



THE THEOSOPHIST

(Incorporating "Lucifer")

Vol. LXVI, No. 1

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Adyar, October 1944

ON THE WATCH-TOWER

BY THE EDITOR

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BURNING QUESTIONS

I AM dedicating this October Watch-Tower to the pronouncements of Dr. Annie Besant which are particularly relevant to the problems confronting us at the present time.

Out of her great experience and insight, out of her abounding compassion and wide-vista-ed vision, she not only revealed truth for the actual period of her physical incarnation but declared it for a whole age. And those of us who have been deeply studying her utterances as given in her daily newspaper *New India*, in her innumerable speeches, and in her extraordinary variety of books, as well as in records of conversations, are profoundly impressed with the appropriateness of most of them to the solution of many of the burning questions which must be rightly answered if the new world is to be broad-based in the foundations of a Universal Brotherhood.

It has seemed to us, therefore, that no better service could be rendered by THE

THEOSOPHIST than as far as possible to make available to the world of today the wisdom of a master-seer as bearing upon world, religious, national and individual reconstruction.

The global catastrophe as evidenced in the two great wars through which the world has been passing has undoubtedly assumed Atlantean proportions, and we can only hope, albeit with a certain amount of well-founded confidence, that we shall be saved from the Atlantean results.

The only way to insure avoidance of such a disaster is to permeate our planning for peace with the active spirit of Universal Brotherhood, justice, freedom and opportunity for happy and purposeful living.

This planning must be audacious. It must free itself from all conventional thinking and from all the destructive traditional thinking which has brought upon the world war after war.

1. We must have youth at the Peace Conference, young thinkers, young planners,

or we shall expect the Treaty of Versailles which was entirely dominated by old people, with the result as we see it today.

2. We must have women at the Peace Conference, for no man-made peace can satisfy a woman-made world.

3. We must think at the Peace Conference in terms of Peoples rather than of Sovereign States, and remember that the world is now smaller than ever it was before, so that while we must not ignore nationality we must superimpose upon it the universality emerging from the world's shrunken size.

Let us now read some of Dr. Besant's pronouncements regarding the essential elements of a true peace.

George S. Arundale

LESSONS OF THE WAR

We are in one of those transition times in which an old civilization is dying and a new civilization is being born. This civilization to which we belong stands condemned, because knowledge is turned to evil and not to good. And so on the battlefields of Europe, men are perishing, slain, mutilated, literally by the million. The youth of the nations has been cast into the pit of slaughter. Those who ought to have been the fathers of the coming generation lie as corpses in bloody graves, or they crawl on the surface of the globe, mutilated, blind, deafened, cripples—the hope of all the nations involved in one common ruin. When the War is over, when the nations again are at peace, will not the problems to be dealt with be more difficult than the problems of the War? Out of that shattered civilization, out of those broken nations, who shall come as re-creator of the world to build up once again on a surer foundation the broken lives of nations and of men?

Let us apply the principles of Theosophy to the problems of the coming times, and

seek to understand how Karma, Reincarnation and Brotherhood must be our guides in preparing for the New Era . . . Very sharp is the lesson which is being taught to the modern world, that intellect unilluminated by love may at any moment tend to bring misery rather than happiness to the world of men . . . Shall we have learned our lesson? Shall we have learned that love is higher than intellect, and that brotherhood is worth more than knowledge? Shall we have learned that sympathy and compassion and gentleness are more to be prized than power and strength and genius; that power is only to be revered when it protects the helpless, that strength is only noble when it is dedicated to the service of weakness, that genius is only divine when it uplifts and gladdens the younger brothers of the human families? Unless the War has taught lessons such as these, the crumbled civilization of the West will rise again only to perish under the new shocks of disregarded Law.

DRAWING THE NATIONS TOGETHER

I look to The Theosophical Society in the future to bind up the wounds which are caused by this terrible fratricidal war. When the war is over, I hope the influence of The Society in the various countries may draw the nations again more nearly together, and sure I am that no Theosophist will allow for one moment any feeling of hatred to enter into his heart against any nation. It is, remember also, your duty . . . to throw the whole of your thought and energy into those ideals for which we must ever stand—of justice to small States, of public faith, of public honour, and the recognition of international treaty obligations; and it is our duty to do that, because the whole future of the world depends upon the word of a nation becoming a matter of honour to the nation as well as to the individual.

The effort of all good men is to introduce the moral obligations recognized by individuals into international relations. War can only cease between nations when justice is acknowledged, and when the strong nation is held back by the concert of peoples from invading and plundering the weak, as the murderer and the thief are arrested by the constable. Until that day arrives, the weak nation, protected by treaty, must be defended by the strong.

Let this generation take the greatest step forward ever made in the life of man. Let it leave as legacy for the next generation the inestimable privilege of living in a world in which the barbarity of war has been for ever renounced. We can do it if we will. It requires only that all who hate war shall have the courage to say that they will not have war and to decline to participate in any measure that is a direct or indirect preparation for it.

A Theosophist must be a citizen of the world at the same time that he is a citizen of his own country; he must love all other nations, he must try to draw them together, he must treat them with respect, he must try to cultivate that feeling of friendship which alone can cover the differences between one race and another; he must be a peacemaker outside his nation and also within it—within the nation, drawing the communities together into one, outside the nation, trying to draw nations into a Brotherhood, so that there may be no more war, none of the misery through which the world is passing today.

If every one of us will work, strenuously and continuously, until each has purged his own heart of every trace of resentment against every person, who has, he thinks, injured him, we shall then find, perhaps to our surprise, that Peace is reigning over the whole world.

WATCH THE YOUNG!

I say to you frankly my hope is in the young far more than the old. In the student population of every land there lies the hope of the world's Brotherhood in the near future. You do not find among the students of the nations the same antagonism, the same suspicion, the same hatreds that you find among the elders of those same people. . . . It is in these young people growing up, desiring to be friends with the people of other nations, in our boys and girls in the schools, in our young men and women in the Colleges and Universities, there lies the hope of every nation. For it is they who shall bring about the better conditions, Brotherhood in practice, the welfare of the people. Those are they to whom I look to make the New Civilization; those are they in whom national hatreds are not arising, but rather a love for other peoples as brothers.

Let us encourage the young, then, in their enthusiasm. Let us hold up the ideals that we elders have so shamefully failed to realize.

Therefore I say, watch the young, for what moves them is a movement of the future, and if you want to legislate on lines that will last, see what is most touching the hearts of the young ones; for there is the future life of the people, there is what it will desire.

CRUELTY CAUSES WAR

And I sometimes think that we should not have had so horrible a war and such frightful cruelties as the gassing of human beings and the other abominations discovered for the killing of men had it not been that too many scientists had had their moral sense blunted by the miseries inflicted on our lower brethren.

If you begin by torturing the brute, you will easily pass on to the torture of your fellow-man, for when you have once brutalized the heart and soiled the conscience by

killing the divine instinct of compassion, you will use your strength against men as well as against the brute, and oppress your weaker brother men as well as your weaker brothers of the animal kingdom.

