture and small simple objects whose aim is to serve the intellectual development of the child are being built in all civilized nations: small furniture brilliant in colour, and so light that when knocked against it falls easily, and that therefore the children can easily move about. The lightness of the colour places in evidence the spots

and the dust, and in this fashion any disorder or lack of attention on the part of the child is revealed. But as it is revealed easily it can be as easily corrected with the aid of a little soap and a little water. In our House of Children the furniture is like that. Every child chooses the place which he likes best, and places everything to suit his taste, but he must beware of any disorderly action because, as the furniture is light, every disorderly movement is betrayed by the furniture that scrapes upon the floor. So the child is surrounded by admonishing friends whose voices are not the voices of the adults, and he learns to be careful, to be conscious and to direct the movements of his body. It is for this reason that we place in the environment of the child beautiful fragile little objects of glass or of china, because if the child lets them fall they will break, and he will lose forever those beloved little objects that gave him so much joy and that attracted his eyes and hands every time he came into the room. Gone, lost forever, just because he had not taken enough care in the way he held them, just because he let them slip between his fingers! They are now broken into pieces, dead, no longer there to call him and to smile at him. What greater punishment could the child have than that of losing his beloved objects, that nowhere else was he allowed

to touch, except in the small house which had been built for him to suit his size, and his mental development! What stronger voice can there be than that which admonishes the child "Be careful of your movements! Every disorderly movement of yours is a danger of death for one of your beloved friends who surround you"? What great pain the loss of a dear object is for a child, we who have been with him know. And who would not feel the urge of consoling one of these tiny beings who, all red in the face, stands crying before a beautiful little porcelain vase that he has let fall? And if you could see him later! From that time on how concentrated his face is when he carries frail objects, how visible the effort of will to command all his movements in order to achieve their correctness.

So you see it is the environment itself which helps to make the children continuously better, because every error, no matter how small, becomes so evident that it is useless for the teacher to interfere. She can remain a quiet spectator of all the little mistakes that occur around her, and little by little it will seem as if the child heard the voices of the objects that, in their silent language, speak and admonish, revealing to him his small errors. "Be careful. Don't you see I am your beautiful little table? I am all shiny and polished and

varnished. Don't scratch me. Don't spot me. Don't soil me!" The æsthetic quality in the objects and in the environment is a great spur to the activity of the child, so that it makes him redouble his efforts. That is why in our House of Children all the objects are attractive. The dusters are gaily coloured, the broom-handles are hand-painted in bright tints, and the small brushes are as attractive as the small pieces of soap which, round or rectangular, are there in pink and blue and yellow calling to the eyes of the child, asking to be used. From all the objects that voice must spring forth which says to the child: "Come and touch me, make use of me. Don't you see me? I am the beautiful duster all pink and red. Come, let us go and take the dust off the top of the table." And from the other side: "Here I am, the small broom. Take me in your little hands and let us clean the floor." And still another voice calls to say: "Come, beautiful little hands. Dive into the water and take the soap." From everywhere the bright objects call to the child: they almost begin to form part of its mood, of its being, of its very nature, and there is no longer need for the teacher to say: "Charles, clean the room"; and: "John, wash your hands."

Every child who has been freed, who knows how to care for himself, how to put his shoes on, to dress and undress without help, mirrors

in his joy, in his merriment, the reflection of human dignity; because human dignity is born of the sentiment of one's independence.

The joy that the small ones feel in their work makes them accomplish everything with an enthusiasm that is almost excessive. If they are shining the brass handle of a door they do it for such a long time that it becomes as shining as a mirror. Even the most simple things, such as dusting and sweeping, are done with an amount of exaggeration.

MARVELLOUS RESULTS

It is evident that it is not the attainment of an external aim which spurs them to activity, but rather the possibility of being able to valorize and to exercise their latent energies. It is this valorization which decides the duration of the activity and asks for continuous repetition. The repetition of an action, while making the child happy, makes him also accomplish real feats. We see, for instance, children of a very young age dressing and undressing alone, hooking buttons, making bows, laying a table to perfection, cleaning the dishes. But this is not enough; the super-abundance of its energy is revealed in the fact that the child uses what he has just learned to the advantage of those who as yet have not acquired an equal degree of perfection. So we see a

child buttoning the clothes of his younger fellow, tying his shoe-strings or quickly cleaning the ground if someone happens to upset the soup. If he washes the dishes he cleans those which others have soiled, and when he lays the table he works for the benefit of many others who have not partaken the work with him. And in spite of this he does not consider this work done in service of others as a supplementary effort deserving praise. No, it is the effort itself which is for him the most sought after prize. I have seen once a little girl sit very sad before a steaming dish of soup without even tasting it. Why? Because they had promised to let her lay the table and then had forgotten about it. And the disillusion was so great that even the clamour of the body's needs had been silenced. Her little heart cried louder than her stomach.

In this way that part of the exterior activity of the child which is aimed towards social purposes is developed. The child has an aim which he understands very well and which he can accept with ease. His intelligence seeks for this aim, and we in placing it within the frame of its environment give to the child the freedom of attaining it. Certainly his real nature, his real interest, has much deeper roots, and the child acts as he does, not merely to finish a duty which he has chosen, but to satisfy his desire for

activity and to slacken a thirst which obeys the laws of development. An exterior aim, simple and clear, is necessary in order to bring about the satisfaction of this desire. We shall see him wash his hands God knows how many times, not because they are dirty but because he is compelled by a need which requires of him the progressive development of the necessary secondary actions, such as to bring and to pour water, to make use of the soap and of the towel, etc. The continued and accurate use of all these things, how much work does it all entail? To sweep the room, to change water for the flowers, to place the furniture in the room, to roll the carpets, to lay the table. All these are reasonable activities which are joined to physical exercise. Whoever is in life forced to do this manual work and whoever experiences the fatigue which it causes, he knows how much movement is necessary to accomplish this series of tasks.

Lately much has been spoken of the need of physical exercise. Well, here is an exercise and not of the useless and mechanical kind, but of the type that can be accomplished with clarity of mind and with a purpose behind it. In spite of this, the exercises of practical life that the small ones carry out with so much joy, and that surprise so pleasantly all the visitors of the House of Children, do not as yet

represent the essential part. They are but a beginning, an initiation, and form the least important side of the child's activity. It is a well-known fact that scientists give the impression of deep concentration which makes them indifferent to worldly things. All know the anecdote of Newton who forgets to take his food, of Archimedes who does not even notice the furious sounds of the battle for the conquest of Syracuse, and allows himself to be surprised by the enemy intently immersed in geometrical calculations. Well, it is just this sort of anecdote which shows the opposite side, the other phase of this deep concentration. The great discoveries that bring progress for all humanity are not due so much to the culture of the scientists, or to their knowledge, as to this capacity of complete concentration, to the power on the part of their intellect to bury itself in the task that fascinates them, that makes them no longer feel the need of society which they shun, retiring into their house or into some solitary spot.

When the child finds a field of accomplishment which corresponds to the intimate needs of its soul, he will reveal also what else he needs for the development of his existence. He is seeking, for the moment, his relations with the rest of humanity that surrounds him, and he is finding them. There are, however, inner exigencies which,

while leading him into his mysterious task, require complete solitude, the separation from all and from every one. No one can help us to reach this intimate isolation which makes accessible to us our most hidden world, our deepest nature, so very mysterious, so very rich and full. If anyone comes to us in such a moment and interferes, he interrupts and destroys this intimate work of the soul. This concentration which is obtained by freeing oneself from the external world must arise in our very soul, and what surrounds us cannot procure its growth, its order and its peace. The state of complete concentration can be found only in great men, and even in them it is exceptional. It is the origin of an inner force, of an inner strength which makes them stand out from among the others. From this concentration springs forth the faculty that the great have of influencing the masses with meditated tranquillity and infinite benevolence. They are men who, after a prolonged separation from the world, feel themselves capable of solving the great problems of humanity, while with infinite patience they bear the weaknesses and imperfections of their fellows, even if these rise to the extremity of hate and persecution.

Studying the phenomenon we see that there is a close link between the manual work which is

accomplished in common life and the profound concentration of the spirit. Although at first it seems that these two things are opposed, in reality they are deeply united, because the one is but the source of the other. The life of the spirit prepares in solitude the strength which is necessary for ordinary life, and, in its turn, daily life fixes the concentration through orderly work. The wastage of energy is continually replaced from the sources of the concentration of the spirit. The man who sees clearly in himself feels the need of an inner life, just as the body feels the needs of the material life such as hunger and sleep. The soul which no longer feels its spiritual needs is in the same dangerous position as the body which is no longer capable of feeling the pangs of hunger or the need of rest.

But if we find this concentration and this burying of the soul within itself in the child, it becomes evident that the phenomenon does not represent an exceptional state of persons who are especially endowed with spiritual gifts; but it is a universal quality of the human soul which, on account of circumstances, survives in only a few people who have reached adult age. Now if we consider in the children these single glimmers of concentration, a picture is unfolded which is completely different from the one when we spoke of utilitarian tasks

that the children performed. An object from which no possible usefulness can be derived suddenly attracts the attention of the child, who begins to fuss around it and move it in all directions. Often they are but small movements, uniform and almost mechanical. Often the hand destroys that which it had constructed but a moment before, in order to start building again. These movements will be repeated so many times that one is forced to think that here is an activity which is not carried out with the special enthusiasm we saw to be the characteristic of the Exercises of Practical Life. It opens a shutter that allows us to glimpse a special phenomenon.

When for the first time I discovered the existence of this aspect of the character of the children, I was surprised and I asked myself if I was not in front of an extraordinary happening; if I was not witnessing a new and marvellous mystery; because I saw being destroyed before my eyes many of the theories that the most renowned psychologists had made us believe. I also had believed that the children were incapable of fixing their attention for a long time upon any task. And here in front of me was a little girl of three years who, with the evident signs of the most intense attention, was placing certain wooden cylinders differing in size within cavities which exactly corresponded to them.

She was introducing them with the utmost care, and when they had all been placed she took them out again, to put them back immediately. She did it again and again, taking them out, putting them back, always with the same deep concentration, so that one could not foresee when this would finish. I began to count. When she had repeated this more than forty times I went to the piano and started playing, while I asked the other children to sing. But she, the little one, continued in her useless task without budging from her table, without lifting her eyes, as if she were completely abstracted from what surrounded her. Then she suddenly ceased, and smiling and glad she lifted her limpid eyes. She appeared as though a weight had been lifted from her shoulders, as if she had undergone a period of rest: she smiled as children do when they wake from a beneficial sleep. Since then I have observed this same manifestation hundreds of times. After any task done with this type of concentration, they appear always rested and intimately strengthened. It seems almost that in their soul a path has been opened for the radiant forces revealing in this fashion the best side of their character. They become then kind to everybody. They give themselves to do in order to be useful to other people and they are full of the desire to be good.

THE KEY TO ALL PEDAGOGY

It has happened sometimes that one of the children has come near to the teacher, to whisper in her ear as if revealing a secret: "Teacher, I am good." These observations have been valorized by others, but they have been specially made use of by me. I saw a law in what was taking place in those souls, and I understood it; and this law gave me the vision of the possibility of solving completely the problem of education. I understood that which the child had revealed. Clear before me arose the idea that order, mental development, intellectual and sentimental life must have their origin from this mysterious and hidden fount; and since then I have done all I could in order to find experimentally objects that would make this concentration possible. And I studied with great care how to produce that environment which would include the most favourable external conditions to arouse this concentration, and it was in this fashion that I began to create my method.

Certainly here is the key to all pedagogy: to know how to recognize the precious instinct of concentration in order to make use of it in the teaching of reading, writing and counting and, later on, of grammar, arithmetic, foreign languages, science, etc. After all, every psychologist is of the opinion that there is only one way of teaching, that of arousing in the student the

deepest interest and at the same time a constant and vivacious attention. So the whole thing resolves itself in this, to make use of those intimate and hidden forces of the child for his education.

Is this possible? Not only is it possible but necessary. *Attention, in order to be able to concentrate itself, needs graded stimuli.* In the beginning these will be objects which are easily recognized by the senses and these will interest the smaller child—cylinders of different sizes, colours to place in gradation of intensity, different sounds to be distinguished one from the other, surfaces differing in degree of roughness to be recognized only by touch; but later we shall have the alphabet, the numbers, writing, reading, grammar, drawing, more difficult arithmetical sums, natural science; and thus at different ages by different stimuli the culture of the child will be built.

THE NEW TEACHER

Consequently the task of the new teacher has become much more delicate than that of the old one, and much more serious. Upon her rests the responsibility, upon her depends whether the child will find its way towards culture and towards perfection, or whether everything will be destroyed. The most difficult thing is to make the teacher understand that if the child is to progress she must eliminate herself and give

up those prerogatives that hitherto were considered to be the sacred rights of the teacher. She must clearly understand that she cannot have any immediate influence either upon the formation or upon the inner discipline of the students, and that her confidence must be placed and must rest in their hidden and latent energies. Certainly there is something that compels the teacher to continually advise the small children, to correct them or encourage them, showing them that she is superior on account of her experience and her culture. But until she is able to resign herself, to silence the voice of all vanity, she will not be able to attain any result. However, if she on one side must refrain from interfering directly, her indirect action must be assiduous, and she must prepare the environment with full knowledge of every detail, and she must

know how and where to dispose the didactic material and introduce very carefully the children to exercise.

It is she who must be able to distinguish the activity of the child who is seeking the correct way, from that of him who is on the wrong path. She must be always calm, always ready to run when she is called to show her love and her sympathy. To be always ready, this is all that is required. The teacher must consecrate herself to the formation of a better humanity. As were the vestals to whom it had been given to keep pure and clean from ashes the sacred fire that others had lit, so must be the teacher to whose care has been consigned the flame of inner life in all its purity. If this flame is neglected it will be extinguished, and no one will be able to light it again.

Flashes of Insight. These are the moments of revelation which compensate for the chaos, the discomfort, the toil of living. The crown of life is neither happiness nor annihilation; it is understanding. The artist's intuitive vision; the thinker's slow, laborious approach to truth; the knowledge that comes to the raw girl, to the unawakened woman—this is life, this is love. These are the moments in which all the disorder of life assumes a pattern; we see; we understand; and immediately the intolerable burden becomes tolerable; we stand for a moment on the slopes of that great mountain from the summit of which we can see Truth, and thus enjoy the greatest felicity of which we are capable.

WINIFRED HOLTBY in *Virginia Wolfe*

THE KINGDOM OF ETERNAL YOUTH

BY GEORGE S. ARUNDALE

I FIND, interestingly and encouragingly enough, that as I grow older in physical years, while the physical body itself tends to revert to its western origins, and, in a way, becomes more physically western, on the other hand, the soul of me stretches out into the past and forward into the future, reasserting its Eternity amidst the insistencies of time.

It is true, as I have said, that the body is a little positive in its assertion of its western stamp. Be it so. I do not think it is either necessary or desirable to try to dragoon the body out of its natural rhythms, established for it from the very beginning of the present incarnation. Let it have its way within reason. But let us not imagine that because certain western tendencies may seem to be in the ascendant, therefore the soul is gradually becoming more westernized as the years pass, lapsing little by little into that complete westernization from which it has for many years triumphantly escaped. We must not judge the soul by its physical body. Rather must we perceive that the soul and the body are two, and that as the body begins to have accomplished

its physical work, and so slows down and reverts to its physical-plane type, the soul becomes all the more free and able to express that essential nature which may very well have been obscured by the exigencies of its present incarnation.

In my own case, I am conscious of what I may well call a soul's awakening, wherein I sense my soul's Eternity, its eternal Purpose, its ceaseless Way, and its unalterable Goal. I begin to realize—I who am the soul and the will of the soul—that while from one point of view I must more and more belong to the whole world and be at home in every part of it, still my nature, which transcends all limitations of incarnations, is essentially eastern, and is warm with the life of the East, fragrant with such sanctity of the East as it has been able to achieve, and dedicated to the service of the East as to its Mother.

It is as if I am now beginning to enter into the spirit of India as during all these forty years I have not, in fact, been able to contact it. I have known and worked for the outer form, and may, to a certain extent, have touched the outer



fringe of India's Reality. I have been happy indeed in this work, and I have wanted nothing more. But now, almost as if in the nature of a reward for a little faithful service, comes an entry into an India I feel I have never known before—an India which can only be known by those who are her true sons and daughters. It is as if, having dwelt for many a year in the Outer Court of this great Motherland, I now approach the mighty Gateways of the Inner Shrine. And, wonder of wonders, the Gateways open as I knock upon them with such faithfulness as I have, and I enter to see before me an India I have never known—the Real India, not the India of her present peoples, still less the India of her present misfortunes, but Mother India, the sacred home of Truth, and the deep Eternal Well of fructifying Life for all living creatures. It will take me time to adjust myself to the change which has come over me, to what I may even dare to call the apotheosis of this present life. But as the remaining years pass, I think I may hope, under the benediction of India's Great Ones, so to become united with my Eternal Home—my physical home and my super-physical home—that, whatever may happen to me in the future, I shall never stray far away from her Motherliness, and shall some day, in the very distant future, enter the Brotherhood of Those

who are India's Mighty Lovers and her jealous Guardians.

