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# INDEX

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	PAGE
Bad Prince, The, who Became a Good King, by Ahasha           ...           ...           ...           ...	78
Baptism of Our Lord, The, by the Right Rev. C. W. Leadbeater           ...           ...           ...	169
Case Against Woman, The, by Frances Adney	231
Child-Study and the New Era, by Mary Weeks Burnett, M.D.           ...           ...           ...	442
Children of Europe, The, by S. B.           ...           ...	388
Christian Science and Theosophy, by J. Giles...	190
Coming of Idealism, The, by W. D. S. Brown...	243
Commentary on the Bhagavaḍ-Gīṭā, A, by Dr. S. Subramaniam           ...           ...           ...	590
Consciousness of Plants, The, by Egypt L. Huyck	179, 280, 375, 486
Correspondence           ...           ...           ...           87, 195, 296,	391
Cult of the Virgin Mother, The, by the Right Rev. C. W. Leadbeater           ...           ...	473, 581
Devas in Modern Life, The, by L. E. Girard	367
Extremes Meet, by Theodora MacGregor	238
Famous Woman-Preacher, A, by Frances Adney	547
First Principles of Theosophy, by C. Jinarāja- dāsa, M.A. :	
VII. The Evolution of Animals           ...           ...	33
VIII. The Work of the Triple Logos           ...           ...	447
XI. The Kingdoms of Life           ...           ...	559

	PAGE
Garden, The, by El Hilal ... ..	599
Key to Education, The, by Alida E. de Leeuw...	129
League of Churches, A, by Adelia H. Taffinder	29
League of Religions, A, by the Rev. J. Tyssul Davis, B.A. ... ..	436
Little-Known Order of Buddhist Monks, A, by Peter de Abrew ... ..	47
Magic in Celtic Folk-Tales, by Fritz Kunz, B.A. (Wisconsin, U.S.A.) ... ..	57
Mercury, Angel of Light, by Leo French ...	73
Origin of the Names India and Bhāraṭavarṣha, The, by K. N. Sitarama ... ..	252
<b>POEMS :</b>	
Agony, by Leo French ... ..	386
Boon, The, by James H. Cousins ... ..	242
Farewell, A, by C. ... ..	295
Friendship, by E. E. Speight ... ..	366
Millwheels, by James H. Cousins ... ..	503
Pageant, The, by Eveline Lauder ... ..	72
Song of Triumph, A, by J. Henry Orme ... ..	553
Sonnet, Suggested by the Volcano Asamayama, by James H. Cousins ... ..	142
To Our Chief, by L. E. Girard ... ..	74
Votress of the Sacred Fire, A, Anon ... ..	7
<b>Poya Days, by Marie Musæus-Higgins :</b>	
IV and V. The Full-Moon Days of Sāvana (August) and Potthapāda (September) ... ..	258
Prison Reform, by Capt. Arthur J. St. John ...	337
Psychoanalysis in the Light of Theosophy, by Chella Hankin, M.B., B.S. ... ..	356, 462
Reincarnation and Heredity, by S. R. Gore, L. M. S. ... ..	157
<b>REVIEWS :</b>	
(" Book-Lore " and Quarterly Literary Supplement)	
Bengāli Book of English Verse, The, Selected by Theodore Douglas Dunn ... ..	406

INDEX

v

	PAGE
Book of Months, A, by Dorothy Grenside ...	407
Bridge of Death, The, by H. A. Dallas ...	204
Chosen Peoples, by Israel Zangwill ...	204
Crucifixion and Resurrection of the Soul of Germany, The, by J. L. Macbeth Bain ...	102
Elbert Hubbard, Master Man, by W. Bevan James ...	101
Experiments in Psychical Science, by W. J. Crawford, D. Sc. ...	405
Foundations of Prayer, The, by J. Hay Thorburn ...	102
Glimpses of the Great War, Letters of a Subaltern from three Fronts. Edited by his Wife ...	607
Greek Political Theory, Plato and His Predeces- sors, by Ernest Barker ...	610
Intuitive Basis of Knowledge, The, by N. O. Lossky ...	395
Is Spiritualism of the Devil? by the Rev. F. Fielding-Ould, M.A. ...	98
Isha-Upaniṣhaṭ, The, trans. by Jnānendralāl Majumdar... ..	399
Karma, by Algernon Blackwood and Violet Pearn ...	200
King's Wife, The, by James H. Cousins ...	509
League of Religions, A, by the Rev. J. Tyssul Davis, B.A. ...	201
Lectures on Political Science, by Annie Besant... ..	199
Letters to an Aspirant, Anon ...	102
Liberalism, The, according to the use of the Liberal Catholic Church ...	299
Magazine Notices ...	408
Modern Religious Movements in India, by J. N. Sarkar, M.A., D. Litt. ...	302
My Holy Place, by Arthur Burgess ...	304
New Heaven, A, by the Hon. George Warren Russell ...	404
Not Impossible Religion, A, by Silvanus P. Thompson ...	203
Origin of the World, The, by R. McMillan ...	507
Originality, by T. Sharper Knowlson ...	97
Place of Jesus Christ in Spiritualism, The, by Richard A. Bush ...	102
Proofs of the Truth of Spiritualism, by the Rev. Prof. G. Henslow, M.A. ...	96
Psychic Science, by Emile Boirac ...	91
Seed of Race, The, by Sir John Woodroffe ...	508
Short Life of Abraham Lincoln, A, by Ralph Shirley ...	100
Smithsonian Institution: Bureau of American Ethnology: Bulletins 59, 61, 66 ...	505

	PAGE
Social Purpose, by H. J. W. Hetherington, M.A., and J. H. Muirhead, LL.D. ... ..	99
Spiritual Reconstruction, by the Author of <i>Christ in You</i> ... ..	93
Tantrik Texts : Vol. VII. Shri Chakrasambhāra Tantra, edited by Arthur Avalon and Kazi Dawa-Samdup ... ..	94
Theocracy of Jesus, The, by Ignatius Singer ... ..	301
Theodore Roosevelt's Letters to his Children, edited by Joseph Bucklin Bishop ... ..	401
Theosophy in Poetry, by F. B. Humphrey ... ..	102
Theosophy in the Bible, by F. B. Humphrey ... ..	102
Theosophy in the Magazines ... ..	305
This Life and the Next, by P. T. Forsyth, M.A., D.D. ... ..	510
Verse and Nothing Else, by T. L. Crombie ... ..	612
What is Psychoanalysis? by Isador H. Coriat, M. D. ... ..	396
What Think Ye of Christ? by the Rev. Charles Raven, M.A. ... ..	609
Wonders of the Saints and Modern Spiritualism, The, by the Rev. Fielding Fielding-Ould, M.A. ... ..	397
Solar Healing, by "Apollonius" ... ..	496
Spiritualisation of the Science of Politics by Brahma-Vidyā, The, by Bhagavan Das 111, 213, 315, 417, 519	417, 519
 <b>SUPPLEMENT :</b>	
Financial Statement, T.S. ... ..	...i, iii, v, vii, ix, xi
" Schools " Olcott Pan ch a m a Free	ii, iv, vi, viii, x, xii
Forty-fourth Anniversary and Convention of the Theosophical Society, The ... ..	... iii, v
Letter to the T.S. on the Liberal Catholic Church, by the President of the T.S. ... ..	... xiii
Lodges Dissolved ... ..	... x
New Lodges ... ..	ii, iv, viii, xii
New National Society ... ..	... vi, x
Theosophy—Religion as Science, by H. W. Muirson Blake ... ..	... 574
Three Objects of the Theosophical Society, The, by W. Wybergh ... ..	... 143

	PAGE
Venus, Planet of Love and Beauty, by Leo French ... ..	291
Wandering Jew, The, by J. Henry Orme ...	265
Watch-Tower, On the 1, 103, 205, 307, 409, 511	
What Has Peace Brought? by C. Spurgeon Medhurst ... ..	25
Whitman—Helper-On of Hope, by Frances Adney ... ..	340
World Teacher and Democracy, The, by T. H. Martyn ... ..	9







# THE THEOSOPHIST

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## ON THE WATCH-TOWER

OCTOBER 1ST

FOR the first time for many years, the Editor of THE THEOSOPHIST is absent from the editorial chair when the issue of October 1st is being prepared for the press. An interloper is occupying her place, and this interloper does not hesitate to take advantage of the absence of the Chief to use some of the space in the "Watch-Tower" pages for a word or two of loving and grateful homage, in the name of all his fellow-members, to the President of the Theosophical Society, the greatest friend and helper most of our members have ever known, on the occasion of her seventy-third birthday. October 1st is the Theosophist's Day of Strength and Power, the Day of Renewal of Courage, the Day of Grateful Homage to his present Chief, the Day of the Renewal of Purpose. May 8th is his Day of Grateful Homage to the Chiefs of Yesterday. November 17th is his Day of Brotherhood—the Day of the Revitalisation of Brotherhood throughout the world. But October 1st is in many ways, especially to the younger generation, the most living of all the Days, for it is the Day of a

prophet who dwells among us in the flesh, and who is the grandest figure of the last hundred years.

\* \* \*

October 1st is also the Theosophist's Day of Reverence. Indeed, he has two Days of Reverence, for February 17th—the birthday of another elder brother, C. W. Leadbeater—is no less a Day of Reverence to every member of the Theosophical Society. Thanks be to God that both these great brothers—though old in years and worn in strenuous service of the world—are still vouchsafed to us, to guide, inspire, encourage. Through every vicissitude of the terrible crisis of an old world's death-throes and of a new world's birth-pangs, our beloved Chief and President has been to us all a wonderful example of the wise man “which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock”. Straight has been her path, sure her purpose, clear her goal, in the midst of the mighty earthquake. Her house has fallen not, for it is built upon the rock of truth; and we who have dwelt in it, or under its protecting walls, have weathered the storm, have withstood the earthquake, and are now ready to go forward upon the new mission in the new world, to help in the building of more beautiful dwelling-places, in the creation of more beautiful surroundings, for the souls of men.

\* \* \*

Hundreds of thousands of women, children and men throughout the world are consciously or unconsciously celebrating October 1st with all their hearts, for the soul is ever grateful, even though the body knows not the source of its strength and courage. Hundreds of thousands have gained fresh courage, have lost much pain of doubt and perplexity, have overcome grief and despair, because of a lecture of her's they have attended, because of a chance word she has spoken,

because of a sentence she has written in letter, pamphlet, book or magazine, because of an example she has set, because of an attitude she has adopted. Or those who have heard or read may have carried the truth to those to whom neither of these two opportunities has come. Directly or indirectly, hundreds of thousands—millions we might almost say without exaggeration—have heard the voice of the Great White Brotherhood's beloved messenger, and the grateful tribute of their souls is, on October 1st, placed at her feet, though in the outer world the waking consciousness may be oblivious both of the debt due and of its partial recognition by the Self that knows. Annie Besant has given to the world

Authentic tidings of invisible things ;  
Of ebb and flow and ever-during Power.

She has, by her own wonderful example, taught us of the

. . . Central Peace subsisting at the heart  
Of endless agitation.

She has taught us that all

. . . Sorrows are the tension-thrills  
Of that serene endeavour,  
Which yields to God for ever and for ever  
The joy that is more ancient than the hills.

Above all, she has inspired us to become like those

. . . whom a thirst  
Ardent, unquenchable, fires,  
Not with the crowd to be spent,  
Not without aim to go round  
In an eddy of purposeless dust,  
Effort unmeaning and vain.

This first day of October we greet her lovingly, reverently, gratefully, and in deep loyalty. May Those Who sent her to us be witness of our gratitude !

\* \* \*

A very useful piece of work, which was started last year in the State of Mysore, has been the Lodge Helpers Committee—an informal body of workers who divide the Theosophical

Lodges in Mysore among them and pay periodical visits to each, so as to bring to each Lodge a touch of the world outside, and to be a messenger from the brotherhood without to the brotherhood within. Each member of the Committee visits as many Lodges as he can in the course of the year, giving lectures and talks, helping to disintegrate any disruptive forces that may be growing within the Lodge, addressing the children of the members, starting libraries and book-depots—helping generally, in fact, in an unofficial way. There are at present forty members on the rolls of the Committee, and the first annual gathering was held very successfully in Bangalore on the 14th of September. The Committee deserves hearty congratulations and, what is better, imitation elsewhere.