If that lower ideal is accepted by men, degradation waits on the nation that accepts it, and destruction will mark her for its own. For they who slay shall themselves be slain; they who torture shall themselves be tortured; they who throw out the divine life from their hearts, will have to learn by bitter agony the nature of the pain they gave; so that as they would not learn sympathy by love, they may learn sympathy by anguish.

Take up as your personal duty the protection of every animal that comes in your way: see to it that no avoidable suffering is inflicted upon any. So shall you deserve and win that noblest of all titles: "The friend of all creatures."

THEOSOPHY AS PEACEMAKER

Religious peace will precede international peace; the stilling of the rivalries of religions will precede the stilling of the rivalries of nations. This essential service to the coming Empire, Theosophy, and only Theosophy, can render. For it alone quarrels with no religion, asserts the value and the truth of each, seeks no converts, makes no proselytes. . . . Thus the spread of Theosophy throughout the world heralds the shaping of a world Empire whose watchword shall be Brotherhood, Righteousness and Service. That Empire shall be the cradle of a more spiritual race, of a race inspired by Wisdom and by Love.

Theosophy goes to all religions as a peacemaker, and does not strive to draw away from any faith those whom the law has brought to birth, beneath its shelter. So its first work in preparation for the coming civilization is to try to bring about a brotherhood of religions, not destroying any, not

trying to make any less potent than they were before, but endeavouring to transform them from rivals to brothers, so that each religion may recognize its kinship with other religions, and they may become one mighty family, instead of warring and separate creeds.

PEOPLE OR SOVEREIGN STATES ?

. . . . For the New Age cannot be opened until the Old passes away. The new civilization of Righteousness and Justice, and therefore of Brotherhood, of ordered Liberty, of Peace, of Happiness, cannot be built up until the elements are removed which have brought the old civilization crashing about our ears. Therefore is it necessary that the War shall be fought out to its appointed end, and that no premature peace shall leave its object unattained. Autocracy and bureaucracy must perish utterly, in East and West, and, in order that their germs may not re-sprout in the future, they must be discredited in the minds of men. They must be proved to be less efficient than the Governments of Free Peoples, even in their favourite game of War, and their iron machinery—which at first brings outer prosperity and success—must be shown to be less lasting and effective than the living and flexible organizations of democratic Peoples. They must be proved failures before the world, so that the glamour of superficial successes may be destroyed for ever. They have had their day and their place in evolution, and have done their educative work. Now they are out-of-date, unfit for survival, and must vanish away.

The conception of the future as regards the State is that it only means the nation organized: not the Government, the State, over against the people, but the people, in their executive capacity, organizing themselves for the better carrying out of the various forms of civilized life. That will be

the note of the new civilization as it asserts itself, and you can trace it in many of the movements of the present.

It is the people who count. It is the people who matter. For the people are individuals. They are the vast numbers of individuals. And it is the individual who helps to constitute the vast numbers which count and which matter. It is his life, his need, his hope, his joy, his peace, his happiness, his grief that matters.

It is for him to speak freely and without fear. And a right nation is a nation so governed that he can speak freely and without fear, voice his needs, declare his dissatisfactions, demand that these shall be changed.

Let individuals everywhere speak their words. Let individuals come into their own. Let the people rule.

THE FUTURE SOCIALISM

The great struggle today is not over a question of wage and profit; it is the question of the basis of the whole of society and the position of each in it: each man and each woman to be honoured and honourable, and not to be a mere hand, as though a hand had no body, no brain, no heart. . . . What does a human life mean? It does not mean work all day, going to rest, to bed, weary, and getting up next day to renew the work, and going on like that day after day, week after week, month after month, year after year, until childhood is turned to old age and the small pension, or the poorhouse, is the reward of man's whole life. That condition is impossible; it ought to be impossible; it is right that it should be impossible in the future.

When those who have are ready to sacrifice, then the dawning of the new era will be seen in the sky that is over our earth; when wealth and education and power are held as trusts for the common good, ah!

then will come the laying of the foundations of a better and a nobler State. When the educated man and woman remember: "This education of mine, brought by the ignorance of thousands who have laboured in order that I might be educated, really belongs to them, and I must give it back to them in service, in order to pay the debt that I have contracted to them"; when the wealthy man feels: "I am a steward, not an owner of this wealth which has come out of the labour of thousands; let it help the uplifting of thousands"—then Brotherhood is beginning to show itself upon earth. When the gentle and the refined realize that gentleness and refinement are meant to be shared, and not shut up away in drawing-rooms to guard them as though they were delicate Dresden china that must not be used for fear it should be broken—when that day comes, we shall be nearer the beginning of a great social change. It must be by renunciation, by self-abnegation, that the foundations of that great brotherly civilization will be laid.

I believe that economics alone are not enough to make a nation prosperous and free. Important as economics may be and are, behind economics lie men and women, and unless those men and women are trained into a noble humanity, economic schemes will fail as hopelessly as any political schemes can possibly do. For while it is true that the politician is building a house without a foundation, while it is true that Socialists are trying to make that foundation, still the foundation must be of good materials, or a rotten foundation will be as unfortunate to the house as no foundation at all. And there is a danger—a danger the more pressing the more successful the Socialist propaganda proves—that as the State takes over one thing after another, and tries to guide the great industries of the country for the common good, unless there are at the head of those industries, and unless there are as

workers in those industries, trustworthy, upright, unselfish men, Socialism will inevitably fail.

ORGANIZING FOR PEACE

Labour has been organized by war for the production of munitions of war. A terrible blunder will be made if that power of organization is not turned to production in peace, which gives that civilization materials instead of munitions. The same hands that made shells can make clothes; the same hands that fabricated the terrible weapons of destruction can fabricate the needs of peace. Do not lose sight of the principle of organizing necessitated by war which led up to the departments of the nation organized to carry out their particular work. . . . Do not forget that lesson of the war; do not let that good product of war be lost, but turn it to the profit of the whole.

Justice is essential in the building of a social fabric, if that is to endure, and it is in very truth one of the conditions of the Brotherhood that will endure, for we have many unions, many local brotherhoods, as we also call them: brotherhoods of employers, on the one side, brotherhoods for philanthropic purposes; brotherhoods of all sorts and kinds; but we seek a National Brotherhood, and then an International, until all humanity is bound together in one mighty Universal Brotherhood. Hence we have to consider Justice as well as Love, and they are only two sides of the same thing. . . . Now, what does Justice mean? It means giving to every man what is due to him, to every creature what is due to it. And the measure of what is due to any creature is the measure, on the one side, of his needs, on the other, of his usefulness to the social union. Neither of these can be left out of consideration.