In a way, I feel I may say that I have died to an old George Arundale and have been born anew into a new George Arundale. The physical George Arundale may, perhaps, continue on its western way. But that consciousness which makes George Arundale possible at all has become renewed, refreshed, has entered into a fuller and richer life, and thus should be able to serve India far more faithfully than heretofore.

The evening of my life is girt about with the sanctity that ever pervades the East, and especially India. It is another music that begins to vibrate through me. It is another fragrance by which I am being censed. It is a deepening depth that lies about me, and an ever-ascending height. There is a spiritual activity which is ready, little by little, to take the place of that physical activity which necessarily becomes less possible as the physical body grows accustomed to interfere less and less with its spiritual counterpart.

I once thought that when one grew old much of the zest for life must needs disappear. I thought I should have to reconcile myself to a gradual withdrawal from all that seemed to make life so much worth while in the more physical years of one's existence. How untrue this is! With all the blessings

that come to older age, I feel as if I were beginning life instead of ending it. The body may indeed gradually grow feeble. But the soul is able to reveal and to express itself as never before during the whole of its incarnation. Death will come to the physical body. Having had its day, it will cease to be. But the soul, having become freer than ever before, will laugh at death and move onwards and upwards through death into a Real which will abide with it more and more until identity is reached.

How much more there is to look forward to when one is old even than when one is young! How much fuller and richer and more worth while life becomes! How much more there is to be, even if there is somewhat less to do! How much more life is worth living

when one is older, and especially when one has enjoyed the privileges which have come to me—the privilege of working for India, the privilege of co-operating with some of my Elders on the physical plane, the privilege of sitting at the Feet of Those Blessed Elders who ever keep the whole world safe and guide it to its perfection. I do not know how many years still remain to me. But they will be delightful and wonderful and happy years. They will be years full of *real* activity. They will be rich with great opportunities. They will be years of dedication such as I have not so far been able to experience.

May I be worthy of being old! And thus may I begin to enter into the Kingdom of Eternal Youth.

CHRISTMAS FOR THE THEOSOPHIST

Christmas is for the seeker of truth full of meaning and of glory, not only an ecclesiastical historical commemoration. All the Aspects of the Christ Ideal come to life for him, and while recollecting reverently the descent of the Lord Christ in Palestine in the body of His disciple, now our revered Master Jesus, he remembers with profound gratitude the still greater Sacrifice of God Himself, the willing limitation of His glorious Absolute Being, which made our existence and evolution possible, in order that the Christ-principle within us, which is our link to Him, might be awakened and unfold itself into that greater Consciousness which means a Wisdom that knows by utter inner certainty and a Realization of the Unity of Life. That, and nothing less, is Christmas for the Theosophist.

A STUDENT, in *The Malayan Theosophist*

A KEY TO THE RISE AND FALL OF NATIONS

BY A. H. PERON

THE ruthless overpowering of peaceful nations by the totalitarian war machine of destruction is causing many mental squirmings. "How is this possible?" people ask. Others, more openly, question: "How can God permit it?" Quite a few Theosophists share in these doubts.

Why do the happenings of today seem so strange, so unaccountable? There are three main reasons:

(1) We are prone to view current events as isolated happenings, rather than as parts of a long chain of events that stretch far back into the past . . . and forward into the future. Thus we have the wrong perspective. We do not look upon an event as a *world* event, but as an "I" event; how it affects *us*.

(2) The undue importance we attach to death. Is it not a fact that generally, and especially in the Occident, death is regarded as one of the most terrible things that can happen to a person? That is why we impose death as the heaviest punishment for criminals. The Lords of Karma, however, do not look upon death in that way at all.

Not infrequently they bestow death as a reward; that death which raises a man at once into higher and happier conditions. They do not regard death as something which has in it the nature of a punishment. It is important to remember this when we try to piece together into a rational picture the jumble that world-events appear to present today.

(3) We do not study history sufficiently. Or, having studied it, we do not grasp the clues that might shed light on the solution.

Theosophy makes it fairly clear that the rise and fall of civilizations is not due to mere chance. Nations come and go, but always according to a Plan. From the beginning of human existence the Logos, we are told, has planned what races, and what religions and sciences appropriate to them, shall follow one another.

Thus no nation, no matter how mighty, continues for ever in its glory. Egypt, Persia, Chaldea, Rome, Greece . . . we need not weep because their glory has faded. We know that the Divine Life that

animated these great nations today animates other great nations. The change is, so to speak, a geographical one.

Nature demonstrates quite clearly that the rise and fall of nations is usually effected by a very definite change in the type of Egos. Take the example of ancient Rome. The characteristics of the Romans in their heyday were:

Matter-of-fact, self-restrained, industrious, tolerant as regards religion (do not let Nero's persecution deceive you. The Christians were regarded as political offenders, as C. W. Leadbeater's investigations confirm). The Romans were strong for law and order; unimaginative, except in the strictly physical sense. Excellent colonizers and administrators. Utterly brave. Unmusical (according to Cyril Scott).

These are the characteristics of the *ancient* Romans. Now read them over again, only this time think of the presentday English. Do they fit?

Some biologists claim that climate and geography have a great deal to do in shaping a people's character and characteristics. In sunny Italy you would naturally expect to find a jovial people who sing most of the day and love the music. But that did not seem to be true of the Romans. They lived under the same friendly sun and blue Mediterranean skies. Is not the picture quite clear? Does

it not seem as though tenants had moved out of a house and entire strangers moved in?

ACCORDING TO PLAN

The study of the rise and fall of nations is intensely interesting and profitable. The important thing to remember when we take up this study is the *Plan* behind all these moves. Are we wrong in saying "all"? Perhaps so. We know that nations create their own individual Karma, and must therefore work it out. But these, we may assume, are not the major moves. Now where there is a Plan there must be a design. Where there is a design, it should be visible in its effects. If we look deeply enough we should be able to discern it.

We have the entire history of the world as a fertile ground for study. *Why* do nations fall? *When* do they fall, that is to say, at what particular stage in their history? Why are other nations permitted to conquer the older civilizations? What special qualities do the younger nations possess? Let us see if history can give us the answers.

In *The Secret Doctrine* H.P.B. gives the age of the earth from the beginning of cosmic evolution as slightly under 2,000 million years. Sir A. S. Eddington believes 2,000 million years is the best choice to make. Here is a scientist with sufficient courage and imagination to

permit his mind to leap into the scheme of cosmic ideas and figures. But when it comes to estimating how long *civilized* man has existed on this earth, the scientists draw in their horns. In making the fairly recent break away from the orthodox biblical conception of man's origin—approximately 6,000 years—it seems our scientists cannot make the wrench too decided.

Yet the evidence points to civilizations extending far into the distant past, considerably ante-dating actual historical evidence. For, if we go back as far as we can historically, we contact great civilizations. The first time we are able to contact the Egyptians, they were at their zenith; or, more correctly stated, they were greater than at any later period. Indeed, it is probable they were already on their decline (about 5,000 B.C.).

Another thing: there was always at least one great civilization in the world. It may have been Egypt, or Greece, or Rome, or India, or China, or the Arabs. It seems there has always been one great people more advanced than the others. As students of Theosophy and Reincarnation we know this must be so, since the more advanced Egos incarnate in the more advanced nations, and there have always existed these grades in individual evolution.

In addition to these factors, the physical evidence keeps piling up.

Excavations tell a thrilling story. With each new important excavation that reveals a new and hitherto hidden story of one of the earth's civilizations, scientific eyebrows are raised and scientific brows are knitted. These revelations of past civilizations so often pop up in such queer spots. How did they get there? *Time* recently published the story of some anthropologists excavating in Alaska. They happened to strike the remains of a town of incredible size and mysterious culture—a lost arctic city. It lies on Point Hope, a bleak sandpit in the Arctic Ocean where no trees and little grass survive endless gales at 30° below zero; but where houses lay more than 2,000 years ago. Long avenues and hundreds of dwelling sites were plainly discernible. On the Arctic Coast today an Eskimo village of over 250 folk can catch scarcely enough seals, whales or caribou to live on. What puzzled these scientists was what these ancient Alaskans ate, since they seem to have lacked such weapons as the Eskimo harpoon. Yet they had enough leisure to make purely artistic objects of no recognizable use.

So long as science stays put on the idea that this earth and its continents have always remained put, these puzzles will remain unsolved.

We may therefore reasonably assume that the rise and fall of

nations is a process of human evolution that has been going on much longer than most people believe, and in very different *places* than most people imagine. Once we grasp the vast extent and scope of the coming and going of nations and civilizations, we are more likely to accept the view that what is happening in the world today is following, more or less, the general pattern of human evolution.

THE FLOW AND EBB OF NATIONS

The historic picture is therefore but a small part of the whole. Earliest physical evidence points to a race known as the Sumerians whose home was in Mesopotamia. They had temples, priests, and were skilful hydraulic engineers. These people, after being constantly attacked by surrounding Semitic nomads, were finally conquered by Sargon in 2750 B.C. Thus the Sumerian-Akkadian Empire came into being. It took only 200 years for these people to lose what in today's language we might call their political and military vigour, and they, in turn, were attacked by other Semites. Another new empire resulted. This was the first Babylonian Empire. Again . . . peace and security; then a decline of aggressive prowess. New nomads came, saw and conquered.

Today's struggle has been termed by some a battle between the "haves" and the "have-nots." In

these early days the struggle was between the city-dwellers and the nomads.

Next to conquer were the Assyrians; followed in short order the Syrians who came from the north. Then the Chaldeans appeared on the scene, assisted by the Medes and the Persians. Not a pretty picture seen from the purely conquest side. Nevertheless evolution proceeded fairly quickly with these Tigris and Euphrates civilizations. Races were interbred. Knowledge of writing was spread. The horse, wheeled vehicles and iron were introduced. Commerce was greatly advanced, both on land and sea. Architecture and arts, like harvesting and astronomy, became generally known.

What can we learn from these early civilizations? What was the pattern of the Plan? Does it seem that each nation, as it came, conquered and settled, lost after a time something that nature considered vital, which she was trying to preserve and the new aggressors had?

The story of India reads very much the same. The war-like Aryans descended from the north and conquered the northern part of India. They, in turn, were overrun years later by the same Race, the second contingent. Came the third, fourth and fifth contingents. The conquerors were each in turn conquered. Then centuries later

came the great Mogul conquests, injecting new factors, new life, and a new religion—Islam. But rest and peace were not for long. The great unifying of King Akbar was of short duration. The great Mogul Empire went into decay. Brahmanism revolted against Islam and in many cases regained its power. During this division and weakness the Turcoman ruler of Persia had little trouble sweeping his hordes through the Khyber Pass and laying waste northern India.

This was the state of India in the eighteenth century. It was ripe for something to happen. European nations started obtaining a foothold although, to begin with, these were only commercial footholds. Portugal was first, followed by the French, English and Dutch. These nationalities, especially the French and English, fought each other furiously for trade. When the English championed one side in the Indian internal disagreement, the French deliberately fought on the other side. Step by step the East India Trading Company gained dominance (it is called Protection these days). Whether the effect of English domination over India is good or bad in its final reckoning, one thing is clear: India was in a state of decay in the seventeenth and eighteenth centuries, quite perplexingly so. This appears to be a condition that is not permitted for long in the PLAN!

Let us take as our next case the great, perhaps the greatest conqueror of history—Genghis Khan. His armies levelled cities, pillaged country-sides, destroyed whole populations. Was this entirely a relentless murderer let loose? Or was it in any way part of the Plan? Well, in the first place, history records that Genghis Khan had no ambitions for world conquest. From a modest nomadic chieftain, this Mongol warrior came to rule over a vast area comprising more than half of China and Mongolia. At this stage he was prepared to call it a day. "Fate" had a different idea. To the south of his kingdom was the powerful empire of Kharismian, comprising Turkestan, Persia and north India. To the ruler of this kingdom the Khan extended the hand of friendship, cemented with an offer of reciprocal trade. Friendly relations were established. Unfortunately, through a misunderstanding or what not, a party of Mongolian traders were put to death and the satisfaction demanded was refused. Genghis Khan's armies marched and completely overthrew this mighty empire—a little to their own surprise apparently, because from this point on they marched right up to the Dnieper in Russia.

Thus was formed a tremendous empire which, while it did not last long, had considerable effects. Though the conquests of Genghis

Khan may be viewed as massacres, there is a brighter side. Certainly H. G. Wells is no apologist for war. It is interesting to note what he says in his *Outline of History*:

This story of Mongolian conquests is surely one of the most remarkable in all history. The conquests of Alexander the Great cannot compare with them in extent. Their effect in diffusing and broadening men's ideas and stimulating their imagination was enormous. For a time all Asia and Western Europe enjoyed an open intercourse; all the roads were temporarily open, and representatives of every nation appeared at the court of Karakorum. The barriers between Europe and Asia, set up by religious feud of Christianity and Islam, were lowered. Great hopes were entertained by the papacy for the conversions of Mongols to Christianity.

It should be noted that Genghis Khan, according to the standards of his day, warred fairly. He attacked strong and mighty empires. Often the act that led to war was not of his making.

Now let us take up a quite different story. It deals with the conquest of the Americas by the Christian soldiers of Spain. The story, in the main, reveals the unspeakable acts perpetrated upon a friendly, guileless people. Try to imagine from what high type of civilization these South and Central American Indians must have descended. If any stranger

gave a hint of desiring any possession such as a string of pearls which a native woman might be wearing, it was quickly presented to the seeker with a smile. These were the people that were murdered, pillaged and enslaved. Why are these things permitted?

THE KEY

We have now examined a variety of cases of conquest and aggression. Have we found any clues? Is there a master-key that will open the door to the perplexities?

Perhaps Dr. Annie Besant provides one. Here is a quotation from her *Study in Consciousness*:

There is a truth underlying the popular phrase, "the greater the sinner the greater the Saint." The mediocre person can be neither greatly good nor greatly bad; there is not enough of him for more than petty virtues or petty vices. The strength of the Desire-nature in a man is the measure of his capacity for progress, the measure of the motor-energy whereby that man can press onward along the way. The strength in a man that impels to reaction on his environment is the measure of his power to modify, to change, to conquer it.

C. W. Leadbeater strikes a similar line of thought in *Talks on the Path of Occultism*:

The most promising persons, in order of preference are (1) the vigorous good man, (2) the vigorous bad man, (3) the ordinary good man. No man

can be an effective criminal unless he has a strong development of some divine quality. His badness is the result of unbalance—such as great will-power and courage, or great intelligence, without love for his fellow-beings. . . . The mere good man, weak in all his qualities—in will, intelligence and love—makes little progress, though it may be steady. Great men have great faults, but they may get rid of them quickly; little men have little faults which seem to last forever.

It may come as a shock to many, especially as the Victorian age is not so far behind us, to be told that a vigorous bad man is more promising than the ordinary good man. In view of today's particular happenings in the world, that idea might almost bring consternation. The question we must face fairly and squarely: is this idea borne out in world history? Does it apply to nations as well as to individuals? The evidence seems to say, YES.

We are told that nature abhors a vacuum. Remember, a vacuum—if there really is such a condition—is that in which *nothing happens*. God's Plan for man is Evolution. Evolution implies constant movement, change. The moment circumstances tend to slow down this movement, something happens to jerk it forward into step. It must be so. Nature cannot permit inactivity (outside of Pralaya).

And so we have the vigorous "bad" Spanish soldiers, conquer-

ing, ill-treating and enslaving the ordinary good Central and South American native. So we have the vigorous bad Japanese plundering the peaceful, placid Chinese. So we have the vigorous bad Nazis overwhelming the ordinary good Norwegians, Belgians, Dutch, French—and *almost* the British. This may not be a pleasant picture; we may not like it, but does it make sense? Is it true to the facts?

If we study the events of the past, check them with the events of the present, we shall be able to arrive at a fair idea of the probable outcome of this world struggle, by recognizing *nature's intentions*. I frankly prefer this method of prediction to some so-called occult methods I have recently come in contact with. One, for instance, predicts that the ushering in of the Aquarian Age means the downfall of the British Empire. That statement may have seemed barely possible just after England's shameful let-down at Munich. But since then something has happened. The British are now showing those very qualities that nature is trying so hard to perpetuate in the human race: courage, self-sacrifice, resourcefulness, loyalty, idealism, brotherliness. Nature is not foolish. She does not permit the destruction of that which she is obviously trying to preserve and nurture. The Finns will not be wiped out. The Greeks will not be wiped out. Many

other nations, though perhaps not all, who are now beneath the conqueror's heel, will proudly lift their heads again after this war is over.

Courage, virility, the placing of honour and principle before death—these virtues may be momentarily eclipsed in a nation, but they cannot be crushed out by force. The Plan does not appear to permit it.

Much as we all instinctively dislike the word "War," most of us lean favourably towards the word "Warrior," although the root is the same. It expresses chivalry, gallantry, self-sacrifice. In America they say about a pugnacious person: "He will fight at the drop of a hat." A warrior or a warrior nation might be described as a

people that will fight at the drop of a principle.