\* \* \*

The New Zealand Theosophical Fraternity in Education have sent us a delightful pamphlet, descriptive of the admirable work they are doing in beautiful New Zealand to spread the spirit of Theosophy among the children. With praiseworthy courage our New Zealand brothers have established the Vasaṅga College—happy name—in Epsom, Auckland; and, judging from the beautiful picture accompanying the pamphlet, the Vasaṅga College, Epsom, Auckland, will be one of the school-homes in which we elders shall be glad and thankful to spend our next childhood. The pamphlet says:

The New Zealand Fraternity numbers at present eighty-four members. To form this Fraternity was the clear duty of New Zealand Theosophists, encouraged by the advice of their leaders and the knowledge that the Heads of the Theosophical Society desired Theosophical Society members to make every possible effort towards the furtherance of true Education. We had before us the example of Britain, India, and America, with their Educational Fraternities, but the present New Zealand body really grew out of a nucleus created by the earnest efforts of one devoted teacher in a lonely "back-blocks" school—Miss Lilian Church. Through much labour and attention to detail, Miss Church drew together, by correspondence, a group of teachers belonging to the Theosophical Society, and effected between them a regular exchange of letters describing their teaching experiments, their problems in training their pupils according to new ideals,

and their hopes for the future of education. Later on, a member of this group, another "back-blocks" teacher, Mr. Miller, organised the Fraternity from this beginning, and on a broader basis.

And we cannot refrain from quoting the following extract from an inspiring address by Mr. Sydney Butler, L. R. A. M., Acting Principal of the Vasanta Collège :

Again, the Trust will certainly not allow the children attending its schools to grow up in ignorance of the fact of Reincarnation, ignorance of which has darkened the early lives of so many of our members. Above all things, the existence of the Path of Holiness, and the certainty of the final attainment of every human soul, will be quite definitely taught. We shall impress always upon the receptive minds of our children that man is indeed the master of his fate ; that they, young as they are in body, are yet old in soul, and that they may now take their destiny into their own hands.

Well done, New Zealand !

\* \* \*

A curious, but not, of course, unexpected, result of the Great War has been a changed attitude both towards grief and death and towards cruelty. There is a growing volume of what may be called Theosophical literature, emphasising that wiser and truer conception of life which has been brought into prominence by reason of the fact that the great mysteries of Death and Suffering have been enacted in innumerable homes with terrible, because unfathomed, meaning. But in hardly a single home has courage not vanquished despair, and men and women are knowing the peace and joy which accompanies and permeates all suffering in a noble cause. D. L. I., for example, in his beautiful *Sonnets after Loss*,<sup>1</sup> catches a true conception in the following :

Time has two gifts to offer those in grief  
 For their lost dead—one is forgetfulness,  
 With pain and sorrow become something less  
 Than present pleasure, glimpses faint and brief  
 Of the dear past ; and this men call relief  
 And healing ; but the other gift more rare  
 Is pain that lasts, and with it strength to bear,  
 And memory, of life's joys become the chief.  
 Let love be keen to choose the nobler gift,

<sup>1</sup> Published by J. M. Dent & Sons, Ltd., London.

And learn to live with sorrow as a friend,  
Gentle, yet strong, that will admit no drift  
Into forgetfulness. So to the end  
Love shall be loyal and, in spite of pain,  
Find in that loyalty a lasting gain.

\* \* \*

In another strain, Norman Gale, in *A Merry-go-round of Song*,<sup>1</sup> inculcates a lesson of love for animals which every Theosophist will appreciate, and which every friend of children should practise and then preach. In the course of one of his poems, Norman Gale says :

I always hope the bird will fly  
So high, so high,  
That not a single leaden dot  
In all the swarm of nasty shot  
Will bring her tumbling from the sky  
To die.  
Don't you ?  
If not, please *do*.

Don't you ? If not, please *do* !

\* \* \*

A Toronto School has evolved the following beautiful creed for teachers :

*I Believe* in boys and girls, the men and women of a great to-morrow ; that, whatsoever the boys and girls sow, the men and women shall reap.

*I Believe* in the curse of ignorance, in the efficiency of schools, in the dignity of teaching, and in the joy of serving others.

*I Believe* in wisdom as revealed in human lives, as well as in the pages of a printed book ; in lessons taught not so much by precept as by example ; in ability to work with the hand as well as with the head ; in everything that makes life large and lovely.

*I Believe* in beauty in the schoolroom, in the home, in daily life, in and out of doors.

*I Believe* in laughter, in love, in faith, in all ideals and distant hopes that lure us on.

*I Believe* that every hour of every day we receive a just reward for all we are, and all we do.

*I Believe* in the present and its opportunities, in the future and its promises, and in the divine joy of living.

<sup>1</sup> Published by Norman Gale, Rugby.

A truly Theosophical creed, the outcome, by the way, of the lessons of the War. Thus, out of pain and suffering, come true insight, peace of understanding and the power of wisdom.

G. S. A.

\* \* \*

Mrs. Annie Besant writes :

The War seems to have drawn together people of different communities, and an interesting proof of this was shown at Wimbledon on August 3rd. It was called a "United Service of Witness to Christ and Thanksgiving". Seven platforms were erected in a line along the Common, facing East, and there were about three congregations to each platform. The congregation from each church or chapel marched to the Common in procession; the Church of England people came with a Cross at their head, the clergy and choir in surplices; other bodies had Crosses or banners according to their ideas. The Priest or Minister came after the Cross or banner, then Churchwardens, Trustees or Committee; then the choir, and lastly the congregation. The Salvation Army Band was on a centre platform and led the singing, conductors on the other platforms taking their time from the Salvation Army conductor. All sang together, and recited "The Lord's Prayer" together. There were three addresses: one: "Am I my brother's keeper?"; the second: "Where the Spirit of the Lord is, there is Liberty"; the third: "If the Son shall make you free, ye shall be free indeed." Such a gathering would have been impossible before the War, and it was surely a good and beautiful thing.

\* \* \*

The programme of the Church Congress, this year, includes, says *The Sussex Daily News*, "practical questions":

We may expect a pronouncement on social matters comparable with the Report on "the witness of the Church on economics" which created so much interest a few years ago. A scarcely less interesting

sign of the times than the prominence of such questions as housing, is the allocation of a place in the programme to the consideration of Theosophy and Spiritualism. This does not mean, of course, that the clergy are going in for "mediumship" and the substitution of séances for Communion Services. The Spiritualists will doubtless find supporters, and there may be a few Theosophists within the very liberal scope of Anglican comprehensiveness. The great body of Church opinion is, however, strongly against these cults, and the object of putting them on the agenda is doubtless to issue a warning against them.

Whatever may be the object of putting them on the agenda, nothing but good can come from the discussion.

\* \* \*

We have been having a good many E. S. meetings on Sundays since I arrived in England, and I have already presided at the Annual Conventions of England and Wales, and of Scotland. I am also to preside at the Northern, Eastern, Midland and Western Conferences, and to lecture at various Lodges in towns which we are visiting to speak on India. Theosophy must ever remain our inspiration and form the backbone of our lives, otherwise the burden of incessant labour would be too heavy to be borne. Brighton, Liverpool, Manchester, Sheffield, Bradford, Harrogate, York, Edinburgh, Glasgow, Cardiff, Bristol, Bath, Letchworth, Southend, Blavatsky Lodge, Leeds, Birmingham, Tunbridge Wells, and Nottingham are among the Branches to be visited, and I lecture in the Queen's Hall, London, on the four Sundays in October. The general subject is: "The War and the Future"; the sub-titles: I. "The War, and the Builders of the Commonwealth"; II. "The War, and Its Lessons on Fraternity"; III. "The War, and Its Lessons on Equality"; IV. "The War, and Its Lessons on Liberty".

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## THE WORLD TEACHER AND DEMOCRACY

By T. H. MARTYN

**D**EMOCRACY would perhaps be best described as the selection by the people of its own leaders and the recognition that it is necessary to place restrictions upon them when selected. Ultimately that is what it usually resolves itself into. Thus leaders are selected for limited periods, and their powers are defined, within broad limits. The student of Theosophy, accepting its system of race evolution and recognizing that the Fifth Root Race more particularly marked the development of the intellectual faculties, would naturally look for some high-water mark of Fifth-Race tendencies in our Fifth Sub-race.

One of the most pronounced tendencies of this stage should be looked for in a profound sense of independence, combined with a good deal of mental capacity, and these seem to be the qualities adapted to—in fact requiring—democratic expression.

When a man is evolved to the fine point of being able to determine so much for himself as is the average man of to-day, what more natural than that he should require the practice and experience of thinking out the wider problems of life for himself, and taking such active part in these wider affairs as is involved in selecting his own leaders and his chief administering officials. Now that we stand at the threshold of a new era, nothing seems more clear than that this principle of democracy is to be closely associated with it. The political autocracies of the world, or what was left of them, have, as a result of the Great War, toppled over one after the other. Those of Russia, Germany, Austria, Turkey, are broken up and never likely to be restored in the form of recent years. True, that of the Roman Church remains, but it has been well shorn of its old powers.

Limited Monarchies with popularly elected parliaments and premiers who are really the responsible leaders, are actually democracies, so that to-day the whole of the West may be said to have adopted the democratic procedure. We go forth, then, to face the culmination of our Fifth Sub-race civilisation, with democracy so well established that even without the Theosophical key he would be a bold prophet who would foretell any recurrence of autocracy—self-appointed leaders, or rulers, with arbitrary powers—at any rate until the time has come for the new Sub-race, in turn, to hand over the sceptre of world-dominance to a successor.

At this particular moment it is of special interest to glance back to the opening years of the era that is now closing. Facts which are rather startling array themselves before us as

we do so. Just what period exactly marks the closing of the old, and the opening of the new age, one does not know, but we can perhaps reasonably assume that the date approximated to the appearance of the World Teacher. That is stated in *Esoteric Christianity* (chap. 4) as corresponding to the twenty-ninth year in the life of the disciple Jesus. The date of the birth of J̄esus is given as 105 B.C., so that the World Teacher appears in a physical body in the year 76 B.C.

Here at the outset we are face to face with a set of circumstances strikingly parallel to those of to-day. First, Alexander's wars had finally crumpled up the discredited autocracies of the Euphrates valley, and almost all the world that is known to history was democratic. Rome was mistress of the world, and for some five hundred years had been a Republic. The ideals of democracy had wrought themselves deep into the hearts and minds of all classes of republican Rome, which under their influence, be it noted, attained to the culmination of its power. In the year 76 B.C., Rome the Democracy had enjoyed undisputed world-dominance for some one hundred and fifty years.

Democracy to the Roman was not a political fad. It was the expression of an idealism of the most practical kind. He was convinced that Autocracy had failed and failed badly, that experience had condemned it, that it had bred tyrants rather than leaders, and had proved an enemy to human progress. The Roman of that day fully realised the value of personal freedom in action, thought, and religion. He knew quite well just how much must be sacrificed by the individual and handed over to the State for the preservation of law and order, and that what was left was ample for personal comfort and the full expression of individuality. It is difficult to find a time when national ideals were more pronounced than in Rome at this time. They included the meting out of justice to all, allowing the greatest possible latitude to the individual in all

departments of his life, and the offering of similar advantages to the people of other countries who came under Roman protection; and the period is remarkable for its tolerance, freedom and culture.

The word culture suggests Alexandria even more than Rome. About 300 B.C., Alexander is said to have himself stepped out the boundaries of this new city, "the City of Light," as he desired it to be. During its first century or two of life, Alexandria did really become a "City of Light" to the world. Magnificent libraries were formed and a huge university established. To stock the libraries, the writings of every known country were collected. These were not left to moulder on musty shelves, but were translated into Greek. When the World Teacher came in 76 B.C., it was possible for a student with a knowledge of Greek to look up for himself, in the libraries of Alexandria, the ancient history of any country—a privilege denied to us to-day, dependent as we are on inferences based on fragmentary archæological research for our little knowledge of the past.

About this time too, the University of Alexandria was the most prized seat of learning in the world; over 12,000 students attended it, drawn from all races. A long line of University professors include some of the most noteworthy names on record. Archimedes, father of modern physics, was one; Euclid, too, with his system of geometry that we have not yet superseded; also Hero, the inventor of the steam engine—in fact Hero's turbine is the newest improvement in modern steam usage.

Then there were great authors—our childhood's friend Æsop belonged to the list—and astronomers. The heliocentric system was taught, as well as much other scientific data that became forgotten in the centuries that followed. It really looks as if a great number of scientific people and inventive minds were brought together in Alexandria by the Powers

behind for a specific purpose. I sometimes wonder if it was intended to make use of their genius *then*, as it has been made use of in this later nineteenth century, and to force progress then by invention, as it is being forced now. As illustrating the masterful ability of these men and their knowledge of mechanics, it may be remembered that by utilising water power and hydraulic machinery in a lower part of the building, the huge gates of one department of the University were opened and closed without contact.

Then Alexandria also stood not only for intellectual accomplishment, but for freedom of thought, practical tolerance, and a marvellous effort to wrest the secrets of the soul from oblivion and reduce spiritual unfoldment—as we call it to-day—to a science. It was the custom of the time for men to form themselves into self-supporting communities for the purpose. Readers of *Fragments of a Faith Forgotten*, by G. R. S. Mead, will remember the author's description of some of these communities, which sheltered such schools as those of the Essenes and the Therapeuts (Healers). The shores of Lake Mareotis, an inland sea to the South of Alexandria, and the Mediterranean Coast, were favourite sites for those communities, which enjoyed protection from outside interference, with all the advantages which Alexandria offered to those of a studious turn.