MEN AND WOMEN TOGETHER

Liberty for every human being, equality before the law for all in public and in

private, fraternity of men and women in peaceful friendship, these are the promises of the dawning day. Co-workers in every noble labour, co-partners in every righteous project, co-soldiers in every just cause, men and women in the time to come shall labour, think and struggle side by side. The man shall bring his greater strength and more sustained determination, the woman her quicker judgment and purer heart, till man shall grow tenderer, and woman stronger, man more pure, and woman more brave and free. Till at last, generations hence, the race shall develop into a strength and a beauty at present unimagined, and men and women shall walk this fair earth hand in hand, diverse, yet truly one, set each to each—"as *perfect music unto noble words.*"

No nation is made of men alone. The wives of a nation give courage to their husbands, the mothers of a nation train the generation that will inherit our work in freedom, in self-respect, in nobility of character. No bird can fly with one wing: no nation can rise with only one sex taking part in the national life. We are not identical, we have differences, but in the differences, complementary and not antagonistic, lies the perfection of humanity. . . .

And the mother of the child must also have her place in our vigilant care. For on the Motherhood of the country depends the future. It is the mothers who give birth to the children, a natural fact too often forgotten, I think, in our civilized days. It is the mother within whose very substance the form and the framework of the child is built. And yet how we trample on our mothers too often, even on those who are bearing children, and make their lives so hard that the children are born less strong, less capable, less full of life, than every child should be when he comes into the world.

THE COLOURED MAN

But there is one economic menace that you have to consider, which is not one of your own country or within it only, that great economic pressure of the coloured races on the land ruled by white races, the land taken away by the white from the coloured peoples. There is a menace that you must think of, and that you must gradually eliminate. For it is an ever-growing economic danger. The great economic pressure cannot be long resisted by any legislation that you can make. You may make your legislation, as children make sand castles by the sea. But the tide comes up in spite of the sand castle, and when it retreats again the smooth sand has reappeared. So with the great economic laws of human life. The economic pressure of the coloured races is becoming too great to be withstood.

. . . Those are the world economics that you have to consider, not only the economics of your own nation, not only the economics of European nations, but the world economics, the great coloured problem which is pressing more and more for a solution. The real hatred is not so much a hatred of the white, but the economic pressure, the pressure of people who cannot live in the land where they were born, and who see great empty spaces calling out for cultivation and find those spaces barred from them by people who cannot utilize them. That phase of world economics you must consider. For it is there again an economic question; economics lie at the very root of the whole of our national welfare.

I urge upon you to realize that this question of colour should be put out of court altogether when we are dealing with our fellow-citizens, whatever kind of skin they have. We must not let this question come in. We are dealing with institutions and

rights and privileges, and must realize that we are to deal with a type and not with the colour of the skin.

There must be some place for the coloured man in this world. A white skin is not everything. Where is the divine right of the white skin to go into other men's countries and to say that the coloured man shall not enter into the white country? It is a disgrace to raise this question of the colour of skin as a barrier among the citizens of this so-called British Empire. You cannot do it for long.

INDIA'S MISSION TO THE WORLD

For one very clear result of the present gigantic war is to bring Asia into new relations with Europe, and to establish her in her old place of power in the shaping of the world's destinies. We sometimes forget that all the old empires of the past were Asian; that India, Persia, Assyria struck the keynote of civilization for thousands of years; and that China, though she did not make so flaming a trace on the world's pages, wrote a self-contained story of rare internal progress and lofty ethics which have maintained her in her sure place among the great civilizations of the world.

You have in this War, as one of the causes, the need to make India's value recognized over the whole stage of the world, so that the Empire may realize what India is. She is not changed by the War, but she is revealed by the War to the knowledge of the world, and that is one of the causes of the War.

. . . as long as India is outside, a subject nation, a war of colour may break out at any moment—the most disastrous to which any civilization can be exposed. Before we can look for the United States of Europe we must make friends with our coloured brothers everywhere; and India is the one place where that is at once possible, because she

is within the Realm of what should be the great British Commonwealth of Free Nations, and not an Empire ruling over a subject people.

And it is the perpetual affirmation of spirituality as the highest good that is India's mission to the world. As her past glory resulted from her spiritual knowledge and devotion, so must her future be based on the revival and re proclamation of the same. Her genius is for religion and not for politics, and her most gifted children are needed as spiritual teachers, not as competing candidates in the political arena. Let lesser nations and lesser men fight for conquest, for place and for power; these gim-cracks are toys for children, and the children should be left to quarrel over them. India is the one country in the world in which it is still easy to be religious, in which the atmosphere of the land and the psychic currents are not yet wholly penetrated with materiality. If religion perish here, it will perish everywhere, and in India's hand is laid the sacred charge of keeping alight the torch of spirit amid the fogs and storms of increasing materialism.

A UNITED STATES OF EUROPE

Already from many sides is arising the idea that this war must usher in a settled peace and that the States of Europe must form a definite Council, in which the representative of each nation shall find his place, and the Concert shall be recognized as the highest power, to which each autonomous country must bow as to the supreme authority. The terrible lesson now being taught, the widespread suffering, the devastation by sword and fire, the poverty caused by the dislocation of trade, the tension, the bankruptcies—verily, it seems as though those who die by swift stroke of shot or bayonet thrust on the battlefield have the happiest fate. But through this Armageddon the world will pass into a realm of peace, of

brotherhood, of co-operation, and will forget the darkness and the terrors of the night in the joy that cometh in the morning.

In the huge reconstruction that must follow the ending of the war, the United States of Europe will be constituted, and a settled peace descend upon the shattered continent. How should such a reconstruction become possible without a breaking into pieces of the rocks of custom and the barriers of prejudice?

It is ignorance that makes race hatreds, and knowledge that does away with them. Why should we not have a United States of Europe as well as a United States of America? Why should not war be outlawed between European nations. . . . Why should we not teach here in our schools, and practise in our manhood and womanhood, that ideal of the United States of Europe, which would put an end to war from one end of this continent to another? For after all our interests are the same. The more we can spread common interests, the less danger will there be of war.

We cannot get the United States of Europe at once, it is clear, but why should we not begin to prepare for it and plan out and create certain small steps that would make the Federation inevitable in the long run? Travel and interchange of communications and thoughts are ways of drawing the nations together. . . . Get rid of your passports for one thing. . . . Let us try to get rid of these barriers which make things dearer for everybody, and try to dwell like reasonable people, shaping our markets in co-operative ways, not by competition. . . . One way towards international friendliness would be to promote international culture.

Ought a treaty of peace to be made by the victors in war, and imposed on the vanquished, or ought it to be made by an impartial tribunal, a tribunal that would try to

understand the interests of all concerned, and not only those of the victorious nations? For so long as the victors make the peace, they will sow the seeds of a future war; and then only shall we dare to look for a continuing peace when the Treaties are made by an impartial body, having experts at its command to find out the exact conditions and the wishes of the peoples concerned, before any boundaries are re-adjusted. Only by Law can war be put to an end, and not by the triumph of the victor and the "woe to the vanquished," of which we have so often heard.