In nations as in individuals the *true* warrior spirit is sorely needed in the world today. It will not do to utter with pious conviction, as one of America's leading pastors did recently—"God will not permit these outrages upon defenceless nations. The dictators will eventually meet their end." It is *we* who must not permit it—*we* in the Americas; *we* in India; *we* in any other part of the world, capable of offering effective resistance. If our Theosophy does not show us what is the right course of action in the present struggle, history at least should prove a fairly accurate guide.

"THE LAND WE LOVE"

The western winds of Ireland
And warm mists from the main,
They make you dream of angels,
They make you love the rain.

The chill March blasts of England,
They make your heart stand still;
They bring with them the crocus,
And flaming daffodil.

The sunshine of the Azure Coast,¹
And bays of haunting blue,
They bring the Greek's glad world again,
They banish fret and rue.

¹ "Côte d'Azur," the Mediterranean part of France from Toulon to Mentone.

The lotus pools of India,
The banyan and the palm,
They hymn of space and cause and time,
All blended to a psalm.

Australia's gaunt and ring-barked trees
And blustering southerlies,
They bring with them great brooding
thoughts
Of possibilities.

All good and ill, and joy and woe,
Are petals of a flower;
The heart of it, ah, who may see,
Its scent will come, what hour?

C. JINARĀJADĀSA, 1925

THE SCIENTIFIC ASPECT OF KARMA

BY ARTHUR ROBSON

I WELCOME the President's call for "re-statements of Theosophy's great Truths, not only to meet the requirements of these changing days, but specially to meet the needs of the younger generation which surely will need a presentation of Theosophy different in form, though not in life, from those presentations which have satisfied older generations" (THE THEOSOPHIST, October 1941, p. 29). This essay is a study of the great Truth of Karma in its scientific aspect, with digressions here and there to glance at it from other angles.

The Law—or rather, *Laws*—of Karma are in truth nothing more than the familiar Laws of Newton in their application to the super-physical, in which they are found to be as fully valid as in their purely physical application.

Let us look again at Newton's three Laws of Motion. They are enunciated by him as follows:

1. If no force acts on a body in motion, it continues to move uniformly in a straight line.

2. If force acts on a body, it produces a change of motion propor-

tional to the force and in the same direction.

3. When one body exerts force on another, that other reacts with equal force upon the one.

LAW 1. CONTINUITY OF MOTION

The First Law states that anything that is in motion will continue in motion indefinitely if it encounters no interference.

Now this is a statement of the fundamental Law of Karma, the motion in question being that of the spirit. We should rather use the plural, the *motions* of the spirit. All the motions of the spirit, the natural urges and tendencies which make up our nature, are merely a continuation of the motions which had been generated in our spirit at some earlier time, and these will continue unchanged as long as nothing is done to change them, bringing us back into the same condition of things again and again and again *ad infinitum*. This is the "constant rolling on" of Karma, likened by the ancients to a wheel which goes on turning indefinitely, and symbolized by the Svastika, the wheel which continues turning of its own inherent motion.

Most of us allow ourselves to be carried along by our Karma. But many of us at times, and a few very often, apply the force of our will to change one or other of the motions of the spirit, either to accelerate it or to moderate it. And that brings us to the Second Law.

LAW 2. CHANGE OF MOTION PROPORTIONAL TO FORCE APPLIED

We are too apt to believe that a casual application of the will is going to produce a great change in our nature, that the resolve one makes on one's way home from church will result in a complete change of heart. But the change is always proportional to the will-force applied. If we want to make a radical change in our nature, we must go on applying the force of our will, strenuously, repeatedly and over long stretches of time, to achieve our purpose. This is true whether our purpose is to speed up the desirable motions of the spirit or moderate those that are undesirable. It must be remembered with regard to the latter that the momentum of Karma has been gathering over an immense past, which explains the strength of our animal propensities and the need for a corresponding effort to bring them under control.

On this depends the whole principle of Yoga—systematic, unremitting, strenuous and wisely directed

effort to reform our nature, our Karma.

LAW 3. RETROACTION

In this we have the penal aspect of Karma, the aspect which is given the greatest attention, and which has been misinterpreted and has produced the popular doctrine of "Karma."

Now let us get the *truth* of this Law in its application to Karma. There is—as always with Truth—nothing involved or obscure about it. Roughly stated it is this: the amount of pleasure or pain that is occasioned by anything that occurs to one depends entirely upon one's Karma, one's character. It is not the *occurrence* itself that is the effect of Karma: that is the error of the popular doctrine of "Karma."

This latter doctrine declares that if, for example, during an earthquake, two houses in a locality are destroyed while the others escape damage, it is because of certain deeds that the owners of those two houses had done in a previous life which bring that misfortune on them. It is not shown *how* those deeds operate as a cause to bring about that destruction as an effect. It is absurd to say that those forgotten deeds were the cause of the earthquake in that particular locality, or of its having that particular destructive effect. Certainly no vestige of evidence has been adduced to prove either of these propositions.

Nor is this the true doctrine of Karma of eastern philosophy, which, with respect to the example before us, may be put thus: If, of these two men, to whom precisely the same thing has occurred, one suffers intense grief whereas the other feels little or no pain at the loss, it is because of their respective Karmas, which they bring with them from the past. Karma is the cause of *pain*, not of the *occasion* of pain, in this case loss of property. The two men in question may be likened to two dogs that have been chained up, of whom one keeps on pulling at his chain while the other sits quiet. The first, of course, feels the pain of the chain pulling his neck, which the other does not. But the force of the pull is only the retro-active effect of the force of his own pull at the chain.

This is exactly the principle of Newton's Third Law, (I have referred to this in *Human Nature*, p. 274). If you strike a wall you will find that the force of the impact which acts back on you is exactly the same as that on the wall.

Now all our Karmas are forces generated in the past which continue to act in the present. In so far as a force succeeds in its purpose, we have pleasure; in so far as it does not, we have pain. If a force is successful, the pleasure it gives tends to make us increase the force. If that too is successful, our pleasure is greater, and that again

tends to make us increase the force of that Karma still more. But the greater the force of Karma, the greater will be the *pain* when that force is unsuccessful. This is true as much of human groups of any kind—families, classes, nations—as it is of individuals. It is thus that a person's sins are visited on him, and that the sins of the father are visited on his children and his children's children.

We have an excellent example of the latter before our eyes at the present moment in the case of Germany. Frederick the Great initiated the policy of wanton and sudden aggression and got away with it, and with Silesia into the bargain. Bismarck continued the policy, and he too found it paying, having acquired Schleswig-Holstein and Alsace-Lorraine as a result. Unprovoked aggression had become part of German national Karma. But when William II pursued that policy in 1914 he came to grief and brought disaster on the country. That, however, did not prevent Hitler from carrying the policy to a still higher pitch of effrontery and faithlessness, bringing, as it is certain he will, still greater suffering to his country.

The man who has accustomed himself to inordinate wealth will find poverty all the more unbearable when he should find himself right in it, whether in this life or in a succeeding one. To be humbled

is more insufferably galling to an overbearing man than to an ordinary person. The inquisitive woman suffers intense torture when another person evades her questions and leaves her entirely in the dark about the things she is burning to know. Nor can she be brought to see that it is she that is the author of her own sufferings, that if she would only set aside her inquisitiveness about things that do not concern her, she would immediately put an end to those sufferings. The busy-body feels as if he had been slapped in the face when he finds that the advice that he had given, gratis and unsolicited, is completely ignored. He too cannot be made to see that he would save himself that chagrin if he would curb his meddlesomeness and see that other people have

every right to follow their own inclinations in matters which are their own concern.

Thus we see how Karma brings us pain as easily as it does pleasure, and how we can avert that pain by freeing ourselves from the bondage of Karma.

KARMA IS SIMPLE

It is these eternal, yet simple, truths that constituted the basis upon which the entire scheme of Hindu and Buddhist philosophy was built, as I have endeavoured to show in my book, *Human Nature*. It is only by getting to understand Karma in general, and one's own Karma in particular, that one can hope to secure freedom from its bonds and so make oneself secure from pain and tribulation.

THE REED

Amidst luxuriant forest grass
I proudly raised my head,
Tall, graceful, far above my clan,
A joyous life I led.

Time passed—and o'er my head,
The seasons flung their force,
Sweeping in place of pride and mirth
Old age and dull remorse.

Dried up, neglected, broken down,
A wayside reed I lay;
No hope of peace or joy remained,
No strength to cry or pray.

And as in deep dejection drowned,
Amidst the stones I lay,
Thy feet passed o'er my broken form
And changed my night to day.

"Ah Lord!" I cried with rapture filled,
"Thou canst not leave me so,
Since once THY feet have touched my form,
'I will not let Thee go.'"

Thou heardst my cry—and from the dust
Raised, fashioned, smoothed this reed,
With endless patience worked on me
And made me Thine indeed.

Now onwards through the ages, Thou
Must fill this reed of Thine
With love, such as the Devas know,
Who stand before Thy shrine.

And Thou shalt see what music comes
Forth from this reed divine
—Divine 'tis now, since Thou dost play
And since the reed is Thine.

S.J.D.

THE TRUE WISDOM AND GREAT STORIES

VII. Sindbad the Sailor: Seventh and Last Voyage¹

BY W. E. MARSH

AFTER arriving safely home from his sixth Voyage, Sindbad resolved never to go to sea again, taking a vow not to do so. But one day Haroun Alraschid sent for him and requested him to prepare to carry a return letter and gift to the King of Serendib. Sindbad seeking to be excused said that he had taken a vow to make no more journeys, but the Caliph insisted, and so Sindbad accepted the commission and had a prosperous voyage to the Isle of Serendib and delivered the letter and the presents to the King.

These consisted of a complete suit of cloth of gold, worth 1,000 sequins; fifty robes of rich stuff; 100 made of the finest white cloth of Cairo, Suez and Alexandria; a vessel of agate an inch thick and six inches wide, broader than deep, with a bas-relief carved in the bottom, of a man on one knee, with a bow-and-arrow drawn aiming at a lion; and a tablet which was reputed to have belonged to King Solomon.

¹ For Voyages 1-6, see THE THEOSOPHIST, November 1939; May, June, September 1940; January, August 1941.

THE LAST LESSON

The Ego, hidden under the cognomen of Sindbad, has now reached almost the end of the Path, he himself feels no further need to "go out any more," and so settles down to live permanently in Paradise. Accordingly he takes a vow to remain there. The true inner meaning of "taking a vow" may at first seem strange, it is the ability to hear and recognize the voice of intuition and to always obey it, this being done through perfect love. And so when his Master (the Caliph) sends for him and asks him to return to earth to carry a message for Him and he pleads his vow, he is saying: "Where is the need for any more earthly existences for me as I can now direct my own evolution perfectly from within?" But his Master looks at him and sees that there yet remains one quality which needs perfecting, so gently insists, and Sindbad is sufficiently wise to obey.

If any reader had any doubts of the spiritual nature of the gifts the King of Serendib sent to the Caliph Haroun Alraschid the meaning of

the gifts Alraschid sends to the King in return should settle all of them finally.

In the interpretation of all fairy stories, legends, etc., the mention of clothing means the subtler bodies in which the Monad lives, the vehicles of his consciousness on the Higher Planes. Further, in this story we are not dealing with plain "clothing"; each of the robes is modified and emphasized by the description applied to it. The first is the "suit of cloth of gold, worth 1,000 sequins." This is the most magnificent that can be imagined, and is an apt figure here below of that truly wonderful sight presented by the "Robe of Glory," the perfected Ātmā-Buddhic body of the Adept, with all its flashing splendour. And as if "cloth of gold" were not a powerful enough symbol the "1,000 sequins" have been added, to emphasize not so much the value as the great spiritual quality of the symbol, for the thousand is $10 \times 10 \times 10$. "One" is the first number and in the ordinary way stands for creation, but here the meaning of this particular number is not meant to be taken, but the fact that it is $1 \times 10 \times 10 \times 10$. This emphasis by the adding of ciphers is a very ancient and well known method, or perhaps symbol would be a better word, of raising that to which it refers to the higher spiritual planes, the higher the number the higher the plane re-

ferred to. So here we have a reference to the most beautiful and wonderful vehicles of consciousness in a well-developed condition.

Next are the fifty robes of rich stuff. This is the Causal body, full of colour, rich and magnificent. The 50 is 5 sublimated or spiritualized. It refers to the spiritualization of the five senses of the physical plane, their qualities and faculties being raised to a very high degree in the more subtle planes.

Then there are the one hundred suits of white cloth, the finest that certain manufacturing cities of those times could produce. These represent the Buddhic body, that wonderfully pure vehicle of Wisdom, Goodness and Love, and here the spirituality is emphasized first by the colour "white," and then by the $1 \times 10 \times 10$.

So here we have a reference to the Causal body with its spiritual aspect emphasized by the number 50 (5×10), next the Buddhic vehicle with a still higher ratio of spirituality 100. ($1 \times 10 \times 10$). And lastly the magnificent Augoeides with the highest spirituality of all—1,000 ($1 \times 10 \times 10 \times 10$). It is not to be supposed for one minute that we are to understand that these bodies were actually given by one person to another in the sense that we use the word in our everyday language. The "giving" referred to is the acknowledgment, by the

giver, of the possession of these bodies by the recipient, an interchange of courtesies as between equals, the recognition of a Brother of the Great White Lodge by another Brother.

The vessel of agate is also very interesting. A *vessel* is an opinion, a fixed form of thought. *Agate* is acquired truth, something that has had to be worked for and which did not come easily. The *six* in the measurement represents accomplishment. The *man* in the bas-relief is intellect. The *bow-and-arrow* is that particular stimulus which is sent down into the personality from above which is the chief force or urge towards evolution. The *lion* represents the power aspect of Divine Truth. Taking these symbols altogether, then, the giving of this dish is a subtle compliment (if such things can be between such exalted Beings) from Alraschid to the King upon his attainments: for this gift stands for his having attained (six inches) to a position or opinion (vessel) where one can see the whole plan or truth (agate) for this world, and this he has done through making his own the power aspect of Divine Truth (lion) by allowing the urge of the evolutionary force (bow-and-arrow) to work through him.

The last gift, a *tablet*, may be said to duplicate part of the meaning of the agate dish, for it stands for Law—the physical-plane as-

pect of the urge towards evolution. For a tablet has writing upon it. And this writing stands for the inspired Scriptures of all races, which teach the Way to Unity, Attainment or At-One-Ment for all peoples, and is good until the end of the cycle.

These gifts immensely please the King, and presently Sindbad asked leave to depart. This being granted he set sail. In three or four days the ship was attacked by pirates who slew those who resisted and sold into slavery those who did not. The man who bought Sindbad provided him with a bow-and-arrows, took him to a forest and bade him climb into a tree and shoot all the elephants he could for a great number passed there. In the morning he shot one and returned and acquainted his master, together they dug a hole and buried it, intending to collect the ivory when the corpse had rotted. This plan of action was continued for two months when one morning the elephants, instead of passing by, massed themselves together, pulled down the tree in which Sindbad was sitting and carried him off to their cemetery, laid him on the ground and went off without harming him. He returned to his patron and led him back to the place where the elephants had taken him, and together they collected all the ivory they wanted. Sindbad's master was so pleased that he gave him

his liberty, filled half a ship with ivory for him, and sent him home. In due course he arrived back with his large store of wealth and reported the success of his journey to the Caliph.

The period *three or four days* indicates the completion of a cycle of time and the commencement of another with a different complexion. The *pirates* are those who seek to separate the evolving man from that by which he evolves, and to do this they sell him as a slave, that is, one who is not only bound by the bonds of the flesh but who also cannot act or think for himself. That is, one who is cut off from the inner self through which the urge to work for one's evolution comes. His master gave him a bow-and-arrows and bade him climb a tree. This *climbing* is going into meditation as we have seen before. The *bow-and-arrows* symbolize the very thing of which the pirates robbed him, *viz.*, the urge towards evolution. But this new stimulus or urge is not for general purposes but to be used in one particular direction only, namely, to obtain ivory. This stands for that special spiritual power which aids in overcoming evil and ignorance of the world; in a word, Wisdom. In this he is successful, so much so that the elephants show him where a vast quantity can be had for the taking.

Elephants stand for that wisdom which develops in us as our evolu-

tion proceeds, and so for them to disclose their store of tusks is a perfectly natural sequence in the story, as is also the granting of freedom to Sindbad by his owner, for with the growth of wisdom the bonds of evil and ignorance fall off. That this occurs so quickly leads us to the supposition that it was not so much for the acquiring of wisdom that he was sent to this world this last time, as for the giving of final touches to or the rounding out of this quality, a large amount of which had been acquired in former lives. These *elephants* are the alternative symbol for wisdom referred to in the first Voyage.

Sindbad returns to Baghdad, the Place of Peace, his home in Paradise, to "go out no more," but still has not lost touch with this world. He has pupils around him, and Hindbad is bidden to give up his lowly profession and give all his time to the learning of things spiritual.