It was just here, too, on the Eastern shores of the Mediterranean, that the life story of the Great Master is unfolded. It was with the Essenes He spent His youth. It was to the occult literature of the libraries of Egypt he had recourse (*Esoteric Christianity*, chap. 4).

Presumably the main object of the coming, at this particular period, of the World Teacher, was the need of the Teutonic tribes living for the most part in Northern Europe—or the country that would be so described to-day. They represented the young Fifth Sub-race. They stand out at this

time as a physically perfect, virile type, a fit foundation on which to build the finer arts of civilisation, and on which to graft knowledge, culture, and devotion. One may wonder, perhaps, why, if these hardy Gothic people were the ultimate objective, the World Teacher should choose for his physical activity the old-world centre, rather than appear amongst the Teutonic tribes themselves. To this I think we can find an answer. It was from around the shores of the Mediterranean that all parts of the western world were influenced. Rome and Alexandria were pre-eminently the world's pivotal points. Probably it was around these centres that the Christ expected to find those who were to become His immediate disciples. First He must collect together and prepare these, so that they may go forth later as His trained messengers. It may be that, had His life not been prematurely cut off, He would at a later period have transferred Himself physically, with His instructed followers, to the home of the Gothic people; we can only speculate.

What is certain, let me repeat, is that at that time there was practically universal freedom, there was culture of a high order, and there was firmly established democracy. Had Rome retained its ideals of 76 B.C., it would have been its policy to take the young Teutonic peoples in hand, to protect them while they matured, to inculcate in them the same love of liberty and freedom as the citizen of Rome already felt, to develop the democratic method of government in their midst, and finally to take to them the religion which the World Teacher was preparing for them. That this religion was to be a religion of and for democracy, there is every reason to believe. In any other setting it is out of place; events have indeed made of it a ridiculous anachronism, because it has been set in another frame.

The strong light of critical research has shown that care must be taken in quoting scripture to support any thesis, but the

“sayings” ascribed to Christ in the Gospels seem to have survived criticism fairly well and to be more reliable than the more historical records. These sayings throughout breathe the atmosphere of simplicity and unaffectedness. The day of ostentation and show is over. In autocracies, tinsel, publicity, notoriety, quickness to catch the eye of the mighty and the powerful, is a necessary preliminary to a successful career ; but under the more sober shelter of democracy, the claiming of privilege must be discouraged ; the highest mark of greatness is no longer self-assertion but self-abnegation. The desire to serve others is the new hall-mark of greatness, and those that merit the “well done good and faithful servant” of the Master, are those who have not failed to serve “even one of the least” of their fellows.

The exercise of authority of one over the other is to be discouraged in future. The day even of priestly authority has ended. Speaks the Master :

They [the priests] bind heavy burdens and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers. But all their works they do to be seen of men ; they make broad their phylacteries and enlarge the borders of their garments ; and love the uppermost rooms at feasts, and the chief seats in the synagogues : and greetings in the markets, and to be called of men Rabbi, Rabbi. But be not ye called Rabbi, for one is your Master, even Christ ; *and all ye are brethren.* And call no man your father upon the earth ; for one is your Father, which is in heaven. Neither be ye called masters, for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted. (*Math., 23.*)

The spirit of self-dependence in spiritual things, too, is inculcated in a remarkably emphatic form. Mrs. Besant, as its President, had occasion some years ago to remind the Theosophical Society that there were always two pronounced and opposite types of people (see *The Changing World*, “The Catholic and Puritan Spirit in the T.S.”). She explained that one type was appealed to by ceremonial, and the other by the

absence of it. In view of this, one may suppose that the World Teacher assumes that different settings will be given by the different temperaments to His teachings; but whatever the nature of the externals may be, there is no doubt that He thought it necessary to emphasise individual effort, and the establishment by the individual in himself of a holy shrine to which he might retire, and make obeisance to the God within him, without either ceremonial or the intervention of any kind of priest. He advocates private meditation, and Paul further develops this idealisation of the living Christ in the heart. It is this method of reaching Him that has become such a potent influence in the lives of the Nonconformist Bodies which have grown out of the Reformation, and in it probably lies the explanation of the fact that they now dominate the English-speaking world, and supply its virility and strength as it proceeds on its way to world-dominion. Florid and ceremonial settings will therefore attract a type (it may be a great or a small proportion), and will be found necessary by that particular temperament that is able to exalt itself spiritually by their aid; but ceremonial is not Christianity. Indeed the ceremonial at present in use is borrowed from antiquity, and could be adapted to any cult. Listen again to the "sayings":

When thou prayest enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly. But when ye pray use not vain repetitions as the heathen do . . . your Father knoweth what things ye have need of before ye ask Him.

Self-reliance in judgment, and what may be described as self-determination, is again emphasised in the warning against being over-influenced by self-asserting authorities:

Beware of false prophets which come to you in sheep's clothing . . . ye shall know them by their fruits . . . for a good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.



The spirit of brotherhood and external equality is referred to again in the following passage, which also illustrates the democratic leaning of the Master's exhortations :

Ye know that the princes of the Gentiles exercise dominion over them, but it shall not be so among you ; but whosoever will be great among you, let him be your minister : and whosoever will be chief among you, let him be your servant, even as the Son of Man came not to be ministered unto, but to minister.

Can we offer any more reasonable explanation of these "sayings" of Christ, I repeat, than that they were part of His intended message to democracy?—the standards, in fact, that were necessary for democracy. It would not be possible to have a political democracy and a priestly autocracy ; the two mutually contradictory influences ; would counteract each other ; so the priesthood of the future was to be something entirely different from the priesthood of the past. The law of non-resistance seems to have been unfolded to the disciples when they were by themselves, and perhaps was intended to be the law that was to regulate the new relation of the priest to the people.

So like a smilingly sunny spring morning did the new era dawn. It held every possible promise for the future. It provided an environment for the new Sub-race which seemed perfect. Yet the carefully prepared plans went all awry, disaster followed disaster, and the time of promise and accomplishment became instead—or in consequence—a period of miasmatic darkness, of rapine and crime, of ignorance and vice, of tyranny and oppression ; of loss of liberty, freedom of thought, religious tolerance, and of democratic privileges.

The first disaster was of course the interrupted work of the World Teacher, brought about by His untimely death, 73 B.C. The second was the betrayal of democracy by Julius Cæsar, 43 B.C. The third came later, about 150 B.C., when the Christians themselves abandoned their democratic ideals and adopted worn-out autocracy.

The World Teacher met His death at the hands of the priests and rulers of His day. They were not big enough to regard His democracy impersonally. Julius Cæsar was an exceptional man of great capacity, but of "boundless ambition". He posed through his early political life as an ardent promoter and supporter of the more extreme ideals of democracy, but later he intrigued for power, and intrigued so skilfully that he undermined the authority of the honest and truly great Cicero, of Pompey, and four others who may well be ranked amongst the giants of that day. Julius had his reward—indeed it came swiftly. In the midst of the turmoil he had plotted to create, he was, as he had hoped he would be, invited to act as Dictator for a limited and defined period, so that stable government might be restored. He seized the chance to make his Dictatorship permanent, and called himself *Imperator* (Emperor), a term that had become abhorrent to the Roman of his time. His associates slew him for his treachery, and, as Seneca remarks, there were to be found among his murderers more of his friends than his enemies—only accounted for, says Seneca, "because Cæsar's government became, as time went on, more undisguised in its absolutism, while the honours conferred upon him seemed designed to raise him above the rest of humanity".

Unfortunately the assassination of Julius did not restore the democracy; that had been too thoroughly shattered by its arch-enemy, and twenty years of civil war followed Cæsar's death, after which the worn-out people had imposed upon them empire and autocracy; and Rome proceeded to her decline. This was in the year 27 B.C.

The third of the catastrophies referred to was the adoption of the autocratic principle by the Church, about the year A.D. 150. That corresponded to a period when a certain glitter surrounded Roman Imperialism, while personal liberty was still enjoyed side by side with religious freedom, which

Imperialism had not challenged. Renan, one of the best authorities on the early history of Christianity, says (*Hibbert Lectures*, 1880, p. 153) :

History, I repeat, can show no example of a more complete transformation than that which took place in the government of the Christian Church about the time of Hadrian and Antoninus. What happened is what would happen in a club, if the members abdicated in favour of the Committee, and the Committee in turn abdicated in favour of the President, in such a manner as to leave neither the members nor even the elders any deliberate voice, any influence, any control of funds, and to enable the President to say : " I alone am the club."

This sudden alteration in the organisation of the Christian community, about A.D. 150, proves clearly that *up to that time it had been democratic*. Whether there were Popes or not, those who held the highest offices were clothed with no such authority as has grown up around the Papal Seat since this change was made. What we now know as ecclesiastical authority was pirated subsequently, but it is not long before we have evidence that the new system was to menace the liberty of the laity.

Religious tolerance held its own pretty well until about A.D. 220. About then, Ammonius Saccas is the head of a school in Alexandria which studies Theosophy. Among the pupils of Ammonius are Plotinus and Origen. Plotinus was a favourite of the Emperor later on, so that it is clear the Church's power to restrict was limited ; at the same time it was already becoming, or it had become, narrow and ignorant ; for Origen, who was a Churchman as well as a Theosophist, was regarded with suspicion by the Church authorities of his day, because of his great learning. Later in the third century (say A.D. 280), Porphyry, who in turn was a disciple of Plotinus, is found to be bitterly attacking Christianity for its narrowness and intolerance. A little later, we see the Church in its political rôle, one to which its new autocratic constitution naturally disposed it.

The noisy monks of the period made themselves a terrible nuisance to the civil authorities at the end of this third century, and when Constantine, eager for the Imperial throne, but thwarted because of his evil character (he is described as one of the greatest criminals in history, and had a strange mania for murdering his closest relatives), looked round for any sort of support he could obtain, he entered into an alliance with the head of the Christian Church. Civil rights which had been withdrawn from the clamorous monks, were restored to them with other privileges which increased the influence of the ecclesiastical rule, Christianity as then current, was adopted as the National religion, and a partnership was established between the head of the Church and that of the State. What happened to the unfortunate people, as they were ground between these two nether-millstones of autocracy, we know only too well; but there were stages in the downhill progress which are worthy of passing mention.

It was about A.D. 313 that the Church was adopted by Constantine. It quickly perfected its organisation. It adopted the principle of demanding obedience from every person admitted to the sacred profession. "Canonical obedience," we hear it spoken of; and this proved a very deadly weapon in the hands of later Popes. Great things could be and were accomplished as the result of this power, vested in an autocratic head, to dictate to the whole rank and file of the Church. For the ecclesiastical system the plan has proved a fine one; for the people—but it is not well to dwell upon their misfortunes too much. The chief trouble at first was that this secret sacerdotal government had not either soldiers or police to enforce its edicts; it secured these, however, in time.

Around A.D. 330, another disciple of Plotinus made a strong effort to check the growing danger of ecclesiastical authority. This was no less a personage than the great Iamblichus. Iamblichus is now known by another name as one of the

Masters instrumental in founding the present Theosophical Society. He made a big effort to restore equilibrium, and, it may be presumed, not without some hope that the era might still be saved for progress and the evil times pending be avoided. His personal efforts failed, but his spirit lived in his disciple, the Emperor Julian, who actually succeeded in deposing the deformed Christianity of ecclesiasticism, and restoring the old plan of religious tolerance and non-interference. This was in the year A.D. 362. Julian surprised the Christians by not persecuting them in turn; he simply turned them out of their usurped authority, and let them rank with Pagan or other religions, which he himself knew to be cleaner and better than this unholy sacerdotalism. The Emperor also cleaned up Rome in other ways; its public officers were dishonest and lazy; he filled their places with able administrators. In one short year and a half, this remarkable man made perhaps the greatest record in reform actually effected, that history records. Was it that the Great Ones were using a disciple for one final effort, which They supported with every influence They could karmically bring to bear? It looks like that. But Julian died prematurely. The great effort failed. Rome once more passed under the old control.

In A.D. 415, Hypatia, almost the last of the Theosophists, was torn to pieces in an Alexandrian Church, by monks said to have been incited to the murder by the bishop Cyril. The same priest closed the churches of the Noratians, and expelled the Jews from Alexandria. It is clear that the authority of the Church was now more adequately supported by power, but there was yet more to be done to make that power absolute and supreme.

It had taken from about A.D. 150 to A.D. 415 to break up entirely the influence of the Gnostics (lovers of wisdom) and adequately to protect the Church autocracy from criticism

and effective opposition. Now another step was decided upon, and about A.D. 425 the secret Church conclave adopted the plan of employing spies. These were called by the Latin equivalent "inquisitors". The inquisitors at this time were quite pleasant, friendly people who made themselves agreeable. They sat at the tables of their victims as guests, joined with the people in their pastimes and in their occupations, and their business was to report to the bishops those who had any taint of old-time tolerance or any aspirations for religious freedom still about them. The ecclesiastical boycott, the black list, and the anathema followed.