We need an Empire of peace, of justice, within which a new civilization may gradually grow up, a civilization which should be peace not war, co-operation not competition, education not cramming, comfort not pauperism.

Britain and America must set the example. Britain and America should make a Treaty of Peace which none would break, which none would dare to challenge.

BRITAIN'S OPPORTUNITY

I believe, thoroughly believe, that at the present time to this British Nation the possibility of a World Empire is offered. I believe that in the cycle of evolution, and the growth of peoples, the time has come in the vast world-history where this power of serving the world is offered to the British

Nation. . . . And I believe it because I am a Theosophist, and have studied history in the light of occultism. How vast a destiny for Britain, how magnificent a possibility for the world, if this nation can rise to the greatness of such a destiny, if this nation can be heroic enough to hold and guide and uplift. For it would mean nothing less than a world-peace, amid which a mighty civilization might grow up greater than the past has seen. It would mean to the world a federation so strong of peace-loving nations, that they would be able to impose peace upon the world because none should be strong enough to break it. And the need of the world is for such a world-wide peace, so that the problems may be dealt with which are threatening the present civilization, and the nations may have time to look at home instead of always keeping anxious eyes abroad.

I would say to you that there is every reason for hope and no reason for despair; for man has rebuilt many shattered civilizations on a better basis, and can rebuild the civilization that lies shattered behind us by the War into a nobler, a more lasting, civilization *if*—and that *if* is the condition—if he will recognize the laws of Nature as they have not been recognized in the past, the Law of Brotherhood as the basis of civilization, the Law of Sacrifice as the life and the sustainer of civilization.

BENARES DAY

Mr. Gokhale writes that the Indian Section Council passed a proposal last year to dedicate one day in the year as Benares Day. And now it has been resolved with the approval of the President, Dr. Arundale, that the First of October be dedicated as Benares Day. The President as well as we at Benares consider this day most suitable, and just as we associate Adyar Day with the Colonel and C. W. L. so we will associate Benares Day (October First) with our President-Mother.

THERE IS ONLY ONE GREATNESS

By G. S. A.

WITH all enthusiasm I have been writing about the need for every country in the world to live, in these times of vast upheaval, in terms of its finest greatness and of its noblest traditions. But so low does the world seem to have fallen that I am actually told here and there that the call of greatness is likely to have little appeal for the reason that the greatness of most countries has been the result of pride and rapacity, of the cruel oppression of the more powerful country upon the weaker. The result is, I am told, that people fight shy of the very idea of greatness.

I venture to think that no person in his senses could ever regard as greatness the fruits of tyranny and exploitation. There is no true greatness where there is merely power and magnificence. Greatness is born of nobility of living, of the nurture of fine ideals, of universal justice and freedom, of the sacrifice of the highly placed in the service of the lowly, of widespread culture and pursuit of the arts and crafts, of the intentness of all upon the well-being of the nation in every aspect of its life, and of friendly comradeship with other peoples.

It may be impossible to reach this height of greatness. Yet throughout the history of

the world ever has there been greatness to help it on its way and to remind it of its glorious destiny. Is there not occasion for such greatness in these disastrous times? Is it not such greatness which alone can save the world for peace and happiness?

Is it not the duty of every national to do his best to live in terms of his country's loftiest stature, or at least to make such stature his ideal? No land is bereft of great stature. No land is unendowed with ideals. No land is without men, women and children set fair for noble achievements. And the people of every land have in them the power to respond to greatness.

It is not the practical politician that the world needs, but the idealistic politician. Not the commonsense religionist, but the idealistic devotee. Not the practical educationist, but the idealist who sees in every child the soul of a Messiah, as Dr. Montessori would put it.

First, ideals with the vision to perceive them. Then only the practical planning to achieve them.

But let us not traduce greatness by confusing it with arrogance and tyranny.

WHITE OXEN

I like all things of creamy hue, white oxen garlanded
In sunny Spain, yoked to the plough they draw
With gentle quiet strength and patient tread.
The taut skin of a drum on which both death
And festivals and ceremonial rites
Are heralded in fateful rhythm.
Fat fleecy clouds on a hot summer day
That hang like great cream puffs in azure blue,
And ivory tusks of elephants—the soft down
Of a peach and creamy loveliness
Of blossoms on the hillside all bedecked,
Their flowery perfume gathered by the angels
As they spread their wings to earth
And come nigh unto men.

GLADYS NEWBERRY

THE NIGHT BELL

XXV. Basic Music

I WANT now to turn to another subject which is to me particularly interesting, partly because it generally clarifies one's position in the inner worlds and makes the inner worlds more accessible, and partly because it has an extremely educative value.

The Night Bell is ringing so constantly nowadays that I have not time to make records of the nature of its summons. But when something special happens as a night or two ago, it is perhaps worth while to describe it. Otherwise for the most part war business calls me, in addition to the routine of every night life.

A HEAVENLY CHOIR

The other day in middle day I woke up but could not get back into the body. I made a kind of pilgrimage between this and other worlds without being able to settle myself down in any world. It is a very peculiar feeling to be partly there and here, so that you do not quite know where you are. In fact the reason for this swinging of the pendulum of my consciousness was that I had been immersed in some tremendous chanting or singing by a Heavenly Host. I use the word "Heavenly Host," because I do not like to specify one way or the other of what personages the Heavenly Host might be composed. This regular and apparently prolonged chanting dated from the previous night and only worked its way into the waking consciousness during the course of the middle of the next day.

On this special occasion the Night Bell rang very insistently, for an event of unusual importance and interest was about to happen.

So I left the physical body as quickly as I could and found myself among a few others, most of whom I did not know, waiting to hear some remarkable music. If you ask me who sang, I can only say that I cannot remember. If you ask me what was sung, again I do not

remember, though at the time I knew very well who were singing and what they were singing.

At least I can say that there were singers and that they did not belong to the human kingdom, though I cannot say they were Devas or members of our earth evolution. Perhaps the word "chanting" would be a better description than "singing." It was probably a combination of both.

BASIC MUSIC

The music, as I listened to it, was extraordinarily revealing, mainly because I could see at once, and remember saying to myself: "This is basic music." We speak of "basic English," of "basic Hindi." The word is used frequently nowadays, though I do not recall its use in connection with music. This music could not be called either western or eastern, European or Chinese, Hindu or Mussalman. There is a basic scale, the root of all scales. There is a basic music, the root of all music, be it Chinese, Indian, or western, and when that basic music is chanted or sung, every listener hears it and is, therefore, able to understand it, in terms of that music to which he is accustomed, into which he has been born, with which he is familiar.

The music, when we listen carefully, is composed of that which is in the foreground, in perspective, and of that which is in the background or is less in perspective. Primarily in the foreground was the melody. But secondarily in the background was harmony; that is to say, the harmony appropriate to each successive note, the harmony, or harmonies, to which each note is basic.

I am afraid this is not very clear, but at the time I could definitely perceive that every note in every perfect scale is the root of almost innumerable harmonies, each different from all other harmonies, even though substantially the same, as one basic note is different in quality and texture from all other notes.