CONCLUSION

This concludes the study of these Voyages, and I hope that my readers are satisfied that something of the Ancient Wisdom is to be found enshrined in these strange stories and so have come to realize that this Wisdom is not confined to the Scriptures only. For in olden times parables and tales told to the people for their amusement were

meant to convey a message to those who had "ears to hear," which was hidden within the words rather than revealed by them; that is, to the ordinary man in the street (or should it be "bazaar" in this case?). The One Truth is and always has been the same, though there are different aspects of it to appeal to the differences in men. This is a necessity, and even in Christianity there are hundreds of different ideas of the truth it teaches.

Now that this interpretation has been placed before the public, many will want to re-read the story of Sindbad the Sailor for themselves. There are several translations and editions from the learned and scholarly; one by Lane, the simplest, for young children; the best for general purposes are those mentioned in the bibliography, but almost any will do.

These stories of the Arabian Nights first reached the general public of Europe in A.D. 1704 in a French translation. No one can say when they were first compiled or written in Arabic. They must have had a very long previous existence, and been handed on by word of mouth for many generations before being reduced to writing. Scholars attempt to date them at 200 or 300 B.C. on the internal evidence of manners, customs and

dress of the characters which appear. But at the best this would only be the approximate date of their commital to paper (or parchment), as no doubt topical references added by the narrator would add to the enjoyment of his hearers. Many of the themes and incidents in some of the stories are to be found in far more ancient writings.

The question has been asked: "Do all the Arabian Nights and other fairy stories contain an inner meaning?" to which the answer would at present seem to be "No." But whether deeper and more serious study would confirm this or not it is at the moment impossible to say.

If any reader does turn to the stories of Sindbad's Voyages and re-read them, perhaps it would be as well to draw attention to the method used in this interpretation. The main or major incidents have been taken in order that their connections should be clear and the story recognizable; of the minor events some have been noticed, others left. Of those left some are for the purpose of making the story run smoothly, others have deep and beautiful meanings but, as said formerly, if every thread is drawn tightly the web is liable to be torn. Something must be left to the imagination.

KINGDOMS OF NATURE-SPIRITS AND ANGELS IN HINDUISM

BY RAJANIKANT MODY

"FAIRY-tales," "fictions," "superstitions" and "hallucinations" are the terms that are usually applied to beings who belong to kingdoms of life other than human, by people in modern days who have become slaves of human reason. In their crass materialistic views they cannot even grasp the fundamental fact that beings like sylphs, undines, salamanders, angels, etc., having no gross physical bodies are not visible to the physical eye. But all the same they exist and are, in fact, all around us. The Theosophical literature of today contains, so to say, a revolt against the unreasonable attitude taken by modern sceptics regarding the existence of such beings. Besides the writings of early Theosophists, several books have been written (e.g., *The Kingdom of Faerie; Fairies at Work and at Play; The Quest of the Golden Stairs; The Brotherhood of Angels and of Men*); based on first-hand clairvoyant researches into these well-known in the past but now doubted kingdoms of life, these books re-establish the existence of,

and the possibility of communication with, these non-human beings.

These beings were from the earliest times recognized in India, as is clear from the sacred as well as secular literature in Sanskrit. Even today, orthodox Hindus perform many rites and ceremonies supposed to be propitiatory of these kinds of beings. First of all let us see briefly the various kinds of these beings that are described in Sanskrit literature.

(1) *Gandharvas* (गन्धर्व), are the angels of music. References to Gandharvas are to be found in almost all the Purāṇas and even in Vedic literature. They are perhaps the most evolved of the semi-divine beings. Some of the best-known Gandharvas are Chitraratha (चित्ररथ), Vishvāvasu (विश्वामसु) and Tumburu (तुम्बुरु).

(2) *Yakshas* (यक्ष) are a type of semi-divine hosts of angels. The hosts of Yakshas have as their king Kubera, who is the Guardian of the Northern Direction or *Uttara-Dik-Pāla* (उत्तरदिक्पाल). Just like the Gandharvas, these Yakshas also are

referred to everywhere in Hindu literature. The whole of Kālidasa's famous *Megha-Dūta* is based on the tale of the separation of a Yaksha from his beloved.

(3) *Kinnaras* (किन्नर) also are semi-divine angels. Like Gandharvas, these beings are angels of music. But they are less evolved than the former.

(4) *Apsarases* (अप्सरस) are beautiful female angels proficient in dancing and music. These Apsarases are easily the most familiar creatures in Hindu mythology. There is perhaps not a single sage or ascetic who has not come across one or the other of these female temptresses. If in one case it is Rambhā (रम्भा), in another it is Menakā (मेनका), in still another it is Ūrvashī (ऊर्वशी), in yet another one it is Tilottamā (तिलोत्तमा). There are thousands and thousands of them, gay, joyous creatures, voluptuously engrossed in heavenly music and ravishing dances. At the behest of Indra, the Lord of Gods, they assume visible forms and go to tempt some sage who is practising penance in solitude, and almost always become the victim of the wrathful curse of the tempted one.

Then there are certain spirits called generally sthāna-devatās (स्थानदेवता), presiding deities, for example,

(1) Grāma-devatā (ग्रामदेवता) is an angel presiding over a village,

(2) Vana-devatā (वनदेवता) is a being in charge of a wood,

(3) Griha-devatā (गृहदेवता) or Vāstosh-Pati (वास्तोष्पति) is in charge of a house,

(4) Nagara-devatā (नगरदेवता) takes care of a town,

(5) Kshetra-pāla (क्षेत्रपाल) is a being guarding a field or farm.

Even rivers, tanks, wells, trees have each a separate presiding deity.

It is a firm belief among the Hindus that the well-being and prosperity of human beings depend much on the favour shown by these presiding angels. To keep them pleased certain offerings of food, water, etc., are given to them daily. These daily offerings are technically called the Vaishva-Deva Bali (वैश्वदेव बलि) or offerings to All-Devas. *The Bhagavad Gītā* refers to these offerings in III, 11-12:

देवान् भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥

इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ॥

By this (sacrificial offering) may you (i.e., men) propitiate the devas and may the devas propitiate you. Propitiating each other thus, (both of) you will attain the Supreme Good. Propitiated by offerings, the devas will confer on you the desired enjoyments.

These stanzas clearly show how human beings influence these kingdoms, and *vice versa*. In order that perfect harmony should prevail

in these mutual relations and influencings many rites are prescribed in Hindu sacred books. It is not my intention to give all these rites in detail in this short essay. For, in fact, every moment of our life we are in constant touch with these nature-spirits and angels, though we are not conscious of it in our normal awareness. Hence only the most important rites are here given and those too merely in outline.

The Hindu householder is enjoined to make offerings to the Vaishva-Deva daily. In this, certain food and water offerings (बलि) are given to the nature-spirits called bhutas (भूत). This is a daily offering. *The Manu-Smṛiti* (III, 90) refers to this offering thus:

विश्वेभ्यश्चैव देवेभ्यो बलिमाकाश उर्क्षिपेत् ।

दिपाचरेभ्यो भूतेभ्यो नक्तंचारिभ्य एव च ॥

The offering to All-Devas, one must toss into the sky; so also to the spirits that wander about during daytime, and to those that move out during night.

Really speaking the physical offering of food and water is only symbolical. The real idea behind it is the showing of respect and goodwill to these spirits. Just as we offer something to eat and drink to our human friends and guests as a token of our affection or kind regard, so it is with these our etheric, astral, mental guests and friends.

Another important rite is that of khāta-muhūrta (खातमुहूर्त) or laying the foundation of a new building. The presiding deities of the particular site are here invoked and offerings are given to them, in order that they may not cause any difficulty in the building of the house. A similar rite is performed when a man comes for the first time to stay in a newly built house. This is called vāstu (वास्तु) or the rite of inhabitation. Here the guardian spirit of the dwelling-place (वास्तोष्पति) is propitiated.

The spirits of villages and forests and mountains and rivers are so well recognized that it is here needless to describe the ceremonies that are performed to win over their good feelings. The offerings that are thrown into or nearby the rivers, villages, etc., are very well-known. It must be noted here that these are quite different from those which are given to disembodied human entities known as pretas (प्रेत) or pitris (पितृ). Every river has a guardian angel who holds sway over the whole length and breadth of the river. The ocean also is under the guardianship of Varuna (वरुण).

The worship of trees is quite common among the Hindus. Hundreds and thousands of Hindus are everywhere seen worshipping a vata (वट) or banyan tree, or a pippala (पिप्पल) tree, with flowers, rice-grains,

sandal-paste and kumkum. But it is not so much the physical tree that is really worshipped by them as the nature-spirit or angel in charge of the evolution and growth of the tree. The Hindu Scriptures also enjoin the worship of the spirits with offerings of new-grown corn when the new harvest is ready. This is called nava-sasyeshti (नवसस्येष्टि) or the offering of the new-grown corn.

All these kinds of beings are known to the Hindus as the denizens of Antariksha (अन्तरिक्ष) or mid-region. According to Ārya Shastras there are three main divisions of space known as the Earth, the Mid-Region and the Heaven (पृथिवी, अन्तरिक्ष and द्यौ; or भूः, भुवः and स्वः). Psychologically, if Earth represents the physical plane or consciousness, the Heaven symbolizes the mental plane, and the Mid-Region the etheric and astral planes. Thus, all these nature-spirits and lesser devas are etheric or astral plane entities. On the other hand the Gandharvas, Apsarases and others, being denizens of Heaven, are mental-plane entities, although they too can assume, if they so desire, an astral or etheric garb, and then they can be seen by astral or etheric sight.

Thus modern research enables us to see that all these ideas about

angels and nature-spirits and about the possibility of mutual contact between them and humanity, which the ancient Hindus had entertained and many Hindus still entertain, are not superstitions or figments of unhealthy imagination, but are based on clairvoyant observations of actual facts, and belong to the accumulated wisdom coming down to us right from immemorial ages. Fairy-tales are especially liked by little children and are ridiculed by grown-up people as foolish, simply because little children are nearer to the very spirit, to the very vibrating, joyous, wondrous life that permeates and vivifies the whole of Nature. Even among the grown-up folk, there are some who instinctively feel the presence of these supra-terrestrial beings and are even in conscious communion with them. These are the poets, the occultists, the mystics, who are never absent in any age or in any nation. They have always striven and will always strive to establish a happy and profound harmony between these other kingdoms and humanity, in order that all beings, whether human or not, may ultimately attain to that Fullness and Perfection which is the aim and final goal of Evolution towards the Divine.

MAN, MOON AND PLANT

BY H. E. STADDON

CHAPTER III

ASTROLOGICAL INFERENCES¹

THE logical inferences arising from the many trials conducted on scientific lines over whole lunar cycles, indicate the main outlines of a pattern of lunar-terrene preferences. However, at this stage it would be unwise to go further than suggest that there are two definite nodes which appear to give emphasis in the biological rhythm.

Firstly: The maximum fertility of discreet cross-pollinations, producing the strongest and healthiest plants resulting in the choicest exhibition produce, have been mostly from conjugations near the Full Moon; that is, in the 2nd lunar phase—but there are some exceptions, and these must be accounted for. Definitely, the poorest results are the product of conjugations near the dead moon, *i.e.*, near the node of the New Moon. But again, there are a few exceptions to be fitted into the pattern. It is because of these variations from the rule that one must be careful how one treads. The question arises as to

how far manasic influence, coupled with a strong desire of creating to a preconceived pattern, upsets the rhythm. That the human will *can* cause disaster, has been tried out and proved. Undoubtedly one can and does influence creative conjugation by the exercise of strong mental pictures. Bias and prejudice may also enter into the picture as biological influences. Neither measure, balance nor gauge can detect occult influences which cause unexplained mutants, sports and oddities. As an instance, it has been found practicable to transfer clove scent from one carnation to another at the moment of pollination by a method of prānic contact; but the scent is not always permanent after the first season of blooming.

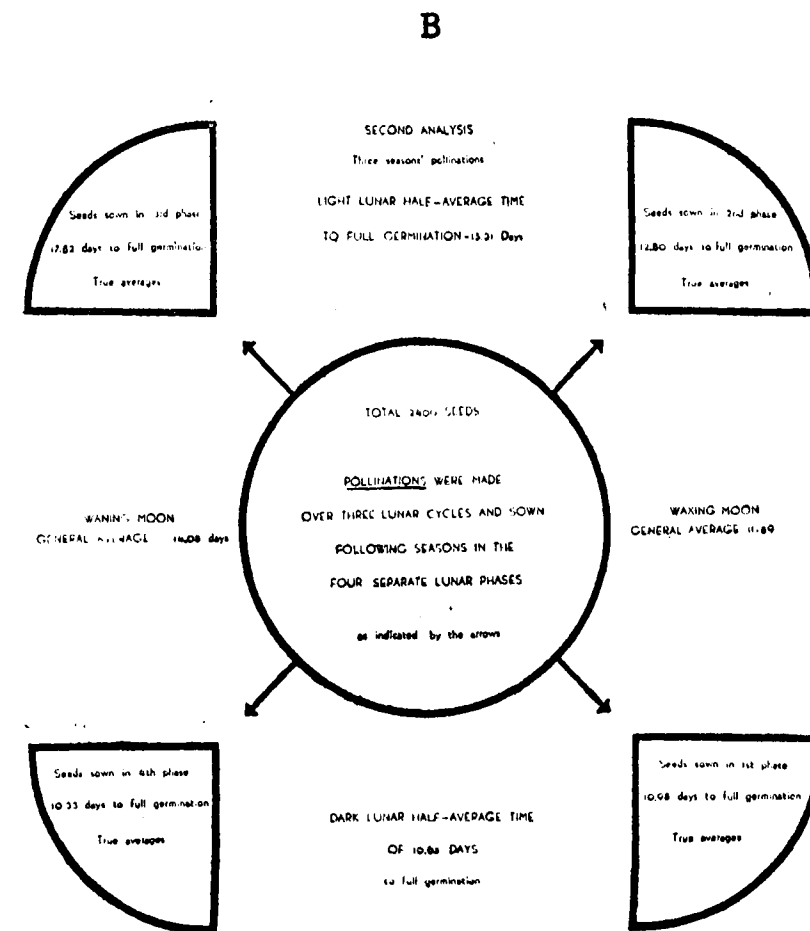
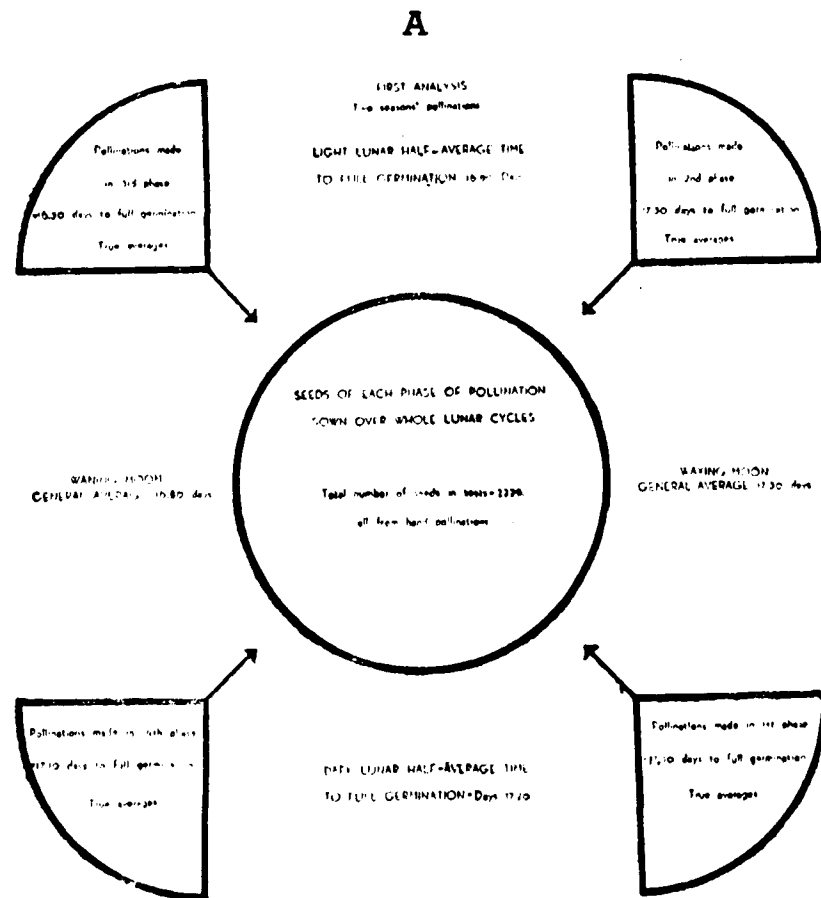
Secondly: From a series of trials made during 1939 and 1940 with Runner Beans, Dutch Brown Beans, edible Surrey Peas and Russian Sunflower seeds, it was found that the *maximum* growth at the end of 21 days from sowing, was registered from sowings made

¹ Chapter II in last issue, p. 135.

one day previous to New Moon; and the *minimum* units of growth were registered from sowings made near the cusp of the Full Moon. This result confirms many previous trials. It is impossible to reproduce a complete series of graphs and skiagraphs here, but the illustrations we are able to print will be found helpful. Full judgment can only be given after the whole of the evidence is available and has been properly weighed and assessed.