Meanwhile the Papacy flourished; it was for the priests the emblem of their power. No other profession offered such advantages as did that of the Church; for the priest, immunity from taxation, immunity from military service, honour, prestige, power, and titles—all made it alluring. Property, money, wealth of all kinds, flowed into the coffers of the Church. It held at its call all rewards, both spiritual and temporal, for the generous, the pious, the servile. It became the largest landed proprietor in Europe. The ambition of the Popes became a byword. They sought and attained temporal as well as spiritual predominance in the affairs of men, and at one time no authority in the world could afford to affect independence of the world's greatest autocrat, the Pope. Liberty, independence, democracy—all had been crushed. Ignorant doctrines, adopted in place of the knowledge of the Theosophists, were forced upon a public kept illiterate and uneducated. The domestic spies of the fifth century blossomed in due time into the sinister Torquemada of the Spanish "Holy Inquisition," and the masked monks who stretched the quivering forms of uncounted thousands on the rack. The Dark Ages we call them! How dark they were, can only be sensed when we remember how bright and promising were their opening years.

Now I think we may ask if it is necessary to suppose that the Dark Ages came by accident, or because it had been decreed that there must be a Kali Yuga; or were they the outcome directly of physical-plane causes, and if so could they have been avoided, and how? To these questions the facts themselves seem to me to provide the answer: that the Dark Ages did not come by accident; that they were attributable to physical-plane causes that can be clearly indicated; and that they could have been avoided.

The *cause* is found, I think, in the deliberate reversal of the plan of the World Teacher for the next step in the path of race progress, by the reversion to and the maintenance of autocracy in State and Church, but particularly of *ecclesiastical authority*, because of its deadly and persistent opposition to freedom. Even to-day most of the political trouble in the world seems to be the result of the plotting and scheming of some secret, organised power. Europe has never been free from it, and probably never will be, until it is recognised that the interests of humanity demand that all the safeguards of democratic procedure be adopted by *every* institution, whether classed as sacred or secular.

It is said that one of the Masters declared that it was difficult to decide whether the Christian religion has done more harm than good, or more good than harm in the world. The good done may be freely acknowledged. Something of the gentleness and sweetness of the Christ lingers about the various departments of Church activities all through the ages. Sometimes great men have arisen in the Church who have championed the cause of the poor and the oppressed, moved solely by the true Christianity that survived its unfriendly environment; and many things can be remembered to the Church's credit. The evil can be traced to the worn-out system adopted by the Church about A.D. 150, and matured with such unhappy results. No body of men

should be vested with more authority than is necessary for their particular work; that seems a useful axiom, that democracy has already proved worthy of a place in its vocabulary.

To-day all things are ripe for a re-pronouncement of the principles of democracy; and one may almost venture to forecast that they will prove the corner-stone to the new edifice which the World Teacher, when He comes, will raise for the consummation of the Teutonic period, as well as for the new Sixth Sub-race which is being born.

T. H. Martyn

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## TO OUR CHIEF

ON THE OCCASION OF HER BIRTHDAY

YOURS the clear eyes that see the world's old wrongs;  
Yours the undaunted heart, the endless strength;  
Yours the true voice that through the thickest fight  
Into our very inmost conscience rings.

For you, how feeble are my finest songs,  
However apt, whatever be their length!  
For who am I to net in words the Light,  
To praise one chosen of the King of Kings?

L. E. GIRARD



## WHAT HAS PEACE BROUGHT?

By C. SPURGEON MEDHURST

**T**HE pessimist is abroad. Like a bird of prey he feeds on carrion; like a weed he scatters pestilential seed. He shouts in the pulpit, he croaks in the press. To emphasise failure is to hinder progress. It destroys equilibriums. I propose, therefore, to throw a few grains of truth into the other side of the scales, just to balance matters. Let us try and look down at the world from above, rather than only consider that which is visible from our own level. We shall then perhaps find that by the signature of the Versailles Treaty on June 28, 1919, incalculable wealth was poured into the lap of humanity.

1. *On June 28, 1919, a new beginning was made.* "For unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Though poetical, this is a plain statement of what this new Treaty of Peace means. It has not stopped war, the shouting of combatants and the cannonading of guns continue. The Peace thus ushered in is surely a strange and arresting phenomenon. It is unusual, but is it a cause for discouragement? The world has been in travail, and the accompaniments of births are always ugly and sordid. Nature is not æsthetic when she brings forth a new creation. The mother is usually left lying near the portals of death, and has to find her own way back slowly and painfully to the realms of health and life. It is not, therefore, on the pains of the world's present travail that we should fix our

attention, but on the marvel of the Child heralded by so many distressing portents. Heaven and earth have been in conflict, the Powers of Darkness have been contending with the Armies of Light, but the Embodiment of Evil has been cast down, and the Child has been born! This remarkable occurrence reminds us of an ancient story. "The Earth was waste and void, and the Spirit of God was brooding upon the face of the waters." The Spirit of God cannot brood in vain, and at the end of the "waste" and the "void" we read that "God saw everything he had made, and behold, it was very good". The Versailles Treaty has brought us a new Genesis. Before the tale is ended, shall we not see the "new heaven" and the "new earth" of *Revelation*?

2. *On June 28, 1919, values were reversed.* "He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down princes from their thrones." The greatest military machine the world has ever seen, has been discredited. In all nations something has happened which will prevent the future being a mere continuation of the past. Ugly things, which cynical indifference kept covered, are now exposed. Reforms hitherto spoken of as utopian, have been commenced. The masculinity of political structures has been destroyed. The inarticulate has become articulate. New nations, with unfamiliar names, have been born. Whole peoples have arisen, whose youthfulness centuries of oppression could not destroy. Hoary-headed China has refused the dictation of Europe and America, and for the first time in that little-understood country the people have successfully coerced their own rulers by peaceful, democratic methods. In China, as in the Occident, there will also hereafter be the beautifying touch of the woman's hand, and the gentle influence of the woman's mind, as man shapes the public destinies of man. Labour, too, is no longer the unrecognised, toiling slave. It has become the

predominant partner, and has even been raised to the dignity of an international recognition. Mists still hang about the horizon ; but the sun has risen, and before his warmth the fog melts.

3. *On June 28, 1919, the world's leaders became known.* The challenge of war has left undisputed the supremacy of the Anglo-Saxon race. England's transformation from a purely naval power into a military people was one of the unexpected unfoldments of the recent cataclysm. America's rejuvenation, when she threw off the incubus of the alcohol habit, is one of the most promising features of the New Age. Much will disappear when drink disappears from the North American Continent, for Canada is not, in this matter, lagging behind the U.S.A. Woman's degradation by man's lust will largely cease ; there will be less manufacture of criminals through economic oppression ; many of the difficulties of securing good government by the democratic highway will disappear. The Anglo-Saxons, with their joint ideals, will be the saviours of mankind. Is this a dream ? The treaty England and America are signing with France, binding them in the event of certain possibilities to spring to the help of the Latins, converts the dream into an actuality. The ending of America's exclusion from world-politics, by her inclusion in the League of Nations, is a big, new thing of tremendous import. Through this rift in the clouds we glimpse the Anglo-Saxon as the world's future Peace-Preserver.

On June 28, 1919, we received much, but when compared with what we had hoped for, we look at it as little. When in the autumn of 1918 President Wilson, in a delicious frenzy for peace, formulated his Fourteen Points, the world clapped its hands for joy. Friend and foe saw a way of escape from the prevailing terror. But darkness soon succeeded to the brief light. The thunder-clouds reassembled. There were

more lightning flashes, the dawning day apparently retired, and night advanced. The spectre of Bolshevism arose in the darkness, and a great fear took the place of the brief relief. We were disappointed, and in the new Treaty the Fourteen Points seem ashamed. But is the Child dead? Have old values been re-established? Rather would it seem that, with the birth, new motives have been planted.

Henceforth the two words Brotherhood and Solidarity will be our guiding-ropes. "Solidarity" means that, while it is recognised that there is no identity of interests in the varying groups now comprising society, there is yet a consolidation of human interests which works for co-operation, even among those who are superficially antitheses, or the exact opposites of each other. "Brotherhood" means the acceptance of the principle that none can have any interests which conflict with the interests of others, but *brothers are seldom equals*. Brothers are co-labourers. This is the basis of the League of Nations, which at present is perhaps as ineffective in its self-defence as the proverbial grain of mustard seed, but which, the parable tells us, "becometh a tree, so that the birds of heaven come and lodge in the branches thereof". Why this little beginning should have so great an ending, I have tried to show in the preceding pages; and even though war should yet succeed war, and cataclysmic revolution should work further havoc, I should still look upon them as but cosmic purges. The world has travailed and is still in pain. The Child has been born and already Herod's sword has been lifted to smite it, but the Forces which overthrew the Lords of Darkness will protect it, and we shall yet rejoice in its benedictions. How any who believe in the perfect Will of God can think otherwise, is beyond my understanding.

C. Spurgeon Medhurst

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## A LEAGUE OF CHURCHES

By ADELIA H. TAFFINDER

**D**URING the war there has grown up between the denominations a strong bond of friendliness. Catholics and Protestants have shared the same buildings for their services, and we have read of Jewish Rabbis and Catholic priests assisting each other in the administering of the Sacrament to the dying, in the camps or trenches. Eminent Church dignitaries in America and in England are of the opinion that if this spirit of brotherhood does not subside, it is not impracticable to work for and secure a League of Churches, which shall be in the religious world something of what the League of Nations is expected to be in political life.

The secular Press states that the plan is to be submitted to Pope Benedict by three American Bishops, who sailed from New York early in March to visit Rome and the near East "to arrange a Conference to bring about unity between the Russian, Greek, and Roman Catholic Churches and the Protestant Churches of the world". This is said to be the first time since the reign of Henry VIII. that Anglican Bishops have waited upon the Pope.

Bishop Weller, of the Diocese of Fond du Lac, Wisconsin, Bishop Anderson, of Chicago, and Bishop Vincent, of Southern Ohio, are making the pilgrimage to Rome, and Bishop Greer, of the New York Diocese, has this to say of the new plan, which should be interesting to every one who is watching the reconstruction of the world. "Just what the definite agreement between the Churches probably would be, is premature

discussion at this time. The Greek Church and the Russian Church will have to be approached, as well as the Pope, before even a World-Conference on the subject can be held. I hope the plan will succeed." At a gathering of eminent British and American divines, the result of an invitation from the British Group of the World-Alliance for International Friendship through the Churches, the question debated concerned the infusion of a more religious spirit into the League of Nations.

The Rev. Frederick Lynch tells us, in a letter to *The Christian World*, that :

A great task, therefore, remained for the Churches, namely, that of infusing the Christian spirit into the new world-order ; of exhorting the nations to live by a new spirit of goodwill and common interest, even as they adopted the new political organisation which welds them into a great community of nations ; to bring the leaders of the Churches in all nations frequently together that they might learn to know and love each other ; that the Churches of all nations might learn to work together for establishing Christ's rule among the nations ; that perhaps closer unity of the Churches might result ; and, finally, that the Churches in each nation might be fortified in exhorting their own government to be an unselfish and helpful member of the League of Nations.

As embodying this discussion, the following principles were adopted :

1. The World-Alliance contends that the principles of justice and brotherhood apply to the action of nations no less than to individuals ; and as a consequence, general human interests should take precedence of special national interests, and a nation, no less than an individual, must recognise that it lives as a member of a larger whole.

2. Inasmuch as the League of Nations is in effect an attempt to apply these Christian principles to international relations, every effort should be made by the Churches to secure that moral atmosphere in which alone a League of Nations can work successfully ; and they should support such

extensions of the authority of the League as experience may warrant.

3. That we call upon all Christian Churches to support the League of Nations in bringing about as soon as possible an extensive reduction of all military establishments throughout the world and the abolition of conscription.

4. It is incumbent on the Churches, as believers in Christ's gospel of love, to use every endeavour to heal the wounds of the war and promote a spirit of reconciliation between the peoples who have been at war.

5. In the interest of the brotherhood of the peoples of the world it is desirable that the League of Nations should establish international understanding with a view to improve the conditions of labour and raise the standard of life.

6. As no sound national or international life can be maintained where injustice is permitted, the World-Alliance contends that in all the new arrangements now being made it is essential to safeguard the rights of minorities, particularly the essentials of spiritual life, *vis.*, liberty as regards religion and education.

7. Since secret agreements, and the suspicion that such exist, have been a fruitful source of international unrest, the Alliance stands for the principle of full publicity of all treaties and international agreements.

Dr. Lynch reports that this important group of Churchmen agreed that: "The Churches must undertake the task of reconciliation. The Churches of the Allies should first say: 'We are done with militarism; we stand for a League of Nations; if you will disown militarism with us and go in honestly for the community-life of nations, we will work with you for a united Church and a united world.'"