Of course, a combination or succession of harmonies can be evolved from a combination or succession of notes. But while harmonies are composed of notes, their result really adds other notes to scales which seem to be composed of an infinite series of notes. In fact the scale is not composed of a series of distinct notes but is composed of a blending or merging of one tone into the next from up in the heights to down in the depths without any distinction to be drawn between one tone and another. So from one standpoint there is an unbroken infinity of tone, though from the standpoint of our own unreceptive ears this infinity has to be broken up into distinct tones. But the basic scale fills in the hiatuses or gaps, so that it is a wave of music beginning with one particular note and ending with another particular note, but there is no distinction between the intervening notes. So when you hear this basic chanting you do not hear a melody in our sense of the word, that is, of one note distinct from another note, each note distinct in itself. But you have an uninterrupted sequence of notes chanted in a miraculous manner, so that there is the effect of a melody and yet there is no separation between one note and another. It is very difficult to describe, but there it is. The more you listen to it the more profound and simple it becomes. All that is in perspective; and, if you like to say so, you are listening to a melody which does not come from within the individual but for which the individual is a channel from outside circumstances which produce a melody of their own, perhaps inaccessible to the ordinary ear but made accessible through the Heavenly Voices.

So you are listening to an event, a circumstance, a need, an ideal, an actuality, so that to you the music is real. It is not, as is so much of our own music, in praise of one deity or another. It is music which is expressive of the evolutionary process, of the defects in the evolutionary process, of the stage of evolution the evolutionary process has reached, of the direction in which the evolutionary process is moving, so that, while in this chanting and singing, you can listen to the past, you can acquaint yourself with the present, you can also

anticipate the future, forthshadow the future even as you have contacted the present and the past. This is in perspective.

Out of perspective is harmony. It is a projection from an intermingling of a variety of sub-notes which are inherent in a particular note from which the harmony derives its being. Every note is self-contained and from one point of view all-inclusive, so that we can ring musical changes upon an individual note, musical sequences and combinations upon an individual note, and thus will emerge harmony. Those harmonies are in the background but they are there and anyone who likes to travel along a melody note in the foreground into the harmony groups in the background is, of course, able to do so. If, for example, we are listening to a singer here in Madras who sings in terms of melodies and has no acquaintance with harmonies at all we can, if we have access to harmonies, even though our nature may be a nature impressed mainly by melody, in terms of our own harmony-power expand the notes which the singer is singing into their relevant harmonies. It is a very wonderful pursuit and shows clearly the unity of music.

While we may say that western music is different from Indian music, while we may stress the differences, the moment we enter into the inner regions the unity becomes tremendously apparent. We may say that in the West they emphasize the harmonic background and in India they stress the melodic foreground. Still it is one music. There is no distinction to be drawn, and any ardent Indian Theosophist will want to approach and realize the unity of music as far as he possibly can, and will even go to the extent of trying to understand western harmonies which, I am told, are very unpleasant to the ears of the average Indian individual shut off from an understanding of them. The other day I went to the School and after talking about various subjects with a certain young lady, foods and other things, we shifted to music. I said: "Do you like western music?" The reply was: "Horrible." "But," I said, "there are Europeans who might apply the same epithet to those melodies in Hindu music you know to be wonderful, marvellous and beautiful. And

they know how this harmony which you characterize as horrible may be wonderful, marvellous and beautiful. What is the matter with both the westerner and you that the word *horrible* seems to be applicable to each type of music?" As she was rather a young lady one could not go into details. The fact of the matter is, as I know from experience, that if you try long enough you must appreciate. Indian music has subtleties which take time to appreciate and to which the western ear is not accustomed and cannot easily be expanded. I am perfectly sure that when I listen to one of those great protagonists of music, such as we heard during the Music Festival Week here at Adyar, I miss much that Indian ears are able to hear. I am sure if Indians endured long enough, they would find in western harmonies, even those tremendous harmonies of Wagner himself, a glory and a splendour that normally they will not be able to hear, for their ears are not accustomed to those tremendous harmonies which seem so discordant that you cannot understand how so many thousands would go to a big hall to hear, as Krishnaji once said when he was very young, "cats quarrelling." I told Krishnaji: "If you do not mind waiting and enduring, you will resolve the cats otherwise than as you regard them at the present moment." He has done so, though I do not know how he would compare eastern and western music.

A GREAT UNITY

I look forward to the time when eastern and western ears will be attuned to a great Unity, so that the westerner will be at home in those melodies with all their wonderful permutations and combinations of the East, and the easterner will be at home in all those wonderful permutations and combinations we call Harmony. Then music will be a universal language and we will speak in terms of music. As it is we are separated. Why should not music help to unify, be a bridge?

In any case this Heavenly Choir sang both in terms of melody and in terms of harmony. The melody was very much in the foreground. The harmony was very much in the background, but seemed to be a necessary background to

the melody. It gave one an impression of the music gradually receding into the distance as one might hear a band gradually marching away playing music all the time, though in the case of the Heavenly Choir the music did not become feebler and feebler, but gave the sense of distance.

There were quite a number of people present of different nationalities, all perfectly understanding what was chanted, because the music was in such a lofty region that they could interpret it as they chose, and each individual interpreted the music in terms of his own individual temperament, his own individual chord (if I speak in terms of harmony), his own individual sequence of notes or motif (if I speak in terms of melody). And every individual utilized that chanting for the purpose of fortifying the essence of his own spiritual nature. The chanting might seem to me in terms of my own octave, in terms of my own constituent harmony, my own melody. To another person the chanting would be in terms of his octave and harmony and melody.

I thought how wonderful it would be to be free in melody and no less in harmony. We would thus approach the unity of music, a goal which I think Rukmini Devi has achieved to a very considerable extent. While she is wonderfully moved by a splendid interpretation of Indian music, she is extraordinarily at home in western music. While she is wonderfully at home in the Indian dance, she is also wonderfully at home in western dance to which she was introduced by Madame Pavlova. Of course, Rukmini Devi is at an advanced stage of growth. But there is no reason why we should not be able similarly to move along the same way.

If I were living in London, by force I should take my Indian brethren to orchestral concerts and five-hour long operas where there is an interval for dinner. I should say: "Delight in this." And in India I would take my western brethren and say: "Sit out for the whole period of the duration of these wonderful concerts, even for three hours." I do not wish to sit out three hours either in the East or in the West. It is too long for me to give that concentration due to great musicians. How can

I in India listen for so long to the melody and at the same time trace the melody into a succession of harmonies ?

I knew I was listening to an exposition of the intentions and the Will of the Hierarchy which may very well be shut off from me in the waking consciousness but which may very well influence me to whatever extent I may be influencible in the inner worlds.