Thirdly: Too much is made of the time taken for germination of seed. Within reason, that factor is of no value in the assessing of merit. Varying conditions outside of real biological factors contribute to the actual appearance of the plumule above ground. Some waters toughen the seed-skin; chemical agents in the soil contribute, and so on. The vital consideration is not the time factor (within reason) but the quality and quantity of root system. Allow a plant to

"DEVA" STRAIN OF BORDER CARNATIONS=GERMINATION TESTS



produce a good root system, and a good stem structure naturally follows. From many experiments, the best roots are developed from seeds sown in the last lunar quarter, with the minimum of heat to ensure good germination. However, 4th phase pollinations generally give poor root results if sown in the same phase, many of the seeds rotting. There may be complementary phases for sowing, according to the phase of conjugation. Signs of a complementary pattern

have been traced but not clearly. When the moon is passing through Cancer good germination is seen, but when in Scorpio poor results are experienced. Strangely enough an eastern proverb runs: "If in Kartigai the crescent moon is seen, do not plant even the seedling you have in hand."

It will be interesting now to examine the results of extended trials made with border carnations. These are best illustrated by our simple diagrams.

The foregoing analytical charts indicate two astro-biological patterns; "A" is "con" lunar influence, while "B" is "pro," viz.:

(A) Pollinations were made by hand each day in the four lunar phases. The seeds were then sown (each phase of seeds separately) over *whole lunar cycles*, and gave the following true averages, in days of time, to appear above ground under test conditions:

Pollinations made in 1st phase only, took 17.30 days to germinate.						
"	"	2nd	"	"	"	17.30
"	"	3rd	"	"	"	16.50
"	"	4th	"	"	"	17.10

There is therefore no choice of lunar preference purely on time data for germination when comparing phases of pollination, *but the quality of the plants* is entirely different.

(B) Pollinations made by hand each day over whole lunar cycles and seeds treated as mixed. These seeds were sown in four lunar phases and gave the following true average results:

Of Mixed Pollinations

Seeds sown in 1st phase only, required 10.98 days to germinate.

"	"	2nd	"	"	"	12.80
"	"	3rd	"	"	"	17.82
"	"	4th	"	"	"	10.33

This analysis shows that seeds sown in the two "dark" lunar phases required less time for germination under "B" conditions. There are other important factors to consider.

As an example, the failure of whole capsules to produce even one potential seed is remarkable. From the experiments carried out over two seasons' operations the analysis was as follows:

Pollinations made in Lunar Phase	Number of discreet contacts	Complete failures	Percentage of absolute sterility
No. 1	72	51	70.80
2	51	22	43.10
3	74	59	79.10
4	120	103	85.80

It should be pointed out that the larger number of pollinations in the 4th phase was deliberately made to provide satisfactory data, as it was thought likely, based on previous results, that there would be a high percentage of failures.

To carry this analysis to its logical conclusion and show the tremendous wastage with waning moon pollinations, the actual plants raised were:

Phase No. 1	=	6.00	plants	} PER POLLINATION
" 2	=	8.41	"	
" 3	=	2.46	"	
" 4	=	0.74	"	

The only 100% of plants raised from one seed capsule was from a 1st phase conjugation, sown in the 4th phase, and transplanted in the 3rd phase. Several others of 90 to 97% were from 2nd phase pollinations sown in the 4th phase. *All of these gave wonderful plants with strong growth and roots*, and mostly the seeds when harvested were black or dark brown in colour. Seeds of 4th phase pollinations are mostly light in colour and also in weight. Sometimes they are greyish-white and have very little vitality and "turn turtle" in the seed-pan. A good sample of commercial seeds has good character and weight, and therefore should prove to be of much greater economic value even though much higher in cost.

The arrangement of the above analyses will illustrate how one, with a prejudiced viewpoint regarding occult influences, could manipulate figures to substantiate an argument *pro* or *con*. The first analysis would show the reason why good commercial seeds germinate more or less evenly whenever sown. Such seeds are generally from natural pollinations over whole lunar cycles. On the other hand, when pollinations are made by hand, scientifically docketed, tabulated, and every seed in each

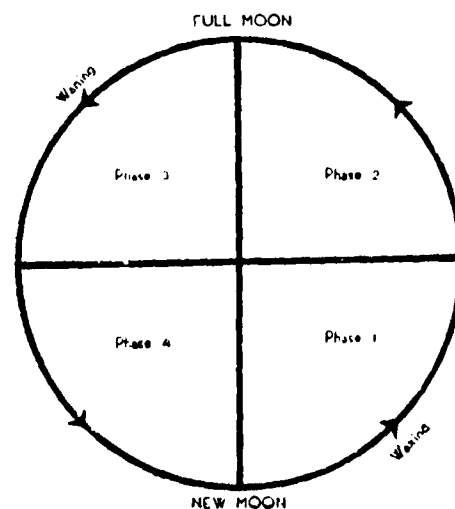
capsule traced, the time taken for germination materially alters the picture. Again, it cannot be too strongly insisted that it does not necessarily follow that seeds taking shorter or longer periods for showing above ground, will therefore give stronger or weaker plant structures, or yield better or worse crops. Nothing of the kind happens. Good fresh seeds, relatively speaking, take shorter time for germination under identical conditions of environment. Beans situated in left valves vary by one day from those in the right valve of the same pod. Old wheat seeds take much longer than new seeds, as a rule. Indian wheat gives good and quick germination. Seeds of alpine have made their germinations in a few days, in four months, and the residue in *three years*. The latter germinated after experiencing a very hard spell of frost. Breeders of alpine should note this. After many years of experience, the proof of the test is the appreciation one's crops get at the exhibition table. The best plants and their produce—speaking in a general way—have been the outcome of discreet cross-pollinations made near the Full Moon and sown a few days before the New Moon, as already shown. Pollinations made in the 4th lunar

phase are not good for healthy production, but some very fascinating subjects are then produced which should be interesting to biologists.

Again, in visualizing these things, MAN comes strongly into the picture, for he is one of the chief stones in the biological building, and has been so over millions of solar years. Not every man alive today, perhaps, is a member of the band of pioneers. It is an interesting thought, however, that with the speeding up of Evolution and the appearance of the new sub-race, more so-called "vegetarians" will require feeding. And let us hope they will demand a change in the everlasting menu found in London today, headed by the lower quaternary of potato, cabbage, carrot and onion!

TENTATIVE CONCLUSIONS FROM EXPERIMENTS OVER TWENTY YEARS, MADE IN ENGLAND

References made to lunar nodes and phases can be readily visualized by mentalizing the following sketch:



LUNAR PHASES: No. 1 is from New Moon to first quarter. No. 2 is from first quarter to Full Moon. No. 3 is from Full Moon to last quarter. No. 4 is from last quarter to dead moon.

Discreet cross-pollinations *are* best when effected at lunar phase 2.

Natural pollinations *appear* to be the best at lunar phase 2.

Sowings of discreet or natural pollinations are very good at lunar phase 4.

Pollinations at phase 4 (and especially at dead moon/new moon node) are poor, but very interesting to biologists. Sow these at lunar phase 1 and 2 or seeds may rot.

Quickest germinations generally occur in lunar phase 1 and 4, but these are not necessarily the best for quality and production, but frequently are quite good.

Cross-bred seeds are generally the best in germination, growth and crop, but not suitable, as a rule, for economic market grading of produce.

Inbred strains become debilitated, attract pests and diseases, and are generally poor croppers when compared with the vigour of discreetly mixed pollens. Here is a wide field for research.

Transplant delicate seedlings so soon as true leaves appear—preferably at waning moon—using clean fingers. Plant potatoes (sprouted) and transplant cabbages, lettuces, etc., etc., whenever climatic and soil conditions are favourable; preferably at waning moon.

FOR PEACE

BY ARYA ASANGA

THE scene which I am going to describe happened a few days ago in the southern grounds of the Adyar Estate where the Besant Theosophical School lives and moves and has its being. It is, alas, not of infrequent occurrence in our "peaceful" Adyar. On this occasion I was not myself present. It was narrated to me by a very good friend. On a score of other occasions, however, I have seen the same happen in other parts of the Adyar grounds, on the cement road, amidst the houses in the more populated parts, in the coconut-groves and flower-gardens, in the still lonelier woods, anywhere. In so far therefore I speak of my own repeated experience, and as a manifold eye-witness as it were.

India is a land of snakes, of many kinds, poisonous and non-poisonous. The Buddha distinguishes four great families or races amongst them. The best known and most feared is the Cobra, the King of Serpents of the venomous tribe; deadly in its bite, as the Python or Boa Constrictor is deadly in its embrace, is the King of the tribe of the strong. He is met less frequently, for his haunts are the less inhabited parts of the country, the

desert and the jungle. But the Cobra seems best at home even near men's dwellings, in the villages and townlets spread all over India. And if it were not for him and his near relations—spreading fear amongst men for their lives, whenever and wherever they espy him—the other snake-tribes might live in friendship with men, whereas now they are indiscriminately hunted down and pitilessly killed, together with and because of their dreaded relative.

A bright morning with a glorious sun had succeeded days of clouded weather and plentiful rain, the greatest blessing for the parched fields in this arid climate. Nature had responded marvellously quickly, as is its wont here, to the fruitful drops. Everywhere grass was cropping up where brown barren earth had been before. Bushes, plants and trees were shooting out new leaves and sprigs. Everything was rejoicing and yielding itself to the new lease and power given to life.

Two little boys from the school, in whom life also was exuberantly moving, hurried out of the school-rooms for a gambol in the fields. And fate would have it that one of

them stepped upon a snake, but was quick enough to escape its immediate bite. For a certain length—so the story goes, though least trustworthy here, I fear—the boy was pursued by the serpent, but finally reached the school-buildings in safety. In breathless excitement the adventure is related, and those in authority decide that the poor animal shall be destroyed. A snake-charmer is called from the village. He makes a search, and finally gets a snake—is it the same? but what does it matter?—in his power, grasps it just below the head in a strong grip, but without killing it. So completely is the animal subdued that when the man stretches out his arm, it hangs limply down in a straight line to where the tip of his tail touches the ground, with hardly a wriggle or a tremor running through his body.

But what now to do? Who shall bear the Karma of the killing? The poor snake-charmer, or the school-authorities? Many have crowded round, in eager anticipation of the kill. The charmer's voice is heard asking clearly the crucial question: "What shall I do with him—kill him, or take him away?" And the answer of the authorities, equally clear and unhesitating: "Let him be killed."¹ And he was killed, and again human fear and enmity is stilled in blood, in an animal sacrifice, to rise up

¹ Compare *Matthew* 27, 22.

against humanity, again and again, in the fangs of still unborn reptiles, from eternity to eternity.

As said before, many times here in Adyar I have seen such death-scenes, bloodier than the one just described, where the population flocked together, beating the bushes with sticks, till the snake came to the open, and then rushing at it, flaying it, mangling the writhing body, shattering the head out of recognition. I have closely observed those that took active part in the hunt and the killing as well as those that stood stolidly around. In all, without exception, the fear and enmity and murder-lust in the heart shone out through staring eyes and drawn features. Even the most passive that stood by had something in him of the crowd that in former centuries gathered in the market-places to see the execution of miserable unfortunates on gibbet or burning-pile, fascinated by the spectacle of suffering in a fellow-creature, as a kind of compensation for its own sufferings, thrilled by the idea of (so-called) justice meted out to an evil-doer.

Justice! Whose fault is it when evil is done? Of the evil-doer? Or is there an earlier, deeper cause, lying with and in the so-called harmed one?

The Buddha knows, he shall tell us what is right to do or not to do. There is in the Buddhist Scriptures an episode from his life which

exactly meets our case, which makes it clear that aggression, attack, assault, violence, is not the aggressor's fault, but is due to ourselves, is provoked, elicited, invited by us, through our own enmity and hate, or lack of friendship and compassion and non-violence.

On a certain occasion the Exalted One was staying in the Jeta Grove in Anāthapindika's Park. Now a great number of monks came to visit him, and saluted him, and sat down at one side, and said: "Lord, a certain monk here in Sāvattthī has been bitten by a snake and has died."

And what was the Buddha's illuminating answer?

Then, monks, that monk did not suffuse¹ with heart of friendliness the four royal families of snakes, (else) he would not have died of snake-bite.

The fault, then, is not with the snake, but with the man. He has *made* the snake bite him. His heart being full of fear and enmity, he may at any moment break out in hurtful action done by himself or by others instigated by him. To prevent this the snake cannot but retaliate in instinctive self-defence. Such a man's heart is like a region on the surface of the earth where there is an atmospheric depression, so that from all sides the air is attracted and rushes to the centre of the disturbance. So also from all sides evil is drawn and will inevitably

come to the man whose heart is such a pit and centre of hate and fear, thinking only of himself and the harm that may befall him.

Contrasted with such a one is the man who is described in the gāthās, given by the Buddha on this occasion to prevent hurtful action. His is a heart radiating out, pervading the world around him and all its inhabitants of whatever kingdom of nature with friendship, love, benevolence. How can evil come to such a man? It is repelled and swept away by the pressure of the good that is being sent out by him, like the wind that blows everything away from the centre of high atmospheric pressure. Not only that evil cannot approach him, but he is an active force in the prevention of evil. Whereas the weaker man elicits evil as it were and in so far is the real source of evil-doing, the stronger man appeases evil by giving it no occasion to exercise itself.

For that purpose the Buddha gave those famous verses, to be recited by every one who has the peace of the world at heart. Only by thus "suffusing" the whole earth and all the kingdoms of nature with friendship (*metta*), may we ultimately be delivered from war, and not by any other means.

May I have friendship with the footless,
With those of two feet may I friendship have,

¹ The verb *pharati* means to radiate, emit, send forth, pervade.

With the four-footed may I friendship have,
May I have friendship with the many-footed.

All creatures, living things,
May all that being has,
May all see happiness,
And may no harm befall.

(*Anguttara Nikāya* II 72)

It is a fallacy, and pure hypocrisy, to say that one might go and hurt and kill another with peace and friendliness and non-violence in one's heart. If these really reigned there, one would not take up the rod of punishment and chastisement.

Said the Buddha further :

All beings fear the rod,¹ all fear to die,
Regard them as thyself, strike not,
nor slay.

(*Dhammapada* 129)

¹ The *Danda* means simply the Rod, but is technically the Rod of Punishment or Chastisement.

Whoso withholds the rod¹ of painful punishment
From living creatures, be they weak or strong,
Who neither strikes nor makes to strike,
Him I deem a Brāhmana.

Whoso 'mid those who strive together, strikes no blow,
'Mid those who wield the rod', remains dispassionate,
Among the greedy without greed,
Him I deem a Brāhmana.

(*Ibid.*, 405-6)

Shame to the striker, greater shame
To him that, stricken, strikes again. (*Ibid.*, 389)

How wonderful it would be if Adyar were really a haven of peace, a refuge and a sanctuary where the persecuted, where every creature without exception, might live and move and have its being exempt from fear of torture and death!

Always changing, always the same, is our wonderful India. Fluttering over the stony waste you see the yellow butterfly that you have captured on the borders of the big forests, and flying above the jungle you see a flock of Mynas just like those that were chattering among the silk-cotton blossoms on the open plain. Everywhere there are the same mango trees and neems and banyans, the same rice-fields and patches of ground-nut, the same corn and cotton. Everywhere there are men working in the fields, women at the wells, children with the cattle, warmed by the same sun and praying for the same rains. What matter if some call God Shiva and others Allah? They are all Indians, living as Indians have always lived and will always live, in our land of India, one and indivisible.

JUVENS: "A Train Journey": *The Hindu*

THE COMING OF THE ANCIENT WISDOM

BY ENID LORIMER

[This dramatic narrative was written for the Golden Jubilee of The Theosophical Society in Sydney, Australia—the 50th anniversary of the founding of the first Lodge at Sydney, 16 July 1891. The reading by various members of this narrative formed part of the Jubilee celebration at Blavatsky Lodge, Sydney, on 16 July 1941.]

THE CHARACTERS, in the order in which they speak :

Two Narrators
Colonel Olcott
Madame Blavatsky
THE MASTER
Mrs. Besant
W. T. Stead
C. W. Leadbeater
C. Jinarājadāsa
G. S. Arundale

* * *

1st Narr.

From time immemorial, the Ancient Wisdom has been the core of every religion, in all the races of the world. As mankind evolved, a clearer, wider, finer vision of Truth could be unveiled to those who were ready to press ahead.

2nd Narr.

So it was that over the face of the earth there were many faiths, and each had two kinds of teaching: the one for the many, for those the greater part of whose interests was centred on this one world and their duties and fates therein; the other for the few, to whom this one world was but a

shadow play, and who were prepared to turn their backs on the shadow in order to see something of the reality that casts the shadow.

1st Narr.