Thus we see that the religious Fraternities of the Occident have been awakening to a keener sense of their responsibilities,

that they have become impressed with the conviction that they must adopt a new attitude toward the world and toward each other, that they have a definite and imperative duty to discharge in the new era before us.

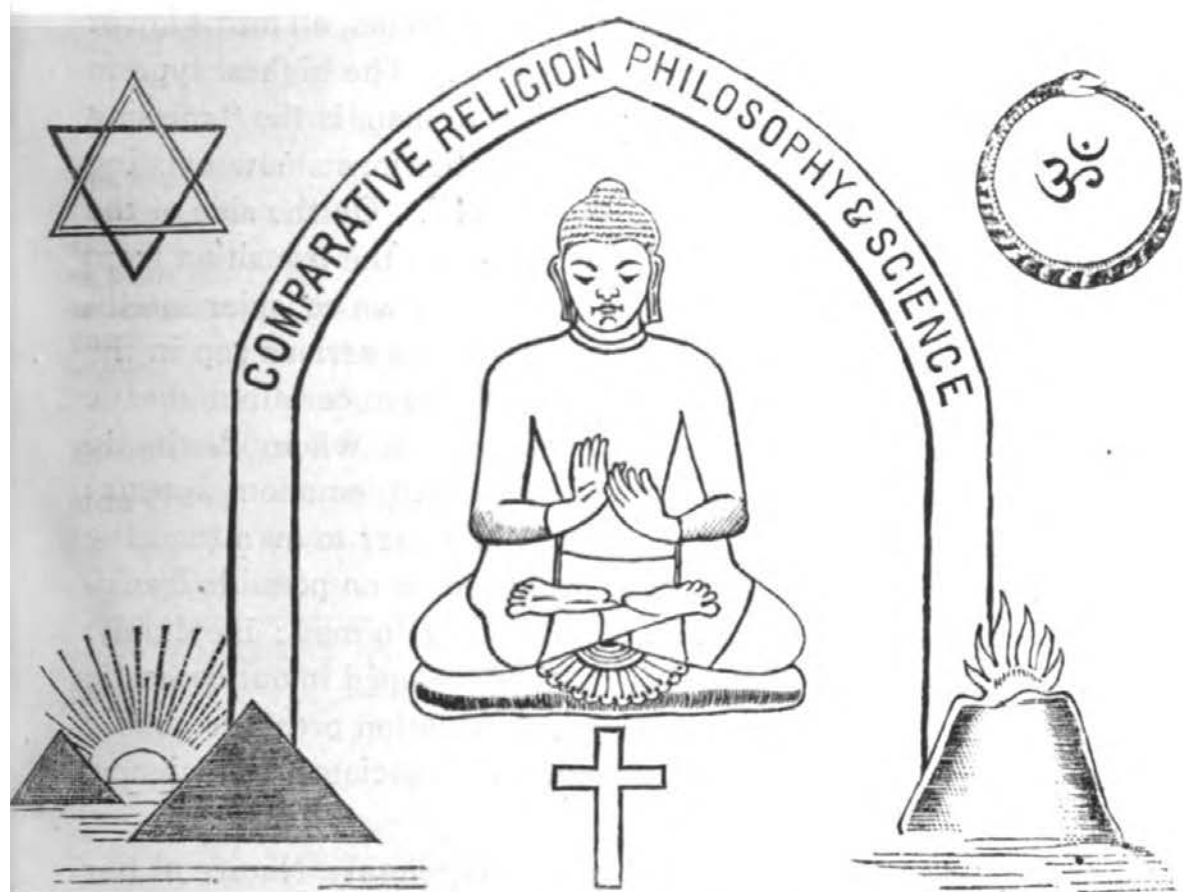
The Baltimore *Sun* comments :

Scores of sermons have been preached on the subject, and one or two inter-denominational meetings have been held, to formulate a scheme by which the forces of religion might be united and consolidated in the task of moral betterment. There have been almost as many plans and suggestions for the attainment of this purpose as there have been for the League of Nations; and almost as many objections to every one of them as there have been to the proposals of the Peace Conference at Paris.

There is inspiration in the old doctrine of the French Enlightenment, that human nature is an infinitely malleable and plastic stuff. All this is but a joyful sign of the realisation of universal Brotherhood in this dear old world.

Adelia H. Taffinder





## FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

*(Continued from Vol. XL, Part II, page 568)*

### VII. THE EVOLUTION OF ANIMALS.

**W**HEN we survey Nature, we can readily see that by far the greater part of living organisms are to be found not in the human kingdom, but in the vegetable and animal kingdoms. The theories of modern science tell us that there

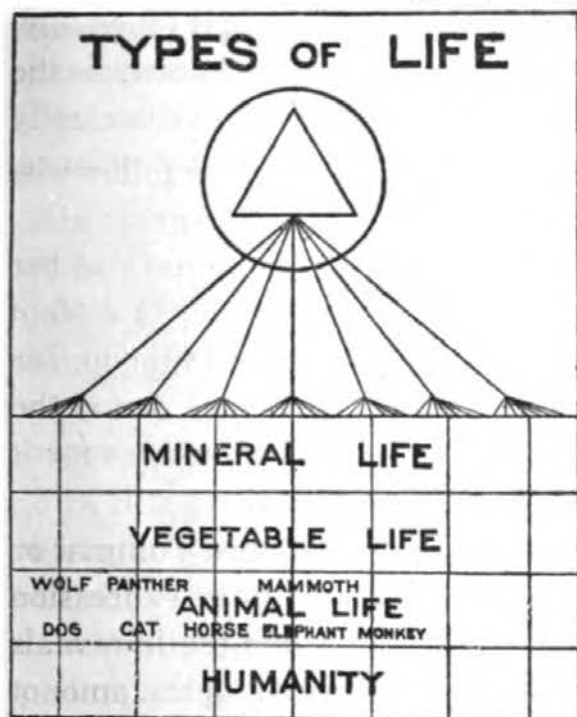
is a bridge in the evolution of forms from the vegetable to the animal, and from the animal to man ; therefore it is evident that, since man is the highest so far in evolution, all forms lower than man must be tending to his type. The highest type in the animal kingdom, which is nearest to man, is the "missing link"; and the anthropoid apes are the forms now existing which are nearest to this "missing link". On the side of the physical form, we can see clearly enough the transition from the anthropoid apes to man ; but when we consider intelligence in the animal kingdom, there is a serious gap in the scientific conception of evolution. We have certain domestic animals, like dogs, cats and horses, in whom distinctly human characteristics of intelligence and emotion appear ; many a dog in his inner nature is nearer to man than the anthropoid ape. It is obvious that there is no possible transition, on the side of form, from the dog to man ; inevitably, therefore, the high human attributes developed in our domestic pets must be practically wasted, if evolution proceeds rigidly according to the ladder of forms enunciated by science. (Fig. 5.)

In order to understand more thoroughly Nature at her work, we must supplement the conception of the evolution of form in the animal kingdom by the evolution of life, and this latter conception alone will enable us fully to understand the rôle which the animal kingdom plays in evolutionary processes.

All life whatsoever, whether in mineral, plant, animal or man, is fundamentally the One Life, which is an expression of the nature and action of the LOGOS ; but this Life reveals its attributes more fully, or less fully, according to the amount of limitation which it undergoes in evolution. The limitation of its manifestation is greatest in the mineral, but it becomes by degrees less in the plant, the animal, and man. In the evolution of its attributes, it undergoes these limitations in

succession; after enduring the limitation of mineral matter, and there having learnt to express itself in the building of geometrical forms through crystallisation, it next passes on to become the life in the vegetable kingdom. Retaining all the capacities which the Life learnt through mineral matter, as the plant it now adds new capacities, and discovers new ways of self-revelation. When sufficient evolutionary work has been done in the vegetable kingdom, this Life, with all the experiences gained in the mineral and in the plant, builds organisms in the animal kingdom, in order to reveal more of its hidden attributes through the more complex and more pliant forms of animal life. When its evolutionary work is over in the animal kingdom, its next stage of self-revelation is in the human kingdom.

Through all these great stages, as the mineral, the vegetable,



the animal, and the human, it is the One Life which is at work, building and unbuilding and rebuilding, ever at work to build higher and higher forms. This One Life, long before it begins its work in mineral matter, differentiates itself into seven great streams, each of which has its own special and unchanging characteristics. (Fig. 56.)

The One Source of Life is symbolised in the diagram by the triangle within the circle. Each of these seven streams differentiates itself into seven modifications. If we represent the seven great streams by the figures 1, 2, 3, 4,

FIG. 56

5, 6, 7, then the modifications of each are as in the following table :

1.1	2.1	3.1	4.1	5.1	6.1	7.1
1.2	2.2	3.2	4.2	5.2	6.2	7.2
1.3	2.3	3.3	4.3	5.3	6.3	7.3
1.4	2.4	3.4	4.4	5.4	6.4	7.4
1.5	2.5	3.5	4.5	5.5	6.5	7.5
1.6	2.6	3.6	4.6	5.6	6.6	7.6
1.7	2.7	3.7	4.7	5.7	6.7	7.7

It will now be apparent how the first type of life has seven variants, in the first of which its own special characteristic is doubly emphasised, but in its 2nd to 7th variants its own special characteristic is modified by the characteristics of the six other fundamental types. The same principle holds good with reference to the other fundamental types also, as will be seen from the table. These types are known as the "Rays".

Each of the forty-nine variants of the One Life follows its own characteristic development through all the great kingdoms of life, the mineral, the vegetable, the animal and the human. The type of life which in the animal kingdom belongs to the 3.2 variety, passes from the mineral kingdom to the vegetable kingdom along its own special channel, and is the 3.2 life of the vegetable kingdom; when the time comes for it to pass into the animal kingdom, it appears there still as 3.2 animal life, and through animal forms which are exclusively reserved for the development of this type of life. When this animal life comes to the stage of passing into the human, it will build an individual of the 3.2 type of human being, and not one of another type. These forty-nine variants of the One Life-Stream follow their forty-nine distinct channels through all the great kingdoms, and there is no mingling of one type of life with another type.

When the forty-nine life-streams in the animal kingdom are ready to pass into the human, each of the seven variants of each fundamental type converges the highest phases of its animal life into a few predetermined animal forms. These animal forms are arranged in the Divine Plan to come into close touch with humanity as domestic pets; and under the influence of the care lavished upon them, the animal life reveals its hidden attributes, and develops them, and passes on to the human kingdom.

We have to-day certain animal types which stand as the doors from the animal kingdom to the human; such types are the dog, the cat, the horse, the elephant, and probably also the monkey. Through these doors the transition can take place from the animal to the human, provided the proper influences are brought to bear on the animal life by the action of man; while the life in dogs and cats is of the highest type along these two "Rays," yet the transition will take place only when an individual dog or cat is developed in his intelligence and affection by the direct action of a human being.

Our domestic animals have been developed out of earlier and more savage types of animal life; the dog is the descendant of the wolf, and the cat of various cat-like creatures, like the panther, the tiger, etc. At the present stage, the life-streams manifesting in the dog-streams of life, the *Canidæ*, will all converge upon the domesticated dogs for the purpose of entering the human kingdom; and similarly the *Felidæ* types of life converge to-day upon the domesticated cat. In future ages we shall have other domesticated animals, which will also be among the forms making the seven doors to humanity.

In the understanding of the evolution of the animals, it is necessary to grasp clearly what is the animal Group Soul. Just as, from the Theosophical standpoint, the individual man is not the physical body, but an invisible spiritual entity possessing a physical body, so too is the animal. The true animal is not the body, but an invisible life which acts to the

animal form as does the soul of man to man's body. This invisible life, energising the animal forms, is called the Group Soul. The Group Soul is a certain definite quantity of mental matter charged with the energy of the LOGOS; this mental matter contains a definite life at the animal grade of evolution, and in that life are retained all the possible developments of animal consciousness and activity. This animal Group Soul was in previous cycles the vegetable Group Soul, and in earlier cycles still, the mineral Group Soul, so that now, when we have to do with it, the animal Group Soul is already highly specialised, as the result of its experiences in vegetable and mineral matter. At the present stage of evolution, there is no one animal Group Soul for the animal kingdom, just as there is no one physical type for all animals; just as in the evolution of forms we have to-day genera, species, and families, so have we similar divisions in the animal Group Soul.

