



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.

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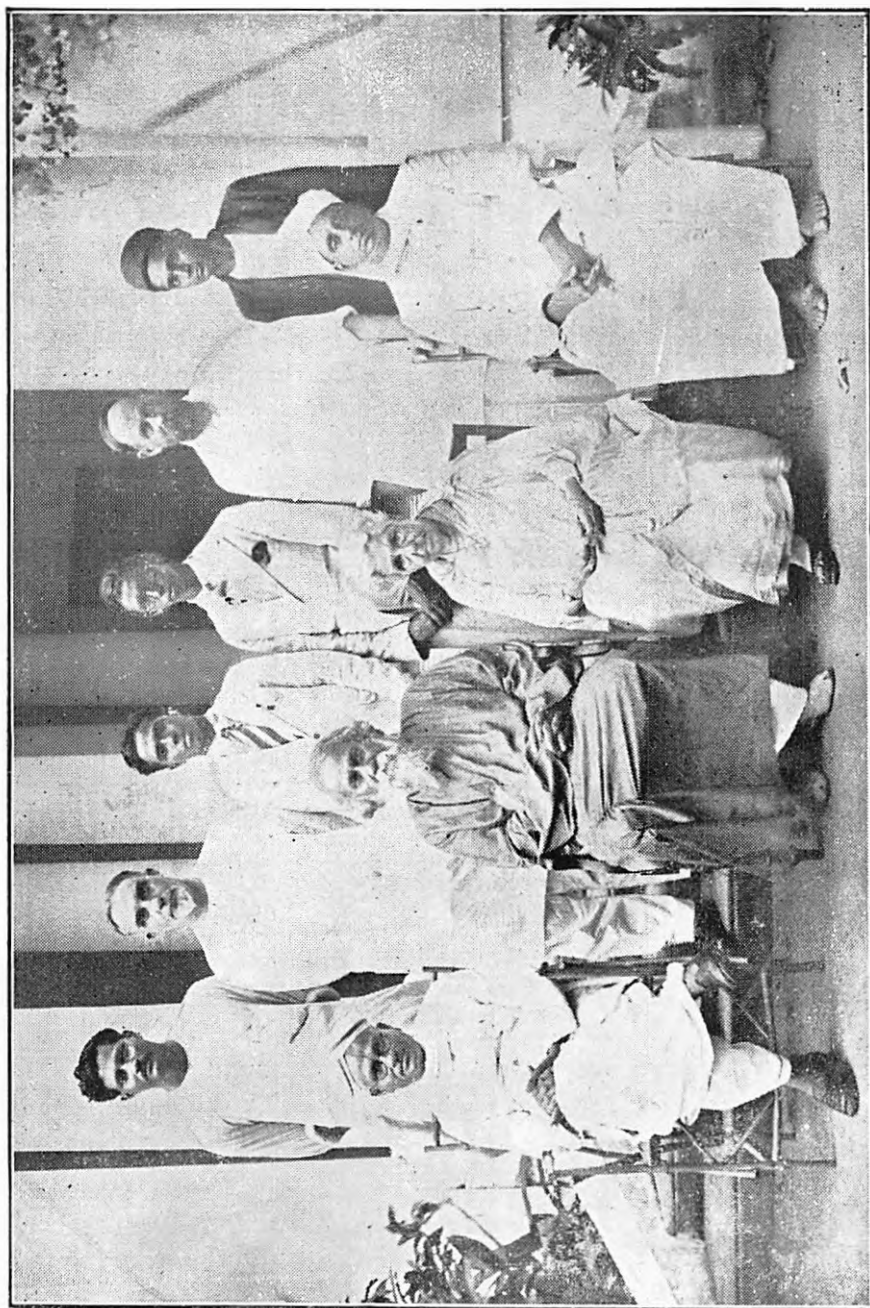
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T P H

ADYAR

MADRAS



Standing : Mr. Aryanayakam ; Dr. Arundale . . . Mr. C. F. Andrews . . .
Sitting : Mr. K. V. Sesha 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 greatneses in the past. She has her greatneses 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!

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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!

George S. 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 Gurudeva 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.]

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.

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

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

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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 Zambezi 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

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

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

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

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, numerous birds and animals are 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

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

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

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

¹ SD I 207-8.

[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).

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 $6\frac{1}{2}$ 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 $18\frac{1}{2}$ million, and *Man* with its $6\frac{1}{2}$ 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, $6\frac{1}{2}$ 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

¹ My italics.

[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 Dhyān 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.

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 mammalians 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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