In the beginning, the teachings were always simple. The one CREATOR: we, His children: our duty to Him and to one another: from these come the three expressions of all religion, Dogma, Ritual and Ethics.

2nd Narr.

But the races of mankind were widely separated, by land and by sea, and communication between race and race was fitful and incomplete.

1st Narr.

So that the outer expressions of all religion became different one from another, and the faiths of the world, grown and developed in isolation from one another, bore but little resemblance one to another.

2nd Narr.

Only the inner core, the secret teaching, was *one* in all faiths.

1st Narr.

And this was the ANCIENT WISDOM.

2nd Narr.

So it was for century upon century.

1st Narr.

Then the turning wheel of time brought a great change. By the time the Nineteenth Century opened, it was foreshadowed that in a brief space the barriers of distance would be conquered, and no race could longer remain a stranger to another race.

2nd Narr.

Those Messengers of the Supreme who have charge of mankind's destiny saw that the time had come for an entirely new departure in the teaching of the Wisdom.

They guided certain pupils of theirs to the formation of an organization which should be universal, international, uniting all races and creeds, and spreading over the whole earth.

1st Narr.

So came the ANCIENT WISDOM to the world.

2nd Narr.

Not hidden as before, but open to all who would hear and understand.

1st Narr.

This was the manner of its coming.

2nd Narr.

In the year 1874 the home of the Eddy family, in Chittenden,

U.S.A., was the scene of some very remarkable spiritualistic phenomena. Great interest was aroused throughout the States in these strange manifestations, and journalists from all over the country were sent by their newspapers to give first-hand accounts of them.

1st Narr.

The representative sent by *The New York Sun* and *The New York Graphic* was Colonel Henry Steel Olcott, who had long studied the subject of Spiritualism with interest and sympathy. Little could he have known, as he travelled to Chittenden, that across half a world there was coming to him an old friend of many lives.

2nd Narr.

Madame Helena Petrovna Blavatsky, a Russian lady who already had behind her a life of romance and marvel, as traveller, writer and occultist, met Colonel Olcott at these Chittenden investigations. We may, with a little literary licence, imagine something of what passed between them.

H.S.O.

I must own, Madame Blavatsky, that though I've studied spiritualistic phenomena quite a lot, I've seldom seen anything queerer than we have here.

H.P.B.

I have seen many far, far stranger, Colonel. But not here, in this country. Far away—in Egypt, in Tibet.

H.S.O.

Tibet? You've actually been in Tibet—that unknown, dangerous country?

H.P.B.

I have been there. More, I have stayed there for some time, studying in the Lamaseries—monasteries, you would say. I have . . . friends . . . there.

H.S.O.

You don't say! And your studies, Madame, did they convince you of the truth of Spiritualism, or otherwise?

H.P.B.

That is a hard question to answer, Colonel. Here in your western world there is so much confusion of thought upon these matters. The word "spirit" in itself is so often used as it should not be. We think of "spirit" as something necessarily good, do we not?

H.S.O.

Yes, I guess that's so.

H.P.B.

But these so-called "spirits" are nothing—nothing at all—just the chipmunks and sparrows of the astral world, who answer questions because it amuses them, and sometimes play bad tricks, like throwing furniture about, and breaking things.

H.S.O.

Don't you believe in true spirits, then, Madame? Great beings—spirits as we usually understand the word?

H.P.B.

But of course! There are great angels—and there are the Holy Brothers—there are all kinds of spirits, great and small, discarnate and incarnate. You and I, my friend, are spirits—of a sort! In our real selves, that is. But do you really think that GREAT spirits would give themselves the trouble to throw around tables and chairs?

H.S.O.

That's so. Madame Blavatsky, I would like to study these things more with you. And I guess I'm not the only one, either. How would it be if we were to form a group—a little society—to study these things under you? Would you stand for that?

H.P.B.

Strange that you should say this, Colonel. My Master sent me here to find someone with whom I have a work to do, for Him and for the world. I wonder . . . are you perhaps he whom I am to find?

H.S.O.

I'd surely like to think so, Madame.

H.P.B.

Even if we start with but a few—even if it take many years to grow and spread—such a group might become the organization that would bring back the Ancient Wisdom to the world that has lost it.

H.S.O.

It might become a great power against the terrible materialism of this Nineteenth Century of ours.

Yes, Madame, I believe that with divine help something could be done, and that behind our organization might gather a mighty power that nothing can withstand—the power of Truth.

1st Narr.

Although in actual fact we have pre-dated by a couple of years the decision to form a Society, there is no doubt of this having been the purpose for which Madame Blavatsky and Colonel Olcott were guided to meet. After one false start in May 1875, the foundation was well and truly laid, and The Theosophical Society became an accomplished fact on 17 November 1875.

2nd Narr.

It is interesting to note what has been said and written, in later years, by those who were responsible for this great step. In 1886, Madame Blavatsky wrote :

H.P.B.

In order to leave no room for equivocation, the members of The Theosophical Society have to be reminded of the origin of The Society in 1875. Sent to the United States of America in 1873 for the purpose of organizing a group of workers on a psychic plane, two years later I received orders from my Master and Teacher to form the nucleus of a regular Society whose objects were broadly stated as follows :

1. Universal Brotherhood.
2. No distinctions to be made by the members between races, creeds, or social positions, but every

member to be judged and dealt with on his personal merits.

3. To study the philosophies of the East, those in India chiefly, presenting them gradually to the public in various works that would interpret exoteric religions in the light of esoteric teachings.

4. To oppose materialism and theological dogmatism in every possible way, by demonstrating the existence of occult forces unknown to science, in nature, and the presence of psychic and spiritual powers in man ; trying at the same time to enlarge the views of the Spiritualists by showing them that there are other, many other agencies at work in the production of phenomena besides "spirits" of the dead. Superstition had to be exposed and avoided ; and occult forces, beneficent and maleficent—ever surrounding us and manifesting their presence in various ways—demonstrated to the best of our ability.

1st Narr.

Throughout our story, one great fact is manifest, which stamps The Theosophical Society imperishably ; it was created by these two pioneers under direct orders from the Elder Brothers. Colonel Olcott wrote in 1892 :

H.S.O.

As regards The Theosophical Society, every circumstance tends to show that it has been a gradual evolution, controlled by circumstances, and the resultant of opposing forces, now running into smooth, now into rough grooves, and prosperous or checked proportionately with the wisdom or unwisdom of its

managements. The general direction has always been kept, its guiding motive always identical, but its programme has been variously modified, enlarged and improved as our knowledge increased and experience from time to time suggested. All things show me that the movement as such was planned out beforehand by the watching Sages, but all details were left for us to conquer as best we might. If we had failed, others would have had the chance that fell to our Karma.

2nd Narr.

Ten years previously, in 1882, one of these same "guiding Sages" had written to Mr. Sinnett in London about the founding of The Theosophical Society :

Master

One or two of us hoped that the world had so far advanced intellectually, if not intuitionally, that the occult doctrine might gain an intellectual acceptance, and the impulse given for a new cycle of occult research. It was stipulated, however, that the experiment should be made independently of our personal management ; that there should be no abnormal interference by ourselves. So, casting about, we found in America the man to stand as leader—a man of great moral courage, unselfish, and having other good qualities. He was far from being the best, but he was the best available. With him we associated a woman of most exceptional and wonderful endowments. Combined with them she had strong personal defects, but just as she was, there was no second to her living fit for

this work. We sent her to America, brought them together—and the trial began. From the first both he and she were given clearly to understand that the issue lay entirely with themselves. And both offered themselves for the trial for certain remuneration in the far distant future, as soldiers volunteer for a Forlorn Hope.

1st Narr.

So began The Theosophical Society, which was to bring the Ancient Wisdom to the modern world. The trail of the pioneers ran first to India, to the Mother Country of the Soul of Man, and on 19 December 1882 they took up their residence at Adyar, Madras, which from henceforth became the World Headquarters of The Theosophical Society.

2nd Narr.

The years that followed saw Theosophy established all over the globe. Though the numbers of local groups might at first be small, very small, yet they grew ; over the dark face of the planet, tiny pinpricks of light sprang into being, like the first stars at dusk.

1st Narr.

The pioneers were joined by other marchers along the path to Wisdom, by many who had trod other stages of that path with them heretofore.

2nd Narr.

Among these, we name one of the greatest men who ever lived in this world, one whose name is a fragrance and blessing especially to us here in Sydney, to us among

whom he lived and worked so much: Charles Webster Leadbeater.

1st Narr.

To the psychic gifts he had brought over from other lives he added a capacity for study and a singleness of vision which set him apart from others, in his intense realization of spiritual Truth. Let his own words tell something of this:

C.W.L.

These inner things are not far away and uncertain. There is a real inner world which surpasses in importance all this outer world which is so incessant in its pressure upon us. Everywhere there are people who think themselves so busy and so wise in following their respective lines, and yet the truth is that all of them are working in the unreal and the outer, and few have realized that there is an inner and spiritual world which is of enormously more importance in every way than that which is external.

2nd Narr.

C. W. Leadbeater joined The Society in 1883, and became one of its most vital and energetic workers. He organized, lectured, wrote, travelled, and in every way devoted his life to the work. But it is as occultist and teacher that his greatest work was done. Under the guidance of his Guru he unfolded and perfected his psychic faculties.

1st Narr.

His clairvoyant investigations occupy an unique position. Only

in years to come will the full value of his work be understood.

2nd Narr.

Yet no man was ever more impersonal, less dogmatic. How often have those around him heard him say, recounting his observations on the inner planes:

C.W.L.

Well, there it is. That is all we can see for the present. In time, no doubt, we shall see more—that is as far as our imperfect knowledge can take us now.

1st Narr.

In May 1889, Mrs. Annie Besant joined The Theosophical Society. Here was another who had marched with the founder-pioneers for many lives, and who now came once again to carry on the unbroken line with them and with their Masters.

2nd Narr.

Let her own words tell how she came to them this time:

A.B.

Since 1885 there had slowly been growing up a conviction that my philosophy was not sufficient; that life and mind were other than, more than, I had dreamed. I read a variety of books, but could find little in them that satisfied me. Then one day I went to see Mr. Stead, co-editor with me of *The Link*.

Stead

Have you time for a little book-reviewing? I know how busy you are.

A.B.

I could find time, I expect. What do you want me to do?

Stead

These two volumes. Will you review them? My young men all fight shy of them, but you are quite mad enough on these subjects to make something of them.

A.B.

The Secret Doctrine, by H. P. Blavatsky. They sound interesting. I'll do what I can.

Stead

Good!

A.B.

Home I carried my burden, and sat me down to read. I was dazzled, and in that flash of illumination I knew that the weary search was over, and the very Truth was found.

1st Narr.

But the first interview between these two great women was disappointing. Something in Mrs. Besant's nature held back her impulse, in spite of the welcome she received.

H.P.B.

My dear Mrs. Besant, I have so longed wished to see you. Oh, if you would only come among us!

2nd Narr.

Still something held Mrs. Besant back, even after another visit, at the end of which:

H.P.B.

Have you read the report about me of the Society for Psychical Research?

A.B.

No; I never heard of it, as far as I know.

H.P.B.

Go and read it, and if, after reading it, you come back—well.

1st Narr.

This report dealt with the Coulomb case, in which accusations of fraud—now long since known to be false—were made against Madame Blavatsky. It is all old history now, but then was still fresh and warm. Its immediate effect was to send Mrs. Besant the next day to join The Theosophical Society. Diploma in hand, she returned to Madame Blavatsky.

H.P.B.

You have joined The Society?

A.B.

Yes.

H.P.B.

You have read the report?

A.B.

Yes.

H.P.B.

Well?

A.B.

My answer is: Will you accept me as your pupil, and give me the honour of proclaiming you my teacher in the face of the world?

H.P.B.

You are a noble woman. May Master bless you.

2nd Narr.

Thus was re-formed the link between these great souls. Annie Besant became one of the great

figures of The Society. Her organizing capacity and her matchless oratory alike would have placed her in the front rank of whatever sphere she had chosen, and when added to her single-hearted devotion to duty and her spiritual wisdom, made her an unique personality in the world.

1st Narr.

She succeeded H.P.B. in the leadership of the Esoteric Section of The Society, and later followed Colonel Olcott as President. Even the passing of the Co-Founders could not be the death-blow which the enemies of Theosophy had hopefully prophesied, when such as Annie Besant and Charles Leadbeater remained to lead the movement.

2nd Narr.

Nor, when they in turn passed from us, was The Society left without leadership.

1st Narr.

Adyar stands as the World Headquarters, and from it flows an endless stream of blessing and inspiration. It is the official home, as ever, of the President of The Society, and the vital energy and magnetism of George Sydney Arundale, President since 1934, find typical expression in what he says of Adyar:

G.S.A.

To come to Adyar is to enter an Abode of Peace which the outer world does not know at all, with the result that without knowing it we grow, we expand. Our lives cease to be so limited. We begin

to understand, where heretofore we have condemned and criticized. We become Theosophists, and not merely members of The Theosophical Society.

2nd Narr.

Working in closest association with Dr. Arundale is C. Jinarājādāsa, representative of the inner line of development of Theosophy, and well known for the mingled fragrance of beauty and compassion that distinguish his writings, his oratory, and his influence among us. He speaks thus of Adyar:

C.J.

Adyar stands for the noblest dream of the noblest men and women today. That dream is to make the world one, so that the peoples of the North and South, East and West, may look into each other's faces and rejoice at being brothers. Adyar stands for God and for Man, not as two separate parts, but as one indivisible Unity. Wisdom and Beauty, Science and Religion, Progress and Spirituality, are one to us at Adyar, and we work at Adyar to make the whole world the home of Theosophy.

1st Narr.

These are they who brought, and bring, the ANCIENT WISDOM.

2nd Narr.

Until a few months ago, the work was spreading visibly in all lands of the globe.

1st Narr.

Then came the chilly winds of war. The lights went out; but they are not dead.

2nd Narr.

If many of them have flickered almost to extinction under the fury of an evil blast, it is for us, where the air is still calm, to hold each aloft his torch, realizing that upon us rests the responsibility of lighting a darkening world.

1st Narr.

From behind the illusory veil of death, H. P. Blavatsky, Henry Steel Olcott, Annie Besant and Charles Leadbeater add their great beams to our little lights of wisdom; and George Arundale and C. Jinarājādāsa remain with us yet, to fan our sparks to greater life.

2nd Narr.

Let this brief chronicle end with a message in the actual words of each:

G.S.A.

We must take our Theosophy as an oriflamme, as a portent of Peace, Prosperity and Happiness, in a spirit of certainty, so that we radiate assurance and the sense of victory. We must take our Theosophy far and wide, with all our hearts, with all our minds, with all our wills. Then shall the truth of Theosophy prevail, for in our very lives its power will be perceived.

C.J.

To radiate tenderness, understanding and compassion—strongly, without sentimentality—makes of us centres through which the Great Ones can send comfort and strength to a world in pain.

A.B.

O Hidden Life, vibrant in every atom;
O Hidden Light, shining in every creature;

O Hidden Love, embracing all in Oneness;
May each, who feels himself as one with Thee,
Know he is therefore one with every other.

C.W.L.

We wish to become one with God, not merely that we may be one with Him, and may bask in all that glory and joy, but that we may act as He does, and as His great action was to pour Himself out in utmost self-sacrifice into matter, in order that we might come into being, therefore he who will be one with God must himself show forth the same spirit of utter forgetfulness of himself for the sake of the work which is to be done for God who is all Love.

H.S.O.

Years have come and gone since the foundation of The Theosophical Society, yet the impetus behind us has never slackened, the vital force within The Society never been spent; disasters have not wrecked us, secessions have not weakened us, the fountain of Ancient Wisdom has not ceased to flow. Hands across the sea and around the globe, Brothers! For in union is our hope and our power to do good.

H.P.B.

A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Sacred Science depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.

WHITE LOTUS DAY, 1941, IN LONDON

[A Report from The Theosophical Society in England of the Meeting, held 8 May 1941, at its Headquarters.]

ABOUT 170 people, from several Theosophical Societies, were present at the White Lotus Day meeting in Besant Hall on the fiftieth anniversary of the passing of Madame Blavatsky. The Chairman was Mr. Christmas Humphreys, President of the Buddhist Lodge in London. In opening the meeting he said :

MR. HUMPHREYS

"There was a time when, from sea to sea, from the mountains and deserts of the north to the grand woods and downs of Ceylon, there was but one faith, one rallying cry—to save humanity from the miseries of ignorance in the name of Him who first taught the solidarity of all men. How is it now?" So wrote the Master M. to A. P. Sinnett in February 1882, and we might echo: "How is it today?" Yet this rallying cry has ever sounded down the ages, for "to save humanity" has ever been the Message of successive Messengers, and this was the Message of one who, as W. Q. Judge wrote after her death, "masqueraded under the outer mortal garment of H. P. Blavatsky." But life alone is immortal—garments perish—and hers were abandoned on 8 May 1891, just fifty years ago tonight.