LISTEN TO UNIVERSAL MUSIC

These chantings or singings of the Heavenly Choir take place from time to time and are determined in their nature by the needs of the world. You know how when an individual is in the process of taking the First of the Great Initiations the Gandharvas portray for him in terms of music not only the stages by which he has reached his capacity for Initiation but also the stages which lie in front of him, so that he may have a kind of note of what he has to do in the future, of the direction in which he has to move in the future, of the tremendous heights to which he will attain in the future. It is said when an individual listens to his musical record of growth up to the present and onward into the future, he becomes tremendously uplifted and thus is able to receive the benediction of the Representative of the ONE INITIATOR with results which will influence him for the whole of his life to whatever extent he is receptive. These initiations are constantly taking place. We are constantly being initiated. I felt I went through an initiation by listening to the Heavenly Music.

If you say to me: "What was the Will and the Intention of the Elder Brethren revealed by the music?" I can only reply: "I do not know down here. I expect I may know up there. The extent to which I am receptive or non-receptive is the extent to which the inner movements may affect the outer movements."

When you have an opportunity on the inner planes, be on the lookout for a possible concert. If you want to be sure you are going to attend and not roam idly about all over the place, listen to all the music you can hear, not only the music of persons but of trees, of rocks, of flowers, of

animals. There is a Universal Music—if you can listen to that and gain some conception of that in your moments of constructive rest, you will be able to go at once to those localities in consciousness where there may be this marvellous chanting.

There is so much that is extraordinarily fascinating going on all the time on the inner planes. We must really break any prison walls which separate us from those wonders, those marvels, and those beauties so constantly taking place and which make life really much more worth living than otherwise it would be.

PURSUE THE UNITY

All this is not so far away from my original subject. I would, therefore, urge every one to stress Unity everywhere. To understand Unity everywhere is one of the great duties of The Society in the coming age, and I would therefore very particularly say that much of the religion of the youth of the new world must surely be a dedication, a consecration to the spirit of Unity. We shall never get anywhere without Unity. We have had diversity long enough. Not that we shall cease to have diversity but diversity will be a wealth which will conduce to unity. This will emerge out of the birthing of the New World.

So I would urge all Theosophists to set the sails of their ships towards Unity in whatever terms they can best approach it. That will be their birth in part into the New World. We must remember that Theosophists must be reborn, all of them. They must die to the old Theosophy and Theosophical Society and be reborn into the new Theosophy and new Theosophical Society which may not be as different as that outlook might appear to suggest they are, but which none the less is an acquaintance, an opening, and an unfolding of the Theosophy we know into the Theosophy which so far perhaps we have not adequately stressed. And if we will pursue the Unity on one plane or another, we shall find that that Theosophy and The Theosophical Society will take on new values, give us new purposes and new peace.

A NOTE ON ORIENTAL MUSIC¹

BY KATE SMITH

IN his radio talk on 27 March 1944: *Chinese Cypress*, Professor B. A. Fletcher told us how he was staying with Chinese friends in the Yangtse Valley, when they warned him that he must escape to the coast from the advancing Japanese army and offered him a guide.

A CHINESE GIRL SCOUT

Instead of the rough country lad he expected, the guide proved to be a girl student, learned in the *Analects*, who led and protected him with extraordinary self-sacrificing efficiency, frequently leaving him in safety while she scouted ahead to locate and avoid the enemy. During the fortnight's tramp to the coast after they had left the danger zone, this girl unpacked from her heavy rucksack her portable gramophone and six records and played them incessantly during meals and evening rests. Professor Fletcher confesses: "I had certainly never thought that I should ever listen willingly to *any* Chinese music." It was an infliction, intolerable, maddening, to his European nerves. But he felt himself so deeply indebted to her, not only for the shocking dangers she had faced, but still more for the actual hardship and short commons she had so willingly, so patiently, endured on his account and for love of China, that he was unwilling to deprive this innocent and exquisite young girl of one moment's pleasure by any failure of sympathy on his part. She had already had occasion, more than once, to call upon the *Analects* to remind him: "The Master says that 'the superior man is not perturbed by untoward circumstance.'" So he bit upon his patience and heard the records through, over and over again, un murmuring.

¹ By kind permission of Professor B.A. Fletcher, M.A.

A WONDER

Now comes the wonder. Prof. Fletcher found that these Chinese records, so unmeaningly cacophonous to him when he started, began to take on a meaning, a thought, a happiness, the expression of a spiritual idea, when he had listened to them many times. He found himself *liking* those six records, before the end. Still more surprisingly, he had unconsciously uncovered in himself a liking, not only for those six records, but for all Chinese music, from that day forward.

WANTED: RECORDS OF INDIAN CLASSIC MUSIC

Here, then, is an opening, a method, for those of us who want to draw near to the spirit of India. We can listen to records of Indian music. By quiet, solitary listening, in the open air for choice, over and over again, until we can hear what that particular record has to say to us, we can open our minds and hearts to a whole world of hitherto unappreciated beauty, refining and spiritualizing our musical sensibilities.

Most of us have lived in India in earlier lives, and "the bulk of collective recollections can never desert the Divine Soul within us. Its whispers may be too soft, the sound of its words too far off the plane perceived by our physical senses, yet the shadow of events that were, just as much as the shadow of events that are to come, is within its perceptive powers, and is ever present before its mind's eye."

Please, will some Indian friend choose for us the names of six records of classic Indian music that we may be able to buy for the experiment? By listening attentively to this music we may stimulate the reminiscence of the Soul.

THEOSOPHY TO MANKIND

I. THE TASK AND THE OBSTACLES

BY GEOFFREY HODSON

THE President has encouraged us to consider the possible contribution of The Theosophical Society to world reconstruction. In response I venture to advance some ideas, not forgetting that he himself and his immediate advisers have already formulated wise and far-reaching plans for The Society's post-war activity. If I state chiefly the ideal and the somewhat obvious I ask to be excused. I do so deliberately.

After only seventy years of existence, marked by the deep devotion and sacrificial service of its members, The Theosophical Society naturally has not yet attained its main objective, which is to bring the majority of mankind to an acknowledgment of Theosophy. This has proved a serious disadvantage to the whole world, as the two world wars and the intervening depression have shown. Confronted now by the twin necessities of ensuring against a third world war and of rebuilding a war-shattered world, on secure foundations of brotherhood, justice and truth, it is especially unfortunate that humanity still does not give assent to the basic principles of the Ancient Wisdom.

The task immediately before The Society therefore is very clear. It is to bring, in the most acceptable form, a knowledge of Theosophy to all classes of men, women and children. The wealthy and the poor, the highly-educated and the relatively ignorant, the employers and employees in professions, industry and trade, the manual workers skilled and unskilled throughout the world must all receive the inspiration, the hope and the guidance in life which Theosophy provides. To all mankind there must continue to be offered the precious truths of which The Theosophical Society is a privileged custodian and messenger.