Our next diagram, Fig. 57, will give us the idea of the

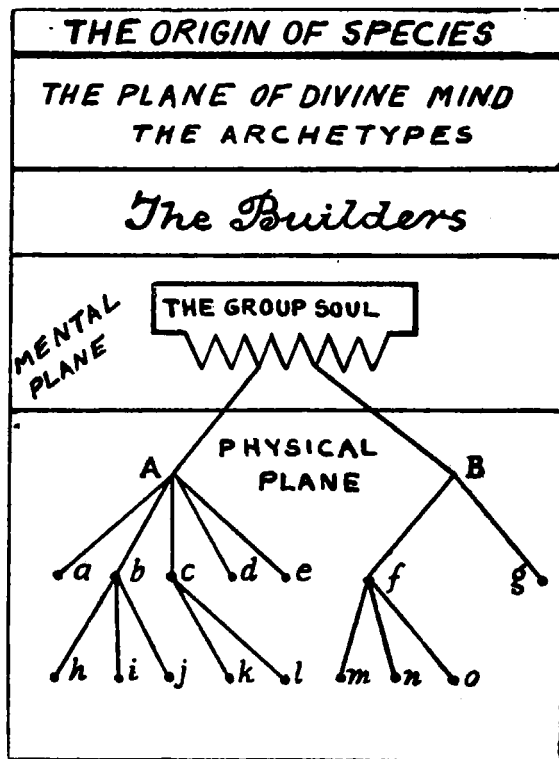


FIG. 57

way that the Group Soul works. Let us presume that there exists on the mental plane the Group Soul of some species of animal life; this Group Soul will repeatedly reincarnate on earth through its animal representatives. The life of two animals on earth of this Group Soul will be quite distinct so long as they are alive; but when they die, the life of each returns to the Group Soul, and is mingled with all other such returning lives which form

a part of the Group Soul of that species. Looking at our diagram, if we consider that A and B are two representatives of the Group Soul on the physical plane, then, when they give birth to offspring—A to *a, b, c, d,* and *e,* and B to *f* and *g,* the life ensouling the bodies of the new generation comes direct from the Group Soul on the mental plane. Let us presume that in the litter of A the young animals represented by *a, d,* and *e* die quite young, or get destroyed; and also that the offspring of B, denoted by *g,* suffers a similar fate. When these animals die, their life returns direct to the Group Soul, and contributes to its stock of experiences such few experiences as they gained before death. Now we see, according to the diagram, that *b* gives rise to offspring *h, i* and *j,* and *c* to offspring *k* and *l,* and *f* to offspring *m, n* and *o.* The life ensouling the bodies of this second generation also comes direct from the Group Soul, but it will have impressed on it such experiences as have been gathered by those of earlier generations who had died before the second generation was conceived. As each animal dies, there is thus a pouring back into the Group Soul of the life which ensouled that animal form; and this life, as it returns to the Group Soul, retains as innate memories the experiences it gained in its various physical environments. It is the memory of these physical experiences which expresses itself as instinct in animals; and the consciousness of the Group Soul is slowly changing according to the contributions returned to it by its representatives on earth.

It will be evident that *b, c* and *f* survived only because they were able to adapt themselves to the environment of nature, which is constantly changing around them; and *a, d, e* and *g* died because they were not strong enough to adapt themselves to that environment. The former survived because they were the strongest and the fittest in an environment full of struggle and competition; and being the

fittest to survive, they become the channels of the life of the Group Soul; and they then produce descendants which possess this quality of fitness in a given environment.

In this action of nature in selecting the forms best fitted to survive, an important rôle is played by certain entities in the invisible worlds who are called, in our diagram, the "Builders". These Intelligences belong to a kingdom higher than the human, and are known as Devas or Angels. One department of these "Shining Ones" has as its work that of guiding the processes of life in nature; they it is who guide the struggle for existence, and watch for the development in their charges of those characteristics which are tending to the ideal forms of the species; they arouse the Mendelian "factors" which are so intimately connected with the revelation of the latent characteristics of the life dwelling in the form. These Builders have set before them certain ideal types which have to be developed in nature, so as to serve best the purposes of the life; with these archetypes before them, they watch and mould organisms from the unseen worlds, so as to bring about that survival of the "fittest" which is difficult to explain in the ordinary evolutionary theories.

The struggle for existence is the method adopted by them to test living organisms, and to find out which of them will develop in that struggle those characteristics which build types steadily approximating to the archetypes. It must be remembered that, in the death of any organisms, the life is not dissipated into nothing; that life, with its experiences, returns to its Group Soul, and thence issues later to dwell in another form. Therefore, when we see that out of one hundred seeds perhaps only one finds soil in which to grow, and ninety-nine are wasted, the waste is only apparent, since the life of the "unfit" ninety-nine appears in a later generation as the descendants of the "fit" seed. With this principle of the indestructibility of life before them, the Builders



arrange for a keen struggle for existence in the vegetable and animal kingdoms; and this method, while it brings about a fierce brutality in nature, yet has on the unseen side a most amicable co-operation among the Builders, who have but one aim, which is to carry out the Divine Will, which places before them the archetypes which must be produced in the evolution of forms.

We must now understand how the animal life differentiates itself in its progress to individualisation.

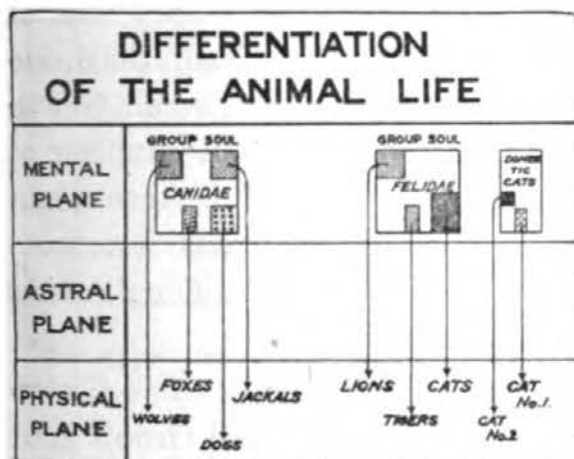


FIG. 58

If we consider any Group Soul, like, for instance, the *Canidæ* (Fig. 58), we shall have that Group Soul existing on the mental plane. Let us presume that it puts out expressions of itself in *Canidæ* forms in different parts of the world. The

differences of climate and other variations in environment will draw out of the individual forms differences of response in the indwelling life, according to the part of the world where that life is being manifested; each form in a country will, as it dies, take back to the Group Soul a particular type of experience and tendency. As time passes and these experiences accumulate, we shall have arising in the Group Soul different nuclei, each segregating particular experiences and tendencies. If we think of any experience as a rate of vibration in the indwelling life, then, where in one mass two rates of vibration are produced, there will be a tendency for the mass to divide, just as a glass cracks when boiling water is poured into it, because the rate of vibration of the inner particles is suddenly made more rapid than that of the outer particles. Similarly we

shall find that, after several generations, the *Canidæ* Group Soul will subdivide into specialised Group Souls of wolves, foxes, dogs, jackals and other varieties. Similarly, the *Felidæ* Group Soul (Fig. 57) will divide, following specialisations of experience, into smaller Group Souls of lions, tigers, cats, etc. In fact, just as genera subdivide into species and families, so too does the Group Soul slowly divide itself into smaller and smaller Group Souls containing more and more specialised characteristics and tendencies.

In this process of the subdivision of the Group Soul, we shall come to a point when a highly specialised, small Group Soul will be the indwelling life of only a small number of physical forms; when this happens, and when the forms can be brought under the influence of man, the transition from the animal to the human becomes possible, and individualisation is near.

If, for instance, we consider the original *Felidæ* Group Soul, we shall, in the course of time, have a small Group Soul which energises one highly specialised breed of domestic cats (Fig. 58); at this stage individualisation is possible. If we consider two cats, No. 1 and No. 2, we shall find that their experiences will vary; we will presume that cat No. 1 finds a home where he is appreciated and much interest and affection is lavished upon him, and that cat No. 2 is born in another home where he is relegated to the kitchen and banished from the drawing-room. Cat No. 1 will, in his favourable environment, begin to respond to the high rates of vibration impinging upon him from the thoughts and feelings of his master or mistress; and even before his death this will bring about such a specialisation in the little Group Soul that that part of the Group Soul which stands as the soul of Cat No. 1 will break off from the rest of the Group Soul. In the case of Cat No. 2, the life in him, when he dies, will return to the Group Soul, there to mingle with all other returning lives.

When Cat No. 1 has so separated himself during life from his Group Soul, the further stages of individualisation can be understood from the next diagram (Fig. 59). The animal

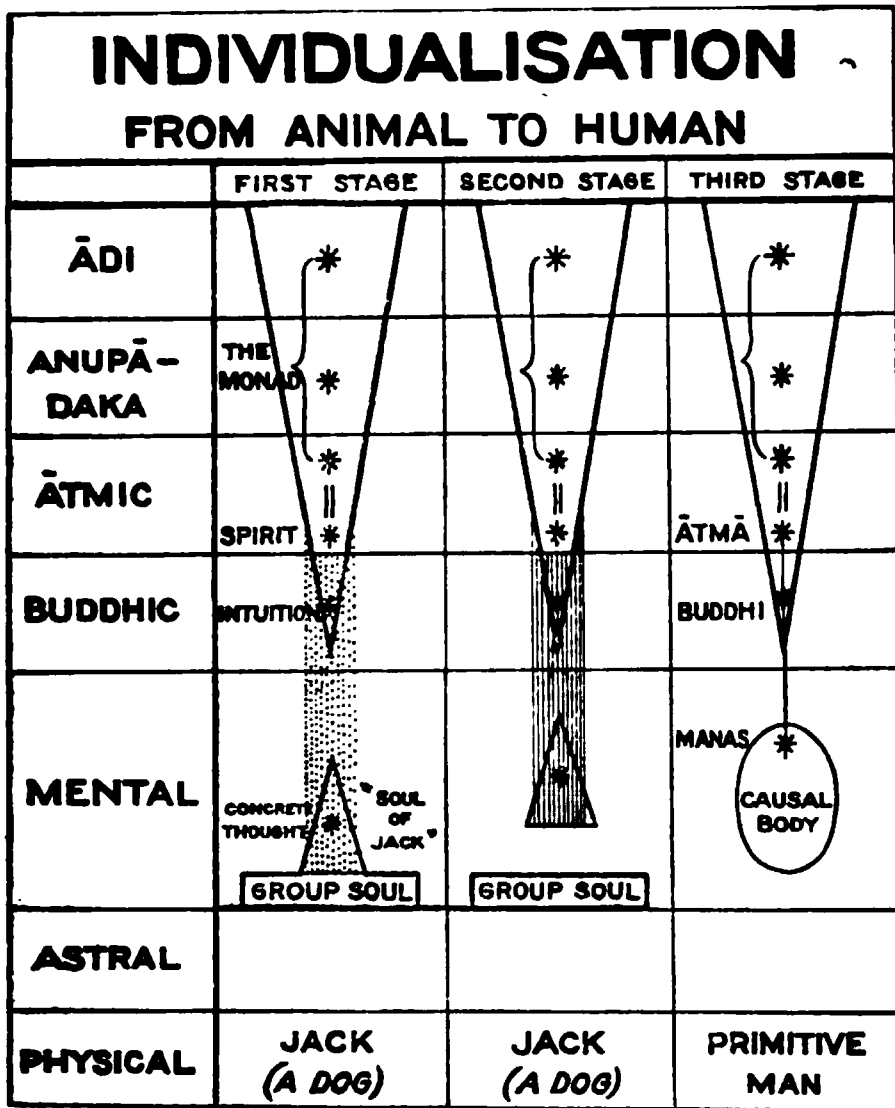


FIG. 59

taken into consideration is, however, not a cat, but a dog, "Jack". Jack was a fox terrier of pedigree and most devoted to his master and mistress, and a great friend of the writer. If we look at our diagram and imagine the Group Soul with Jack in it as a rectangle, then the special affection lavished on Jack will have the effect, which is shown in the diagram, of drawing up a part of the Group Soul into a cone that rises

upwards. The amount of mental matter, which stands as the "Soul of Jack," then slowly separates itself from the rest of the mental matter making the Group Soul, as shown in the third column of the diagram.

Now this specialisation of Jack out of the dog-Group Soul is due, not only to the higher vibrations sent towards him from Jack's master, mistress, and friends, but also to the fact that a Monad, "a fragment of Divinity," is seeking to form an Ego or Soul in order to begin his human experiences. This Monad long ago attached to itself an atom of each of the planes as a centre on each plane, as an "earnest" sent in advance with a view to his future work. These "permanent atoms" were sent out into the elemental, mineral, vegetable and animal Group Souls in succession, there to receive whatever experiences they could. When the "permanent atoms" find themselves in touch with a highly specialised part of the animal Group Soul, like the "soul of Jack," then the Monad sends down from his high plane certain influences in response to the outer work done for the soul of Jack by his human friends. These influences are symbolised in our diagram as the force from the Monad sprayed on the "soul of Jack". The Monad is symbolised in the diagram as the upper inverted cone, and each star in that cone represents the quality which the Monad is manifesting on each of the planes of his activity.