In *The Real H. P. Blavatsky* Mr. William Kingsland wrote: "H. P. Bla-

vatsky taught us Theosophy, and it is only by Theosophy that H. P. Blavatsky can be explained." Her Message was Theosophy, the Divine Wisdom, and this Theosophy is the link that binds Theosophists. Therefore to this meeting have been invited all Theosophical organizations which derive from her Message.

But we are met together not so much to honour her memory as to renew our allegiance to the Life-Truth which she fought to reproclaim. She was a fighter, chosen as such, to fight not against men's bodies but against the darkness and the evil in their minds.

She knew the reward, for she told Judge what it would be: "Unlimited slander, implacable malice, uninterrupted misunderstanding, constant work and no worldly reward." Add to these constant poverty, perpetual illness and the treachery of friends, and there is the price she paid for offering to the West the Wisdom for want of which it lay in darkness. Yet for nearly twenty years she toiled, worked, as Mr. Kingsland says, "with an iron will, unswerving purpose and utter self-sacrifice, if perchance a few might receive the great Message entrusted to her." She did not work in vain. There were a few "whose eyes were not entirely filled with dust, who would

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hearken to the Message, who would understand." To them she proclaimed her Message and withdrew.

Her Mission was threefold, and her instrument, for the first time in religious history, the printed word. First, she had to clear the site on which to build, and this she did with *Isis Unveiled*. In the space thus cleared of false religion and materialistic "science" she built the Wisdom-Religion once again, this time with *The Secret Doctrine* and *The Key to Theosophy*. Then, like the Blessed One, and this part of her Mission was the culmination of the other two, she "pointed the Way." As she wrote, and it is quoted in the Dedication to Mr. Kingsland's book: "There is a road, steep and thorny, beset with perils of every kind—but yet a road; and it leads to the heart of the Universe. . . For those who win onwards, there is reward past all telling; the power to bless and save humanity. For those who fail, there are other lives in which success may come."

In all this threefold enterprise H.P.B. was a conduit of Life from her Masters to mankind. Yet of herself she said but little. Hers was an exquisite humility, for in writing the greatest work of the nineteenth century she claimed to have made "only a nosegay of culled flowers," bringing to it nothing but the string that ties them. Yet the authority for all she wrote was threefold—the Masters Themselves, the spiritual grandeur of Their Message which she handed on, and the echo of its truth in the minds of the few who could appreciate the offering. Her service was to the Great Orphan of the world, mankind, no less, for she practised what she preached in

that gem of occult light, *The Voice of the Silence*, wherein she wrote: "The first step is to live to benefit mankind."

As in the case of all great Teachers, she taught the Eye and the Heart Doctrine, the outer Message to the intellects of the many, the inner Message to the intuition of the few. Her teaching, viewed as science-philosophy, gave knowledge to the multitude, a new-old presentation of the fundamentals of that Wisdom which is older than recorded history. Viewed as a Way, her teaching was a challenge to the Pilgrim-Soul in every man.

She gave us Life, but what have we done with the Life she gave us? She pointed a Way, but we who dare to call ourselves her followers, how far have we followed her along that Road? What have we done in the last fifty years to make that Message grow? Yet it is foolish to waste time in vain regretting. H.P.B. gave us Truth, to assimilate and put to use, and she gave us a Way to tread. For the Way is the Way of Life, of movement from the less to the ever more. It is a Way of tears, and of shaking laughter, a Way that dares to follow Life wherever it may lead, yet, for its end is the heart's enlightenment, a Way that is ever loyal to the living principles of Theosophy. "H. P. Blavatsky taught us Theosophy."

In *The Key to Theosophy* she wrote: "To the mentally lazy or obtuse Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts."

Note that phrase, for it echoes the dying words of the Blessed One: "Work

out your own salvation—with diligence." Those who, by their own efforts, approach the Way will stumble and fall a hundred times, and for many a life will inevitably fail, yet only those who begin the journey reach the journey's end, and, as a Master wrote to A. P. Sinnett: "We have one word for all aspirants—Try."

MR. JOHN M. WATKINS

[The next speaker, Mr. Watkins, who was personally acquainted with Madame Blavatsky, spoke of her great fund of wisdom and knowledge.]

It is my privilege to speak a few words concerning one who was a great personality. In the early part of 1887 I met a man who had been travelling in Afghanistan, and he brought home a volume of *Isis Unveiled*. . . . Through reading this I became interested, and eventually I went to the rooms of the London Lodge. Later, H.P.B. sent a message that I should go and see her in Lansdowne Road, when I received a warm reception—cigarettes were rolled for me—and in due course I became a member of the newly established Blavatsky Lodge.

Her rooms were crowded with all sorts and conditions of men, representatives of science, the arts, literature and society, and it was an education to hear her replies to questioners. Kingsland was in the chair, and the answers were recorded and were of great value. They are preserved in the archives of the Blavatsky Lodge. After a time the nature of the discussions changed, they became more abstruse and difficult to grasp.

H.P.B. herself was a highly sympathetic and wise friend. She was hard-

worked, but she was not always serious. She was quick to take advantage of any opportunity to express herself. Her temper was not uncontrolled; it was assumed for a purpose.

Sometimes she would turn away from subjects that seemed careless and trivial and try to turn the conversation into more serious channels. She was completely dedicated to the spreading of Theosophy; it was the one thing that was in her mind, and when bitter attacks were made upon her she did not consider herself, but only how they would affect The Society she loved. . . .

My memories are those of a son of his mother, and that is how I still feel today. Not a day passes but H.P.B. is present in my mind, and I am grateful for all she has done for me. Three thoughts I would like to leave with you, for they are steps by which we may tread the Path; they are—Consideration, Discrimination and Humility.

MISS BRIGHT

[Mr. J. B. S. Coats read a message from Miss Esther Bright.]

May I send you a few words of friendly greeting and remembrance on this fiftieth anniversary of the passing of H.P.B.? I wish I could be with you, but this cannot be. I can remember very many White Lotus Days—very happy they were with Annie Besant and C. W. L. present. I used to go to Covent Garden at 5 o'clock in the morning and buy beautiful flowers, and take them to 19 Avenue Road before breakfast in a four-wheel cab! then help A.B. to arrange them. Those were happy days. H.P.B. seems very near even after all these years. I have her

in my mind almost as vividly as then. Her fine head, sad yet humorous eyes. Her tired body—yet full of energy and life—she seems to rise up before me as I write these words. She was a brave warrior soul, and did her splendid work with great courage. It was a gigantic task, but she was brave to the end.

Now we all are living in a terrible world full of pain and suffering. However much pain and failure we may have to endure, I am sure of the outcome. Evil cannot rule this world. *But*, each one of us is responsible, each one must do his bit. We must not let the poison which is being poured out across Europe enter into our hearts. We must be strong and brave and *sure* of the future. We must keep Harmony and Peace in our hearts despite the war. The future depends on each one of us. Remember this and do not let us fail.

MR. KRUISHEER

[Mr. J. Kruisheer, the General Secretary of the Netherlands Section, spoke of Madame Blavatsky as an occultist who led a difficult life and had the difficult task of bringing a message that could hardly be understood by the ordinary man.]

I regard it as a great privilege to be able to say a few words on this memorable occasion. When one's mind is directed to a great person—and much more so in the case of a faithful gathering like the present one—a definite link is being made. H.P.B. was a messenger of the Great Hierarchy and therefore something of a response might be expected. The world will say: "She has gone," but we know that she is here.

The work of a messenger of the Occult Hierarchy is a very thankless one,

always misunderstood by the masses, and misrepresented by posterity. It is almost impossible to discover the truth about the lives of any of the great Occultists of former days. Thanks to the careful records kept by her co-worker, the President-Founder of The Theosophical Society, Colonel H. S. Olcott, we have in his *Old Diary Leaves* the faithful trustworthy account of H.P.B.'s work enabling us to understand her as an occultist and as a teacher.

I do not see the Message she brought as a new form, a new system of truth. As all great Teachers do, she brought new Life, new Light—she gave herself. Nothing can be more undogmatic, less systematic than *The Secret Doctrine*, and I do believe that this was not accidental, but intentional. H. P. B. knew well the tendency of our Fifth Race minds to drag all spiritual wisdom down into definite rigid systems. She showed us "Truth" at a distance as it were, but in order to grasp it we have to make the effort ourselves. We have to travel the Path ourselves, and the Path can only be found in our own hearts and souls. It is a new faculty that has to be opened within ourselves, that of Buddhic Wisdom-Love, and our minds, in making systems, are hampering the coming through of that faculty; comparative study, of which *The Secret Doctrine* is such an illuminating example, is one of the best means available for its unfoldment. Meditation on its truths stimulates the effort to reach up to such a Truth, and opens new and wider visions. "Look inward, thou art Buddha," Thus Theosophy should be the means to enable us to come a step nearer to our great

Teacher and to the Great Brotherhood whose messenger she was.

[Verses from *The Bhagavad Gita* were read by Mrs. Hall.]

MR. HAMILTON JONES

[Mr. J. W. Hamilton Jones, for many years a deep student of H.P.B.'s work, also emphasized the necessity of the individual search for Truth.]

H. P. B. came to us as a torch-bearer illuminating the old straight Pathway which leads men to Liberation. I often wonder whether, if I had been privileged to meet her in the flesh, I should have loved her so much, because I am quite certain that I am a subject upon whom she could have poured out the vials of her wrath!

Most of us here tonight did not meet her, but the important thing for us to realize is this: there is no time when, if you seek and knock, you shall not enter. In all ages the worthy man can find and tread the Path. It is not the pathway to a worldly temple; the temple is within you.

Though we are living in a turbulent age let us keep our mental poise. The light has passed through many phases: always hidden from the eyes of man. The cloak of the charlatan often conceals the true occultist. You cannot make an occultist out of anybody; only if you are awake in spirit can you follow the Path.

If we have not succeeded in this incarnation there are many more ahead; the signpost is always there. We may have missed H.P.B. in this incarnation but we may find her in another. She brought the Truth to the world through the printed page, but the printed

page tells you nothing unless it is illuminated by the light of intuition. Nobody can give you this intuition nor can they take it away. The illumination comes from within; but we have seen the light, we are a privileged few. Many incarnations may separate us from final emancipation, but we are on our way, and the end is certain. So we salute H.P.B. and will follow her to the end.

MR. BARKER

[Mrs. Coats then read a passage from *The Light of Asia*, following which Mr. A. Trevor Barker, representing the Point Loma Theosophical Society, paid tribute to the memory of H.P.B. as an inspiration.]

What can we do in these days, in order to offer, as our tribute to the memory of H.P.B., something that will serve to inspire us in our endeavour to carry out the instructions and behests that she left with us?

You will remember that one of the difficulties around which the Theosophical Movement and its troubles have centred has been in the practical realization of the ideal enshrined in the First Object of The Society, and it is precisely this Object that you will find, as a result of the stress of the times through which we are passing, is so wonderfully exemplified in the life and suffering that are going on around us; and I wonder what it is—if indeed there be any specific thing—in our Theosophical studies and the way we carry them out, which has contributed possibly to a rendering of H. P. B.'s magnificent philosophy, something that often is not applied to the practical affairs of life? Can this

in any way be attributed to the philosophy that she brought us, or is there some other factor which we could seize hold upon and utilize? One remembers that there is a part of H. P. B.'s recorded message that we never received. It is said that there were two more volumes of *The Secret Doctrine*, and that these volumes contained the stories of the lives of the Adepts. Now I am one of those who believe that it is more than likely that these priceless manuscripts are somewhere preserved even today. I believe that they do exist: that they were written, I cannot prove it; I do not know it, but it is a conviction.

H. P. B. said that they would be given to the world, depending upon the use and the response that we made to the Teachings she gave us. Is it not possible that this may be a clue to something in our application of the Teachings, that we could change perhaps in our presentation to the world? I would like to draw your attention to this very significant thing: that both H. P. B. and Colonel Olcott were Buddhists, and we have a statement or comment of the great Chohan that in labouring for the spirit of Buddhism Colonel Olcott laboured in the true cause of humanity: pointing out that it was not the individual attainment of Nirvāna that was the most important thing, but the self-sacrificing pursuit of the best means to lead our brothers on the right path.

Now enshrined in that incomparably rich literature of Buddhism you find innumerable stories and application of

the Teachings to life, to practical affairs; and surely to study this is one of the things that we could do that would help enormously, as it were side by side with the metaphysical and philosophical Teachings that H.P.B. brought us. These ethical Teachings that we find in the wonderful Buddhist literature would help and illumine and inspire all our Theosophical studies.

It is an experience well worth while for anyone who does make the effort to study and learn and open up the inner faculties which result from a study of H.P.B.'s teaching. For there you have, enshrined especially perhaps in *The Secret Doctrine* and *The Voice of the Silence*, ideas that give the mind points which enable it to act as the connecting link between the lower man and the higher, and give it food and spiritual nourishment that will enable man to find the Ancient Pathway that H.P.B. came to show us.

THE CLOSING

In closing the meeting Mr. Humphreys said: "This is a solemn, memorable occasion, and I propose to conclude by asking for a reading from *The Voice of the Silence*, to be followed by that which is potentially greater than any words, however noble, Silence, a sweet, healing silence in which I will ask you to unite our hearts with the heart of H.P.B. at the feet of the Masters whom she served."

Mrs. Ivens then read an extract from *The Voice of the Silence*, which was followed by the audience standing in silence as proposed.

THE PASSING OF PROMINENT THEOSOPHISTS

A FRIEND PASSES

PANDIT S. Subrahmanya Shastri passed from our physical sight the day before yesterday (25th October). There will be many to write of his great learning. The books which he has translated and edited bear witness to the inestimable service he has rendered to the cause of his beloved Sanskrit.

But I shall rather write of the Man than the Pandit, though they are both inextricably woven together and cannot be separated. He was a very simple man giving of his riches with a lavishness which can only be described as unbounded. With all his literary work, which involved not only translation but the inevitable proof-reading and other technical and difficult labours to see his beloved productions through the press, he still had time to welcome anyone at any hour of the day or night who wished to ask him a question or merely to sit and chat awhile. And his warm welcome brought young and old constantly to his doors. Was there someone in need of any instruction he could give? No matter how busy he was, there was always time to teach one more pupil, for he could not bear to know that for which another hungered and not reveal it.

Sometimes pandits tend to be a bit conservative; not ever so our friend. A new idea was never rejected by him; its very newness made him stop to ex-

amine it to try its worth. On the one hand, the most ardent devotee of the oldest culture of the world; on the other hand, progressive, open-minded, eager to take to the future the fruits of the past and to accept from the future the gifts it might offer.

Perhaps his enthusiasm is one of his most vital characteristics. A lesson from him in Sanskrit, or any other language for the matter of that, became a thrilling adventure and a rhythmic song. His pupils loved him like a father.

It is rare in this generation to find such a simple, learned, cultured man. But we pay tribute not to one who has departed. Anyone knowing the Pandit would say that were impossible. The entry through the gates called Death is an initiation into a large life, and when it occurs, we take the occasion to wish our friends Godspeed. So it is with the Pandit. If through a physical body he was able to pour so much of spiritual life and wisdom, so much of good fellowship and understanding, into this world of ours, liberated from the physical body we look to him to pour forth a flood of rich new life which will vivify every cultural stream it illumines.

ADELTHA PETERSON

B. J. PADSHAH

An interesting figure, much connected in early years with The Theosophical Society in India, passed away in June of this year, in the person of

Burjorji J. Padshah. Concerning his public activities many obituary notices have appeared in the press, for he was a very notable citizen in the worlds of education, science and industry, and has been called "the brain behind Tata's." But Theosophists find him interesting more for what he was than even for what he did, great as his achievements undoubtedly were.

As a young man of nineteen he joined the Indian Section of The Theosophical Society, and later also the London Lodge in England, whither he had gone in pursuit of knowledge, studying in Cambridge under Henry Sidgwick. He journeyed to Europe in the company of Colonel Olcott and Madame Blavatsky, sailing from Bombay on 20 February 1884, as mentioned in *Old Diary Leaves*, where Colonel Olcott describes him as "one of the cleverest Parsi graduates of the Bombay University."

Perhaps he allowed himself to be somewhat put off from Theosophy by the subsequent Coulomb troubles, for he makes no great appearance in Theosophical circles in middle and later life; but the early contact gave him a breadth of understanding and sympathy, and an invincible idealism, which lifted him from the rank of merely "clever" young graduates to that of the truly great.

He had greatly the quality of wholehearted enthusiasm, caring nothing for

jeers at his eccentricities of behaviour, for he brooked no compromise with ideals. Thus, having become convinced of the wrongs suffered by animals under human exploitation, he went so far as to refuse to wear leather foot-wear of any kind, taking great trouble to get substitutes. Still more to personal inconvenience, he would not ride in a horse-drawn vehicle, but would trudge long distances on foot, until his friend Mr. Tata procured for him the first automobile to appear in India, one driven by steam. Even in one of the Masters' letters he finds mention, as "Madcap Padsha," indicating perhaps that he lacked as yet some stability of character; but he was under Their Notice and in Their Service, however he might claim later complete freedom from all labels, even Zoroastrian. All testify to the purity—almost asceticism—of his life, and that he was ceaselessly occupied in well-doing, serving his country and his brother man in a truly Theosophical spirit.