The facts of the nature and states of consciousness of man, of his physical, cultural and spiritual evolution to perfection through reincar-

nation, of immutable causative law and the Path of Discipleship leading to Adeptship—these facts need to be brought home to humanity at this critical time. In all plans for the post-war period, the teaching aspect of Theosophical activity, I submit, needs to be accentuated. All available Theosophical and allied forces and agencies might well be co-ordinated and concentrated upon this single task of bringing Theosophy to mankind.

What are the means at the disposal of The Society? There are at least three, all of which have been continually operative since the founding. In the apparent order of their importance, they are Theosophical literature, Theosophical lives—a special subject with which I do not feel competent to deal—and Theosophical lectures. Literature and lectures, these are the two branches of the one service into which F. T. S., with immense advantage to the Cause, may enrol themselves as campaigners.

Campaigns, to be effective, demand soldiers. Literature depends upon writers, lectures upon lecturers. The immediate problem before The Theosophical Society, is, therefore, one of adequate personnel, and adequacy in Theosophical campaigning depends upon the numerical strength and the skill of Theosophical workers. The immediate objective of such a campaign is to expand and strengthen existing Centres, Sections and Lodges throughout the world and to rehabilitate Sections in occupied countries when freed. The long-term objective is to train and set to work, in the present and in future lives, men and women who will be effective Theosophical organizers, writers and speakers, each ideally combining the three functions in one individual.

The obstacles are many. Outside The Society, they include a general worldly-mindedness leading to the pursuit of purely physical objectives, ignorance, selfishness, wickedness, *maya* fostered

Mlle. Aimée Blech was well known as a writer of Theosophical novels. Dr. Besant noted in 1912 as a sign of progress the acceptance by the "chief daily journal of Alsace of a novel by her to be published *en feuilleton*." Mlle. Aimée also formed in Paris a League of Unity to promote goodwill and mutual understanding among the followers of different teachers. Speaking of her elementary class in Theosophy Dr. Besant thought that probably such a record of a class under one teacher for over twenty-five years was unique, "and the teacher suffers from perennial bad health and works despite it with wonderful courage." Mlle. Blech passed away in 1930, much admired and loved for her ability and helpfulness. The class was still being conducted in her memory until war broke out in 1939.

The father of this devoted trio, Monsieur Charles Blech, was a greatly esteemed Theosophical worker. He passed in 1903, when Dr. Besant paid him this fine tribute in *THE THEOSOPHIST*: "His devotion, generosity and hospitality supplied a solid basis upon which the present successful development of our movement in Paris has been mainly founded . . . he was neither a writer nor a speaker, but his high character and the respect in which he was held, his charming courtesy, gentle nature and large-hearted generosity, made him a real 'father' of Theosophy in France, as he has not been inaptly called. Passing away at the advanced age of seventy-eight, he had fulfilled more than the years appointed unto man by Hebrew prophecy, and he looked forward to the change, which all knew was coming for him, with the greatest interest and contentment."

The Blech family not only generously supported the French Section but gave of their bountiful hospitality at 21 Avenue Montaigne, Paris, to visiting workers, including Dr. Besant, Bishop Leadbeater, Dr. Arundale and Rukmini Devi, Mr. Jinarājādāsa and Mr. Krishnamurti, and their home was open to many other Indian members.

Well has it been for France to have in its midst these valiant soldiers for Theosophy and The Theosophical Society, and in the immediate past Mme. Zelma, whose quiet strength and

unfailing devotion made her a centre of steadfastness and peace.—J. L. D.

SIR D. B. JAYATILAKA

Sir Don Baron Jayatilaka spent the whole of his active life in the service of his country, Ceylon, and rounded it off dramatically at the age of 76 by passing out of his body while he was being conveyed in a special plane, because of illness, from Delhi to his home in Colombo. His Excellency the Viceroy personally provided the plane.

In October 1942 Sir Don Baron came to Delhi as Representative of Ceylon in India. Prior to that he was for eleven years virtually Prime Minister of Ceylon (officially President of the State Council) and Minister for Home Affairs. It is remarkable how important national affairs centred round him: The Theosophical Society and the Young Men's Buddhist Association for nearly half a century—he was President of both—and the political leadership of the country for nearly a quarter of a century.

Born at Kelaniya (near Colombo) 13 February 1868, he passed from the local colleges to Calcutta, graduating there in 1890, and in the same year began his educational service to The Theosophical Society as Principal of Dharmaraja College, Kandy, holding this post till 1898. In that year he became Vice-Principal and in 1900 Principal of Ananda College (founded by C. W. Leadbeater), and during his ten-year term as Principal the extensive grounds in which the College stands were purchased, and for the first time the College won the Government University scholarship. The property was purchased with a loan advanced by The Theosophical Society, Adyar.

We were sitting in these grounds at a sports meeting over which Sir Don Baron was presiding on my return from Australia in 1939—Dr. Walter Wijenaike, general manager of Buddhist Schools, was with us—when Sir Don Baron remarked: "When the property became available we had to buy it or quit. I put it to Olcott, as he was coming down from Adyar to go to London about the Fuente estate. That was after the 1902 Convention. He received Fuente's

legacy, and when he returned with the money he sent me a cheque. Mrs. Besant raised an objection and I had to go to Adyar about it, but eventually I got the money and these buildings were built with it."

Another fine piece of ground costing Rs. 60,000 and extending the sports field had just been purchased and paid for in one cheque. So one financial romance followed another.

In 1900 Sir Don Baron joined the Buddhist Theosophical Society, which has always had great influence in the educational life of the Island. With the help of the Government it manages over 300 free schools which give Buddhist religious education and have completely overwhelmed the Christian missionary schools against which Colonel Olcott began to work in 1881. The progress of this movement is shown in the fact that whereas in 1888 one Buddhist school received the Government grant, in 1898 there were 99, in 1907 215, in 1914 230, and as the Buddhist numbers increased, so did the

missionary numbers decline. Sir Don Baron remembered well the Founders' visit to Colombo in the eighties, and H.P.B. "dressed in China silk and perpetually smoking cigarettes." He regretted he had never heard her speak, which was not surprising, I interposed, seeing that the only public address she ever delivered was given in Pachayappa's Hall, Madras, in 1884—she was replying to a welcome address on her return from Europe in the Navarino, bringing C. W. Leadbeater to Adyar.

Sir Don Baron went to Oxford in 1910, became a barrister-at-law of Lincoln's Inn, and in 1913 returned to practise as an advocate of the Supreme Court of Ceylon. He was elected to the Legislative Council in 1924 and was knighted in 1932.

Besides his eminence in education, law and politics, he was deeply read in classical Sinhalese texts, a number of which he edited, and he was honorary chief editor of the Sinhalese Etymological Dictionary. —J. L. DAVIDGE

BOOK REVIEWS

A Woman World-Honoured: Annie Besant—Warrior. The Theosophical Publishing House, Adyar. Re. 1-12-0.