When the "soul of Jack," as the result of the stronger and more divine radiations from the Monad, breaks off from the Group Soul, Jack is still a dog to outer appearance, but he is really in an intermediate stage, as he certainly is not dog nor yet man. This stage is illustrated in the third column of the diagram. The next stage, illustrated in the last column of the diagram, is when, as a result of the increased outpouring from the higher planes by the Monad, the Causal Body is made. What happens can only be described by a simile; if we imagine that the "Soul of Jack," which in the third

column is represented by the lower cone, is like a volume of watery vapour of no precise shape or coherence ; if we then think of all this vapour as being condensed into a drop ; if we then imagine that into the drop air is blown and a bubble is created ; then this is something like what happens to the "Soul of Jack" when the Monad descends and creates a Causal Body. A divine afflatus, which is the energy of the Monad, pours into the mental matter which has stood to Jack as his little soul ; that mental matter re-arranges itself into a causal body, to become the vehicle of this "Son in the Bosom of the Father" who has descended to become a human soul.

It should here be clearly noted that in this process of individualisation the animal does not become the human in the same way that the vegetable evolves into the animal ; at individualisation, all that has been the highest of the animal becomes now merely a vehicle for a direct descent of a Fragment of Divinity, the Monad. This Monad cannot make an Ego in a Causal Body until all the previous stages have been achieved of experience in the animal and preceding kingdoms ; but, while he utilises what the animal kingdom has prepared for him, he is in reality an utterly different stream of energy and consciousness of the Divine Life from what is found in kingdoms lower than man. That is why there is an infinite gap in evolution between the highest anthropoid ape and the youngest individualised soul ; in the latter is the life of a Monad, in the former we have as yet only the higher manifestations of animal life.

From the time that the "Soul of Jack" separates itself from his dog-Group Soul, he has in reality ceased to be a dog, though he still has a dog's form. From this point of separation up to the actual formation of the Causal Body there are several stages of transformation. These stages can be hastened by the proper understanding by men of the process of individualisation, so that our animal friends may pass

swiftly to the reception of that Divine Outpouring which makes of each a Soul of Man. One of the greatest privileges in life which men have, is to co-operate with the Divine Plan in hastening the individualisation of the higher animals; but it is a privilege which, through ignorance, only a few are ready to accept to-day. People now take for granted that animals exist to serve men's purposes; though animals are indeed intended to give us their strength and intelligence to help us in the development of our civilisations, yet they exist not primarily for men, but to fulfil their own purposes in the Divine Plan. In our dealings with animals we have to remember that while they give us their strength, yet our first duty is to see that they develop in such ways as hasten their individualisation. In these days we train the intelligence of horses to take pride in speed, that of dogs to develop their cunning in hunting, that of cats to be "good mousers". All this is utterly wrong, for the animals are brought into touch with man to have their savage instincts weaned out of them, and to have the higher human attributes developed in them. Each action of man which utilises the mere cunning of the animal to gratify man's desires, is so much injury done to the evolving animal life. We have yet to learn that, while our superior intelligence and control of nature's forces gives us a control of the animal kingdom, yet that control has to be exercised for the benefit of the animal kingdom, and not for ourselves.

C. Jinarājadāsa

*(To be continued)*

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## A LITTLE-KNOWN ORDER OF BUDDHIST MONKS

By PETER DE ABREW

**B**UDDHISM is no exception to the rule of sectarian differences. There existed, even soon after the passing away of the Buddha and the date of the First Convocation, as many as sixty-two sects of Buddhism, with various shades of thought. Whether such views were held by the Buddha and whether they were preached by Him, formed the basis for much speculative thought and contention by the various sects. Even now, such speculation is rife on those views, and there still exist differences about many doctrinal points. Thus some of the teachings ascribed to the Buddha are labelled as orthodox, and some heretical.

The early historian is indebted for his information to "oral tradition". Transmission of the philosophy of the Buddha, as indeed with all such ancient cults, was through the medium of memorising. Oral tradition thus passed on from generation to generation, until it was collated and written into texts after a few centuries of filtration. It is therefore not impossible for the human memory to lapse when oral tradition is allowed to run for hundreds of years. And it is an open question whether the Buddha did make or did not make such and such statements which were seriously contended by opposing sects.

The Orthodox party ascribe the authenticity of the doctrine they taught to the confirmation given at the various Councils by the Rahats, who were omniscient; while the Heretics remained silent on that point of confirmation by Rahats

and yet insisted on the validity of their version of the doctrine. If we dismiss from our minds the question of the presence only of Rahats at those various Councils—a point which was introduced, we shall take for granted, to support the Orthodox doctrines—we are then faced with one statement against another. Of course it is not the purpose of this inquiry to bring in here the question of “faith”. Both the Orthodox party and the Heretics had followers who believed in the respective doctrines put before them “on faith,” without evidence or proof. It is difficult, therefore, to say what were the actual words uttered by the Master and what were not. The Heretics were named “Vytullya” by the Orthodox party, and we must take it that the Heretics called the “Orthodox” by the same appellation.

The object of this paper is to show that there existed, about two hundred and fourteen years after the passing away of the Teacher, a Chapter of Buddhist monks and their followers, who believed in a Supreme Being or God, in opposition to the other Buddhist sects who either denied His existence, or were sceptical, or agnostic, or were silent about His existence, or thought that it did not serve any useful purpose to discuss such an existence; while the Orthodox party positively denied the existence of a Creator. The conception of God by the Deistic sect was also varied. Some worshipped Him as a personal God or great Teacher, or as an all-merciful Providence; others adored Him as a creative agency or as an intelligent Power pervading the universe. There is no special book, treating on their descriptions of God, but references are made to this subject, as given above, in scattered books of this Heretical sect which were rescued from the ruin and destruction caused by enemy invaders into Buddhist India.

In the *Samanta Pasadika*, the commentary of the *Vinayapitaka*, we find that during the reign of king Kalasoka, in Northern India, this now little-known Order of Buddhist



monks was organised. It was during the same reign that it began its mission—to preach Buddhism on a Deistic basis and proclaim it as the true cult of Buddhism. Visala Maha Nuwara, as its name implies, was a big city with a large population. Here the Deistic sect of Buddhists established its headquarters, with as many as sixty thousand monks. They were actively engaged in their mission, which daily attracted thousands of converts. Missionaries went to the North, South, East and West of India, and proclaimed Gauṭama the Buddha as the Messenger of God. Temples were built, monasteries were established, and the mission of this sect was a great success wherever it planted itself. In Nepal, Tibet and China it had the largest following.

The opposing sects were getting alarmed at the diminishing number of their adherents and of the success of the Heretic Order. They were much distressed about this, and one day they called a meeting and discussed the seriousness of the situation. They finally resolved to approach the Rahats, who lived in the rock caves of the Himālayas (Pa-vaiya-Rata), submit to them the grave position of affairs, ask for their aid to counteract the influence of the Heretic Order, and obtain from them an expression of opinion on this particular point of the doctrine of the Buddha.

We find in the *Chulla Vagga Pali* that a delegate from the above-mentioned meeting, who was a Rahat named Yasa, was deputed to go to the Himālayas with a petition to the Rahats there. The delegate arrived and submitted the prayer to the Rahats. They considered the appeal favourably, and seven hundred members of their Fraternity arrived at Sattapanni Guha and met in Convocation duly assembled. It is said that the membership of this Convocation was confined to Rahats. This was the historic Second Convocation of Buddhists, when its members, as omniscient Brethren of a high Order, namely Rahats, gave an expression of opinion as to the true

teachings of the Buddha, as they were originally propounded by him.

Thus the hand of authority was set to the doctrine of the Buddha at this Convocation; and, the faithful accepting it, active measures were adopted to preach it and to denounce heretics, and in particular to combat the Deistic theory in Buddhism. Of course there arose many contentions, and the Orthodox and Heretic sects went on their ways with their missions as best they could. Their activities did not relax, nor was the object of the Deistic Buddhist mission crushed out. As a matter of fact, it was very strong in Tibet and Nepal, and from here much work was initiated to spread its doctrine in the northern countries. Nor were its activities suspended in other parts of India. In Ceylon, its missionaries were equally active, and it is recorded that they arrived in the Island during the reign of King Vohara Tissa, about A.D. 350, when Buddhism had already been established in Lanka.

In garb and mien there was nothing to distinguish the heretic from the orthodox bhikkhu, and the members of the Deistic Order were warmly welcomed by the home party, little suspecting the object of the visiting monks. They distributed themselves in the hostels of the Mahā-Vihāra at Anurādhapura, and they made themselves exceedingly agreeable to the resident community of the Vihāra, being to all appearance members of the one and only Buddhist Orthodox Fraternity of the Island. The visiting monks, in the meanwhile, were slowly and quietly spreading among the local monks the tenets of their doctrine, the chief of which was that the Buddha was the Messenger of God. In a very short time they claimed many converts, both from the monks and the laity.

The time was now ripe openly to preach Buddhism as a Deistic doctrine; and accordingly a Chapter of monks, with as many Sinhalese members as were ready to join, was formed,

and the mission of the Deistic sect of Buddhists in Ceylon was set in motion. Missionaries went to the North, South, East and West of Ceylon, and they were very successful in their mission. Anuradhapura and Pollonaruwa were the two strongholds of the new sect, which counted thousands and thousands of converts.

About this time the activities of this sect in India were also very great; there was nothing to stem the tide of its progress. Authoritative orthodox books having been lost owing to enemy invasions, the Orthodox party thought of the Ceylon libraries as the only repository which could supply them with the desired authentic books of the Buddhist doctrine, and hoped that if only they could get them, they would put an end to the spreading of the heretical doctrines in India.

Buddhagosa was accordingly sent to Ceylon to get copies of the authentic version of the doctrine of the Buddha. He translated the commentaries of the *Pitakas* from the Sinhalese. He also set to work to differentiate the heretic from the non-heretic doctrines. In this work it is said that he was assisted by the Rahats with their omniscient knowledge, thus to give it their *imprimatur*, as unquestionable authority and sanction. He went back to India after accomplishing the object of his mission; his work, however, neither seriously affected the existing state of orthodox Buddhism nor the doctrines of the new sect in India. Adherents of the heretical and non-heretical sects lived in peace and harmony as Buddhists, without any interference on account of sectarian differences, although each party held to its own views and beliefs as right and sacred.

We now come to that period of the history of Ceylon in which the Tamil invasions took place. The Tamils brought with them, as is usual with all conquerors, their own manners and customs, to crush the native methods and conditions existing in the country. Religion was no exception to such inroads, and Buddhism suffered. Its missionary spirit

died, the brotherhood of monks was not supported by the laity, which was more concerned with secular affairs than with spiritual ideals, the monks retired into less-frequented spots, and Buddhism lived more in the letter than in the spirit. Heretics and non-heretics passed themselves off as Buddhists, without any distinction of doctrinal beliefs, and the invading conquerors, if anything, were Buddhists of the heretical Deistic sect.

Ceremonial Buddhism, with many Hindū rites introduced by the Tamils, was more in evidence in the country than the Philosophy of the Teacher. The people were indifferent, literature lost its patronage and culture, and as a result many valuable libraries were lost. Some of them were burnt, and Sitawaka Rajasinghe, the king, was responsible for setting fire to a pile of valuable philosophical works on Buddhism. Books, both heretical and non-heretical, were thus burnt. The doctrine of the Buddha was losing its hold on the people of the country. It was a critical time for the Buddhist Sangha, and its Head, Saranankara Sangha Rajah, lost no time in sending a mission to Siam, beseeching help from that country, which had a Buddhist ruler and a Sangha, to restore the orthodox doctrine in Ceylon. The mission returned with Siamese monks; and orthodox Buddhism in Ceylon was thus believed to be galvanised into life again.

Here comes in a very contentious point with some orthodox sects of Ceylon Buddhists, who do not belong to the Siamese sect. They say that, according to a Sandesa, or a letter received from Siam about this time of the mission from Ceylon to that country, the heretical doctrines of the "Vytullyas" were predominant in Siam. That letter was addressed by Vajara Gñāna, the Sangha Rajah of Siam, to the High Priest Hu-law of Ceylon. It is therefore an open question whether or not the Siamese mission brought to Ceylon the heretical doctrine at that time; to-day, however,

the Siamese sect holds orthodox views. At any rate the Deistic basis of Buddhism is denied by this sect, as well as the orthodox sects in Ceylon at the present time. Vajara Gñāna Sangha Rajah latterly became king of Siam, and he was a great patron of orthodox Buddhism in that country.

The "Vytullya" heretics, after the return of the Siamese mission, were fairly active in the Island, and up to now some of their works, such as the *Vessantara Garjanawa*, *Gulha Vessantara*, *Mihinguprasnaya*, *Anagatha Vansa Kathawa*, etc., are quoted by some of the orthodox as non-heretical authorities. The first of these books speaks of the Buddha as a Messenger of God who appeared on earth to preach His Word, as embodied in the Buddha Dharma. It further speaks of similar Messengers of God who will appear on earth after the Buddha's passing away, to preach God's Word. The *Gulha Vessantara* speaks of King Vessantara as a Messenger of God. The miracles he performed bore ample testimony to his character and status as God's Messenger. The *Mihingu Prasnaya* speaks of a coming World Teacher as the Messenger of God. His name is Diya Sena, or Chief of the world, or of all living beings.