His last fifteen years are said to have been occupied in travelling from one country to another, in the interests of Tata's industrial and banking concerns, and in his passport he has characteristically described his occupation as "Traveller," reminding a Theosophist of an advanced spiritual stage which perhaps he anticipated or rehearsed.

H.V.

Death stands above me, whispering low
I know not what into my ear;
Of his strange language all I know
Is, there is not a word of fear.

BOOK REVIEWS

A Royal Romance, by James Arther. Theosophical Publishing House, Adyar. Price Rs. 7-8-0.

Wonderful wealth for the Bacon-Shakespeare student is to be found in this book, attractively covered in linen, with special design by that talented young artist, Conrad Woldringh, whose recent death by accident has saddened Adyar. The "gentle reader" is advised in the preface, with charming intimacy, in what order the succeeding chapters may be advantageously taken, so that the word-picture may have a chance to unfold to the inner perception before the mind, "the slayer of the real," unduly obtrudes itself. Of those who have an open mind on the subject, the truly adventurous will take the advice, to probable enlightenment, for who knows beforehand the hour when the scales which blind the insight may fall, as fall they must sooner or later. For this is one more valiant attempt to prove the true authorship of the plays and poems ascribed to Shakespeare, and of other gems of Elizabethan literature—to tilt the Boar-spear against the serried ranks of prejudice and ignorant pride, intrenched in sentimental orthodoxy.

The Author, who half-playfully hides his identity under an anagram, in the true Shakespeare tradition, has brought much scholarly zeal and industry to bear on the quest for truth, and has uncovered much additional testimony, especially by the Clock and Anagram ciphers,

hitherto neglected by his predecessors. The results speak for themselves and need no comment. The chapter under the heading "Adversaries" throws light on many a historical puzzle, showing how Elizabeth, wise and popular sovereign as she was in spite of peccadilloes known to a fairly large circle, was led to repudiate her own son, to maintain her pose of "Virgin Queen." Let any fair student of history (common or accepted) compare the figures of Bacon and his rival Cecil as here given, and bear in mind that—House-of-Lord's verdict notwithstanding—this is the life-drama of a superman played before us, for as he himself has said, "all the world's a stage," on which each must play his part. None can evade the part allotted him by the Great Manager, least of all a superman, even to the last scene of seeming disgrace. I wonder when that select body, the House of Lords, will be faced with the Nemesis of that grave injustice, so far unrepealed!

The main theme of the book, as its title indicates, is concerned with the poet's early passion for fair Margaret of Valois, who is portrayed in so many of the plays, and yearning for whom runs like a connecting thread through so many ciphered passages. She was truly a Queen of Romance in that sorry atmosphere of intrigue and unreality seemingly inseparable from courts—French and English—of that day, and even after her unworthiness had

become clear, she remained enshrined in the chivalrous memory of the Boar-Spear Man, a yet more truly romantic figure in his later dedication to the service of England and the world.

The Author is specially to be thanked for having collected together into this volume so many portraits, wood-cuts, illustrated title-pages, all presenting valuable and incontestable evidence of authorship so widespread as to be almost incredible, without such proof, to the average reader. For these alone, apart from its many other excellences, no one should fail to procure for his library a copy of this unique book.

KATHLEEN VEALE

How to Cure Eye Diseases without Operation, by William Luftig. The C. W. Daniel Co., Ltd., London. Price 10s. 6d.

Here we have an invaluable book, not only for the sufferer from any form of eye-trouble, but also for those who are sensible enough to take trouble to preserve the poise of health in a body which is perhaps beginning to show signs of strain. For the author shows incontestably that eye-disease is the result of bad general health, and still further back of neglect of nature's laws. An operation can at best give some local relief at the expense of still more violent general maladjustment; and the eye, being the most sensitive organ in the whole body, will be quickest to respond, not only to ill conditions, but also to their improvement, heartily undertaken.

The author first sets himself to demonstrate and prove the futility—frequent danger—of operations, especially

in the treatment of Glaucoma, Cataract and detachment of the Retina. Giving full descriptions of the many types of operation in use, he shows conclusively how very little advantage, even temporarily, is derived from a "successful" operation, and that the most skilful surgeon cannot promise such relative success or entirely guard against disaster. As the result of many years of experience and research, he has elaborated a treatment by dieting, helped by homœopathy, hydropathy, chromopathy, physical exercises and other curative agents, but avoiding anything that may be a possible source of danger, as X-rays, Radium and poisonous drugs in any but homœopathic doses. Also he is not disregarding of the mental factor, and does not call on his patients for too much endurance of discomfort and unpalatable food in pursuit of health.

The course advocated is reminiscent of that pursued in such cases by Dr. Dinshaw Mehta in his Nature-Cure Sanatorium at Poona, only without the prolonged fasting there advocated. Perhaps this and some other minor variations may be due to differences of climate, and hence of bodily reactions.

The only criticism that can be made of the form of the book is that it might have been much condensed; there is too much repetition, and labouring a point already made.

H. V.

Indian Adult Education Handbook, edited by E. Champness and H. B. Richardson. Price Re. 1.

This is a useful compilation, showing various lines along which work has been proceeding in India, prior to 1938,

when the first All-India Conference was held in Delhi. In a valuable introduction, Sir S. Radhakrishnan gives a significant warning against the imparting, under the educational cloak which Dictators find so convenient, of a false bias in life, manipulating human beings as stones from quarries, to be shaped into "potential soldiers or propagandists for empire, race or creed. It is these group loyalties that threaten to destroy Civilization."

Having obvious missionary affinities, the handbook rather markedly ignores the part played by The Theosophical Society in India's cultural renaissance, but we can afford to excuse that omission, and otherwise it is comprehensive in its appreciation. The indomitable woman-pioneer of Poona, Pandita Ramabai, whose life was one of continued suffering and privation turned to service, did more perhaps for her Indian sisters than any other single individual has done before or since. Second only to her among modern Indian women comes Saroj Nalini Dutt of Bengal, organizer of many Mahila Samitis for village regeneration, and original inspirer of her husband, the late G. S. Dutt, in his wonderfully effective Bratachari Movement. Tribute is here paid also to the great educational influence of Rabindranath Tagore; of Raja Ram Mohan Roy, the founder of the Brahmo-Samaj; of Shri Ramakrishna Paramahansa and the Mission he fathered; of Sir Syed Ahmad Khan, the great Muslim educationalist; and of the various Scout associations, in connection with which Dr. Annie Besant's name finds a place. In an interesting article on Bee-keeping, as a

home-occupation for villagers, it is said that the lovely pink Antigonon that grows so prolifically at Adyar is beloved by bees, and can easily be trained over cadjan huts, to their increased beauty and profit. Scientific Research in India is considered in reference to the work of Sir Jagadish Chandra Bose, and Sir Ronald Ross, of Malaria fame, and in an article on Indian agriculture. Tandra Devi (better known to Theosophists formerly as Maud McCarthy Mann and later as Mrs. Foulds) writes on an interesting co-operative experiment in Kashmir, where the Maharaja has permitted the establishment of an Industrial Guild, under the Co-operative Law. If this should prove successful in helping to rescue Village Industries from impending ruin and neglect, it must certainly be widely copied, and it may do more for the real education of adults than any number of Courses of Instruction in Reading, Writing and Arithmetic on approved models.

H. V.

Peace on Earth : Path—Truth—Life, by Helmuth Dorsh. Translated by E. Dorothy Hooper. The C. W. Daniel Co., Ltd., London. Price 4s. 6d.

Here are a number of essays, rather than Aphorisms as professed, on "Independent Thinking," and they provide excellent material for concentrated thought. Being translations they inevitably lose something of vitality and lightness of touch, and probably the author's style even in his own tongue inclines to the ponderous, appealing rather to logical reason than to intuition and feeling. The essence is that peace and goodwill cannot come on earth until individual regeneration has taken

place, and we have to turn to the primary conflict within ourselves. Buddhist, Hindu and mystical western teachers are extensively quoted, and especially J. Krishnamurti, whose pregnant utterances at Ommen and elsewhere have voiced the urgent necessity for the elimination in ourselves of fear, with its sequential exploitation and cruelty.

H. V.

The Kingdom of the Spirit, by Claude Houghton. The C. W. Daniel Co., Ltd., London. Price 5/-

Here is a book well worth pondering, shedding spiritual light on all life's problems, and sustaining hope—nay, certainty—of the ultimate goal of humanity. Its pages are full of gems, but a few may be quoted, as some earnest of the full treasure. "Outside us there is only a world, but within us is a universe; and until we have learned something of this interior universe, we can only wander lost through an anonymous world. We shall not decipher the signature of the Eternal on the scrolls of Time until we have learned something of the nature of Eternity and to acquire this knowledge we must approach the Eternal which is hidden away within ourselves."

In some chapters the Theosophist perceives a tendency to confuse Soul with Spirit, and some over-exaltation of thought, but this is corrected when "The Kingdom of Love" is explored, beginning with the pregnant sentence: "There are a thousand ways in which to acquire knowledge, but it is only necessary to love in order to become wise." In the irreligion of our day of which so many of us complain, Claude Houghton sees a hopeful sign,

for it is a revolt from loveless worship, which is idolatry or hypocrisy. "To kneel before that which does not compel our love is to nail our souls to the cross of habit, and if many in this age, finding the old shrines unlit by the presence of love, turn away and seek again in their bewilderment the phantoms of sense, yet it is better to go out into the wilderness, and deny, than to pretend that some mummy in the museum of Custom is a representation of the ever-living God. If we dare to take the whole of ourselves into that which constitutes reality for us, we shall inevitably find love awaiting us."

H. V.

Conversations with Dr. Besant, by George S. Arundale. T.P.H., Adyar. Price 4 annas.

The President has done the members of The Theosophical Society an inestimable service in publishing records of the conversations which he had in U.S.A. with Dr. Besant immediately after her passing at Adyar on 20 September 1933. The book was appropriately published on 20 September 1941. It is a big book in a very small compass. There are only 24 small pages, but her comments on the status of The Society and on world affairs give it the nature of an "instrument of instructions" not only to her President-Successor but to every one of his colleagues working in The Society.

Dr. Arundale has purposely preserved the intimate nature of the conversations, "even," as he says, "with all the little precious personal touches which will ever mean so much to me." On the occasion of her first appearance "there was a semi-materialization which quite

overwhelmed me for a few moments until she adjusted me to her presence." On a later occasion, she brings him to order saying: "Now do not let your delight at being so near to me and seeing me make you inattentive. You must be quiet and listen very carefully, for I shall often want to talk to you and help you."

Is it any wonder that he was completely preoccupied with her appearance seeing that separate from her erstwhile physical body she was something even greater than he had ever known before. "Now," he says, "instead of seeing through a glass darkly, I see face to face. I see the power behind the puppet, wonderful though the puppet was . . . I know the Ego which has marched so magnificently, so triumphantly, through incarnation after incarnation. What a power! What a majesty! What determination! What resistlessness! What overwhelming peace! . . ."

Dr. Arundale, as some of us know, withheld publication of these talks for delicate reasons connected with his re-election as President. He does not say so in so many words, except that he feels they may "now" be published. In the last chapter he gives a picture of Dr. Besant in consultation with a number of older workers as to the choice of her successor. The choice was evidently influenced by the situation of the British Empire, and of the English-speaking people generally, in relation to the rest of the world, the kind of work required to be done making it more desirable that a British subject, preferably an Englishman, should hold the office. While The Theosophical Society as

such is not concerned with politics, she makes it clear that it still must hold up before Nations and Leagues of Nations great political ideals, which must be used by the Masters for Their world work, "and They must be able to use it through its President, and through the concentration in him of its membership's power."

While aboard the Mariposa crossing the Pacific Dr. Arundale had an afternoon talk with Dr. Besant, in which she commanded him, like a General giving orders, to overhaul The Society. "You must work at the Lodges. They have become confused. . . . They have forgotten what Theosophy is, what Theosophy has done because it is Theosophy. Their members run here, there and elsewhere—everywhere but towards the Theosophy we have been preaching these 50 years and more . . . You must largely concentrate on the reorganization of The Society." She had not been able, she explained, to pay the attention to The Society which it constantly needed because of other special work which really was Theosophical because it was "part of that Plan which is the reflection of the Divine Wisdom." He could disregard any opposition, she said, "it will soon die down and is only the effect of the absence of strong guidance."

Other phases of these conversations are worth pondering—aphorisms on living greatly, on spiritual mountaineering, comment on England's duty to India and the need to draw together "East and West in equal comradeship" and to promote world peace and solidarity. Dr. Besant stresses the fact that England can become a powerful

influence to help to adjust the whole world, but not until "she sets her own house in order, and first India." England has, it would seem, only partially fulfilled Dr. Besant's injunction that England must wake up—"for her own sake, for the sake of India and all that India can be to the world, for the sake

of a great example that the whole Empire can set to the world of a comity of nations linked together in brotherly understanding and noble purpose."

Conversations with Dr. Besant is a key book. It is well worth knowing by heart.

J. L. DAVIDGE

TWO HYMNS TO LUGH THE CELTIC SUN-GOD

MORNING HYMN

I

AGAIN thy blinding blade,
Driving the darkness through,
Comes from its sheath of shade.
Hark to our homage, Lugh!

And mingled with thine own
High praise this morning hour,
Our homage seeks the throne
Of that ancestral Power

Who rayed the Danann thought
Into thy golden brain;
And through thy substance wrought
The dark Fomorian strain;

And in their mingling made
Life's rhythmic interplay—
In light the sanctity of shade,
In darkness dreams of day.

II

Let earth and ocean raise
Their lauds in wave and wind:
Thou hast thy perfect praise
In human heart and mind.

Greatly the grass and trees
Thy sustentation sing.
Oh! greater far than these
We chant a deeper thing—

That to the soul's desire
And the desiring eyes
Thou givest searching fire,
And light that purifies.

Emblazoned with thy name
Proudly our foreheads burn.
Out of thine inmost light we came,
And, light to light, return.

III

Master of every art!
Maker of king and crown!
Thou hast, in whole or part,
The ultimate renown.

Beneath our wisest word
In sound or wood or stone,
Thou hast our yearning stirred
To give thee back thine own.

In ardent bardic strain,
Flash of heroic brand,
Light of conceiving brain,
Fire of creating hand;

In placid will to bend,
In passionate will to do,
Thou art our source, our strength, our
end.

Hark to our homage, Lugh!

EVENING HYMN

I

Thy light has left the topmost tree.
But no! Thou hast thy constant place.
The tree has left thy light, and we
Have turned our faces from thy face.

One is thy vast solicitude
For folded as for fleeting wing.
Thou givest day for feast or feud,
And night for rich remembering.

II

Thy burnished symbol soars or sinks;
But neither day nor night can part
The ancient heraldry that links
The meanest with the Mighty Heart.

Within thine unextinguished blaze
Our human sparkle homely glows:
To thee our dark instinctive praise
From our beclouded godhood goes.

III

Forth from thine exultation ran
Beauty with eyes divinely lit;
And of thy grace thou gavest man
The sense and soul to savour it.

Thou didst enkindle in his eyes
Sight that thy veiled intention saw;
And bugled through his enterprise
The fiat of eternal law.

IV

Going, thou bidest. Thou dost keep
Thy state where flaming seraphs pale;
Yet hast thy dwelling in the deep
Imagination of the Gael.

From light in darkness they shall make
Regents of thine in hill and glade—
And in the spirit's passion break
The masks of Godhead they have made.

V

Thy light has left the topmost tree;
But in our hearts thou hast thy place
In darkness as in light; and we
Have turned our faces to thy face.

* * *

Lugh, the Sun-God, was worshipped in the ancient Celtic world and particularly in Eire up to the coming of Christianity. His festival is still celebrated in Eire from mid-July to mid-August, though only now as a legendary reminiscence. The rays of the morning sun are said to be spears of Lugh.

The deities of light were the Children of the Goddess Dana (hence the Tuatha De Danann). The Fomorians were the deities of darkness. Light and dark had also their moral and spiritual significances. And as light could not exist without darkness, or darkness without light, the myth-makers attributed double parentage to Lugh, whose mother and foster-mother belonged to the dark divinities. Just as the early Christian myth-makers attributed double parentage to Jesus Christ (God and Joseph), so did the old Celtic myth-makers attribute a similar double parentage to Cuchulain, who was said to be the son of Lugh as well as the son of the earthly chieftain Suantain. The attributes of Lugh in the above Hymns are either paraphrased from the Celtic myths or based on them.

Old Gaelic poetry was rich in rhymes, alliterations and assonances. The Hymns to some extent reproduce these verbal characteristics in English. The alliteration is not an artifice imitated from Swinburne: the Gaelic poets taught such versification to Europe a millennium or more before Swinburne was born.

JAMES H. COUSINS

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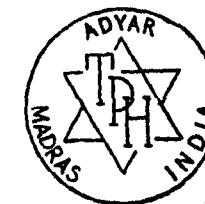
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A Record of Intimate Conversation with our late President-Mother immediately after her passing.

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