This is a valuable collection of tributes paid by notable personalities to our late Chief, both in her lifetime and since its close. Truly, in honouring her they honoured themselves, and to all who love her memory this book will be of abiding interest, both for its many angles of vision on her greatness, and for the light it incidentally throws on her collaborators in many spheres of work, both within and without The Society which is proud of its share in her. Only the noble-hearted can rightly appreciate nobility, without a touch of belittling envy, and so naturally there is here much variety and degrees of quality, from conventional praise that is a mere echo of world estimation, to the sincere note of recognition, often felicitously phrased in a gem of word-portraiture. One or two may be quoted.

Thus the English Ben Tillett says of her: "She died with a body spent to its last ounce

in the service of the peoples of the world. Knowing no country, she knew humanity the better, preaching the peace which up to now has passed the understanding of man."

Bernard Shaw says characteristically: "She was an incorrigible benefactor. The most wonderful woman in the world."

Sir C. P. Ramaswami Aiyar, in the course of one out of many worthy public tributes to a great friendship, coined the happy paradox: "Dr. Besant was the most pacific of fighters and the most combative of peacemakers."

It is difficult to select among many treasures, but we will end by quoting another of her greater Indian friends, the Rt. Hon. V. S. Srinivasa Sastri: "There are not many born in one generation who have the power to make men. Mrs. Besant has made men, and let us remember that she made them not only in India but over great parts of the civilized world."

—H. V.

Education through Art, by Herbert Read, Faber, 1943. 25/-

This is a very carefully put together study of the value of art in education.

The basic idea is that there are four types of people, and four characteristic modes of expression in art. This theme runs through the whole book. The author uses Jung's classification of types, sensational, thinking, feeling, intuitional, and gives many other instances of four-fold classifications of psychological reactions. For the Theosophical student this is perhaps the most useful part of the book, as it sums up, very ably, the evidence in existence today for the idea of four different kinds of people, or people living with consciousness focussed at four different levels.

The author goes on to point out that integration of consciousness is a social asset, and that art is the great integrating factor *for all types*. Each has its own characteristic mode of expression in art, and very interesting pictures are given of children's work to illustrate this point. Yet he admits, even in this book, that he has not "proved" a case, for the styles of art are not easily distinguished, and his classification is a bit autocratic.

The latter part of the book is devoted to a study of how education could be based upon artistic experience, with definite suggestions for the curriculum and the method of using æsthetic experience at every stage of growth. This section is rather one-sided, and by no means acceptable to most educationalists, but a case is made for the essential place of art in education.

—E. A. GARDNER

The Human Soul, the Rev. V. A. Holmes-Gore, M. A. (C. W. Daniel Company, Ltd., Sh. 3/6).

It is never an easy task to survey the main principles of a religion in the space of a hundred pages and the author must be congratulated on his achievement, not only of giving his readers a clear and concise outline of the birth and growth of man's soul and his search for Greatness and Happiness, but also for linking up the typical western Christian ideas with the philosophical conceptions derived from oriental

forms of religion. The result is this very lucid and pleasant-to-read booklet, generously supplied with references to Christian Scriptures and literature, incorporating many aspects of Christianity not generally met in its literature, yet, as the author demonstrates, clearly embedded in that religion, thus demonstrating the universality and common origin of all religions, different in their terminology, certainly, different also in the method of expressing their thoughts, yet one as regards the essential principles.

Though at times it is practically impossible to find terms in western languages which will fully cover the ideas incorporated in the oriental word, the author has been successful in overcoming this difficulty and the reader will easily be able to find his way in this booklet.

The numerous references make it especially interesting and useful also to those who claim the Unity of all Faiths, every one of them aiming to help Man towards the fulfilment of his Divine Greatness. —H. VAN DE POLL

The Unfoldment of World-Civilization, by Shoghi Effendi. Baha'i Publishing Trust, London.

This pamphlet, published in 1936, is a review of world conditions in the light of the sayings and prophecies of Baha'ullah, and sees the imminent emergence of a new social and political order as the fulfilment of the light brought to earth by that great Messenger. With much we are in full agreement, but we doubt whether the immediate spread of the Baha'i faith, to be the one single World Religion, is either possible or desirable. The present leaders of Baha'ism seem less inclined than its founders to be of wide toleration and understanding, and to recognize sympathetic affiliations with other movements towards the realization of human Brotherhood. Existing great religions need to come together in fraternal bonds of sympathy, but not to be dissolved in the interests of one triumphant World Faith, which would soon tend to be obscured in its spiritual life by its temporal power, as has happened to other religious foundations. —H. V.

DR. BESANT'S IDEAS ON PRISON COMING TRUE

BY KATE SMITH

MR. HERBERT MORRISON, the Home Secretary, made encouraging forecasts in his speech at Birmingham at the end of March 1944, when he told us, in effect: The treatment must not be punitive repression, but positive training . . . Some prisoners could be handled well in "minimum security" establishments. He recently visited a farm-camp, run by the training prison at Wakefield. It was an eye-opener to him—the only one he had ever visited from which he came out happier than he went in . . . First of all, concentrate on keeping as many offenders as possible, especially young people, out of prison altogether. Then, simplify the system by removing the now meaningless vestiges of an earlier age, such as penal servitude and imprisonment with hard labour. Take your professional criminal out of the ordinary system and keep him out of the way for a long time . . . And finally, as the key to the whole system, [there should be] the regional training prisons so designed as to permit, at long last, the full application of positive principles of reform and regeneration.

How many years Dr. Annie Besant worked for this! Here are three typical short extracts from her lectures dealing with this question:

"You should keep criminals under restraint, firm not cruel, educative not vindictive, inspiring them with better desires, that in another life may blossom into good deeds. You must not hate the criminal, you must not despise him, he is only ignorant. You were criminals in times gone by, and by your own experiences

have risen to your present respectable situation" (p. 58, *Theosophy and Human Life*).

" . . . The duty of society [to the criminal] is to educate, to restrain, to train, and not to let the man loose again on society, until he has gained habits of industry, sobriety and care for others. . ." (p. 53, *Ideals of Theosophy*).

"The criminal is explained by reincarnation, as we have seen. He is only a young Ego in the savage state—nothing to be very sorry about; but something to help. . . Train the criminal and educate him; do not punish him with harshness, for punishment which is revengeful injures still further the Ego who has come into our hands. . . Certainly do not set him free, any more than you would set free a dangerous animal to prey upon society, for he is dangerous in his criminal state. But do not make his life miserable. Train him, educate him, and do not let him go until he has shown that he has learnt the lesson of right living. . . That which criminals want is training and discipline, and what they have a right to demand at our hands is not liberty, but education, not the licence to commit crime after crime, purging each with the imprisonment which follows it, but the discipline which will teach them industry, self-control and right living. . . Prisons will become schools which shall educate, train and refine, the elders will begin to realize their duties to their youngers, and instead of giving them votes will help them to develop virtues" (pp. 85-7, *Popular Lectures on Theosophy*).

"Human justice may use restrictive, not punitive measures."—H.P.B.

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Printed and Published by C. Subbarayudu, at the Vasanta Press, Adyar, Madras, India.