We find that Buddhism is divided into two main sections, known as the "Maha Yana," the Great Vehicle or the Northern Church, and the "Hin Yana," or the Lesser Vehicle or the Southern Church. Apparently this division must have been made after the second Convocation referred to above in this paper. The Northern Church was confined to countries in the northern parts of the then-known world of Asia, and the Southern Church to its southern parts. The Northern Church is the one referred to by the Ceylon Buddhists as "Vytullya" or heretical.

The early missionary efforts of the Northern Church are still found in southern countries, as in the archæological remains of the Buddhist temples of Java. The Bora Buddhur

temple, there, is distinctly northern in its character. Dr. Paul Peiris, of the Ceylon Civil Service, has discovered at Puttur, in the Jaffna Peninsula, some Buddhist remains of temples, etc., and it is interesting to note that Puttur is another way of saying Buddhur. It remains to be seen whether they are typical of the Northern Church. If that be so, we have another additional proof of the visit to this Island of the missionaries of the Northern Buddhist Church from India, to proclaim Buddha as the Messenger of God.

Thus, that a Deistic sect of Buddhists had existed in India, claiming the Buddha as the Messenger of God, is evident ; and that a Chapter of their monks had visited Ceylon, is not denied in history ; so it is not unreasonable to believe that there exist to-day, in this Island, Buddhists holding the views of this little-known Order of Buddhist monks.

Such then is the result of this enquiry into the historical evidence for the visit of Buddhist missionaries from Northern India to Ceylon, to proclaim that Buddha was a Messenger of God. That they did succeed in their mission in this Island, and that an Order of monks, including Sinhalese brethren, was organised at Abayagiri Vihāra, is not disputed ; and that it preached the existence of God, the Dharma of Buddha as His Word, and the Buddha as His Messenger, is a fact worthy of the consideration of Buddhists.

It is said that there are *some* Buddhists in Ceylon who, born as Sinhalese Buddhists, believe in God and the Soul of Man—two problems which the Southern orthodox Church has dismissed from its tenets as heresy—and if the few believers in God and a Soul in Man should pursue their studies of Buddhism from the point of view of this little-known Order of Buddhist monks, much valuable information would be added for the study of Buddhism.

Peter de Abrew

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## • A VOTARESS OF THE SACRED FIRE

WHAT vow is this that thou hast taken now,  
And called the Gods to witness? Know'st not thou  
The way is long and lone, and full of fears?  
Through strenuous days and nights without an end,  
Wilt thou with dauntless heart still onward wend?  
O faltering one, whose eyes are dim with tears!  
Venom-eyed serpents rear their forms of dread,  
And ever poison shed.

There wily, wild and cruel creatures fierce  
Roam stealthily, and thorns thy feet will pierce.  
Wilt suffer all? O gently-nurtured one!

See! High hopes spur thee on.

Like R̥ṣhis great wilt thou be staunch of soul?  
Alert, firm, ever faithful to thy goal?  
Can'st thou attain the power to trample foes—  
Threats, mocking, shame, and slander undeserved?  
Wilt thou endure with spirit still unswerved?  
O Votaress, too high thy daring goes!

This fire thou kindlest now, will it burn bright  
For ever? Evermore wilt thou recite  
"Svas̥ti" and "Svāha"?—let thy life ignite  
The flame, and wilt thou feed it constantly  
With sacrifice of self? Can'st ever be  
Steadfast in aim? . . . Fulfil thyself, be blest.  
Valiant indeed hast thou thyself confest.

If in the month of flowers the soft wind brings  
Strange languors, and in summer evenings  
From flute and zither music sweetly rings,  
If rapturous tremors thrill through woodland halls  
Melodious with the peacock's mellow calls—  
Do thou remain unmoved, O strong of heart !  
Triumphant over self, free as thou art.  
Should storms arise, keep still thy fire alight,  
Sheltered within thy breast the live-long night !  
Let other women on this earth be tied  
With bonds of ease. Thou, thou alone abide  
Loyal to hardship, true to vow austere,  
Serene and steady, filled with zeal severe,  
Of foes the vanquisher.

ANON





## MAGIC IN CELTIC FOLK-TALES

By FRITZ KUNZ, B.A. (WISCONSIN, U.S.A.)

*(Concluded from Vol. XI, Part II, p. 594)*

### IV. THE FORMULÆ FURTHER CONSIDERED

#### *II. Hypnotism*

**HYPNOTISM** appears in many and curious guises in the folk-tales. Sleep, wholesale illusion or glamour, mesmerising at a distance, and rigidity, are all accomplished in the tales, usually by druids or other competent agents. But again, confusion in the primitive mind renders difficult a

formal tabulation. If we include rigidity with apparent consciousness, shall we also include the widespread trick of turning to stone? Shall we include the sleep induced by the pin of slumber? What relation has "geasa" to this strange power of hypnotism? Perhaps the examination of a few cases of parallelism may throw new light upon these obscurities. Geasa, it should be noted, is of two kinds, although, according to Campbell, "Irish writers who take the historical view of these traditions, translate geasa by vow or promise. This seems to fix the meaning at magic."<sup>1</sup> But when geasa is a vow it is operative at all times, and the geasa which is purely magical is quite distinct from that, for it is not self-imposed.<sup>2</sup>

The first kind of hypnotism to be noted is found definitely in the tales which are undoubtedly relatively modern. This is wholesale illusion, or glamour. A juggler, not unlike the Indian juggler or fakir, is engaged in displaying some wonder to a crowd. A new-comer to the audience, carrying an armful of hay, perhaps, cries out that the wonder is only a common trick, and adjures his neighbours not to be deluded. Whereupon the juggler pulls a four-leaved shamrock out of the bundle of hay, and the new-comer becomes subject to the glamour at once.<sup>3</sup>

But still more common is the sleep produced by a druid, for example. This type, furthermore, is imbedded inextricably in the Fionn cycle and is present in all parts of Celtic Britain. Note the method of the witch, who is a sort of a druid: "Claus began to mutter charms in verse, and to raise and sink his arms with the palms downward." Fionn goes to sleep, but fortunately one of the heroes is at hand and kills the witch. "Fionn awakened at the moment of the witch's destruction."<sup>4</sup> Unfortunately we cannot try this last experiment

<sup>1</sup> Campbell, Vol. III, p. 31.

<sup>2</sup> See Hyde, p. 19 and p. 136.

<sup>3</sup> See Kennedy, p. 14; Curtin, *Tales of the Fairies*, p. 154. Also Squire, p. 198.

<sup>4</sup> Kennedy, p. 231.

to-day, but the resemblance to hypnotism is unmistakable, and we may safely challenge the production of any other true human experience which more resembles and better explains this fact. Nor is this fact alone. In "The Three Crowns," "A little man, only seven inches high," prevents three princes by magic from drawing their swords, and steals their ladies, who "stretched out their hands but were not able to say a word".<sup>1</sup>

The next example combines telepathy and a kind of hypnotism; Fionn, son of Cumal, again figures. He goes to Locklainn to hunt, and agrees to warn those in Eirinn by striking the "hammer of Fiant," if danger overtakes him. They suspect treachery at a feast. "They gave themselves that lift to rise. The chairs stuck to the earth. They themselves stuck to the chairs. Their hands stuck to the knives, and there was no way of rising out of that." Those in Eirinn hear the hammer, they come, and Diamid frees, by magical use of blood, all save Conan, who is torn away.<sup>2</sup>

Let us turn to our abnormal psychology once more. Hypnotism of individuals as a demonstrable fact, with its phases of simple rigour, consciousness with anæsthesia, unconsciousness in sleep and rigour, compulsion, and the phases of the more truly mesmeric type—all this is too well known to need exemplification. Lower animals can be made rigid by being touched at proper nerve centres—a simple matter with frogs, for instance—and if we do not use magical wands in these tests, it is only because we have not yet found a wand better than passes of hands and the other formulæ of the mesmerist. But, it may be objected, what of the mesmerising of whole numbers of people, and, above all, what of others standing far away from the druid? For the former, one may refer to current accounts of Indian illusionists; and for the latter, here is a passage

<sup>1</sup> Kennedy, p. 43.

<sup>2</sup> Campbell, V, ii, p. 181.

selected for its brevity from a number of quite successful experiments upon "Leonie" (Madame B.), one of Professor Pierre Janet's subjects. It is an extract from a diary of one of the experimenters. "October 3, 1885.—M. Gibert tries to put her to sleep from distance of half a mile; M. Janet finds her awake; puts her to sleep; she says, 'I know very well that M. Gibert tried to put me to sleep, but when I felt him I looked for some water, and put my hands in cold water'." But several times the patient was made unconscious before she succeeded in protecting herself thus. Can the reader fail to note the resemblance? <sup>1</sup>

### III. Cures

Faith-cures have been observed and wrangled over for many a year. The power of the human mind over ailments of the body is forced upon the student of psychology as nothing else is. What relation have such cures to the cures in the tales? Cures by faith are among the experiences of the primitive mind. Indeed, the confines of medicine are being sadly lost in the problems of the relation of mind to body.<sup>2</sup>

But one type of tale, of which variants are countless, appears so frequently among the Gaelic tribes that its nature is worth noting. It is the world-wide tale of the clever doctor, a sort of companion to the clever thief. But it contains a magical element which, at first glance, seems so wholly impossible that it cannot belong to reason nor be linked with fact or even fancied human experience.

In Campbell's "The Slim Swarthy Champion"<sup>3</sup> this passage appears:

They let him in. "Rise up, Carl MacCeochd, thou art free from thy sores," said the Champion. Carl MacCeochd arose up, and

<sup>1</sup> These experiments will be found in Myers, Vol. I, pp. 510—533. Longer cases are frequently better parallels. See also Herbert Mayo's *On the Truths, etc.*, p. 181 ff.

<sup>2</sup> See *Primitive Psycho-Therapy*, by R. M. Lawrence.

<sup>3</sup> Vol. I, p. 297.

there was not a man in Eirinn swifter or stronger than he. "Lie down, Carl MacCeochd, thou art full of sores," said the Champion. The Carl MacCeochd lay down and he was worse than he ever was. "Thou dost ill," said the Carl MacCeochd, "to heal me and spoil me again." "Thou man here," said the Champion, "I was but showing thee that I could heal thee."

Which healing he proceeds forthwith to do. Then in "Neil O'Care,"<sup>1</sup> Neil's assistant "put a crumskeen on the neck of the girl. He took the head off her. He took a green herb out of his pocket. He rubbed in on the neck. There did not come out one drop of blood. He threw the head into the skillet. He knocked a boil out of it. He seized hold on the two ears. He took it out of the skillet. He struck it down on the neck. The head stuck as well as ever it was." Neil tries it alone and fails. His assistant returns in time to save him. This patient is dead for some time, and when revived is *weak*. It appears that the assistant is really a ghost. Many mediums are tired after séances.

Here we have hypnotism, suggestion, faith-cure, and return from the dead. All these the psychologist can parallel to-day, we read. But what of such a wonder as the removal of heads and the replacing of them?<sup>2</sup> Again it is the garbling of facts by the unorganised primitive mind. Contributory facts and fancies will be found in the realm of the abnormal matters of psychology. Thus hypnotism, used to perform operations anæsthetically, will be found again and again in the annals of psycho-therapy.<sup>3</sup> Add to this the phenomena of mediumship, such as we are about to consider, and something approaching the marvellous cure will be found.

Almost a whole volume will be found and can be consulted—to mention but one example among literally hundreds devoted to the so-called dematerialisation of parts of the human body in the trance state—a volume, that is, in this case, which

<sup>1</sup> Hyde, p. 148.

<sup>2</sup> Cf. *Melusine*, Vol. VII, pp. 77, 157; Vol. VIII, pp. 30, 122, etc.

<sup>3</sup> See Moll, *Hypnotism*, p. 290 ff.

undertakes to prove that the legs of a certain medium were abstracted and replaced during a séance, without harm to the medium.<sup>1</sup> Thus Madame d'Espérance discovered in the midst of the séance that her legs had been dematerialised. She was astonished (as we can well believe !); and requested five people present to verify the testimony of her senses. It was proposed to end the session, but (not unnaturally) she opposed this proposition and requested that the sitting should be continued until her limbs should be restored. A narrator says :

We therefore went on with the séance, and I kept my eyes intently fixed upon the lower part of the medium's body in order to observe the restoration of her members. Without my having seen the least movement of her skirts, I heard the medium say : " I am better already," and a few moments later, she cried brightly : " Here they are !" (her legs). As for the folds of her skirt, I saw them, so to speak, fill out ; and, without my knowing how, the tips of her feet reappeared, crossed, as they had been before the manifestation.<sup>2</sup>

This account taxes the materialistic reader's credulity and his faith in human testimony to the breaking-point, indeed ; but if, as is the case, the one-time Prime Minister of Russia and other cultured and intelligent people subscribe to all this and more, and are convinced of its truth, who shall be so presumptuous as to blame the peasant ?

#### *IV. Return from the Dead*

The previous divisions contribute something to the consideration of the return from the dead and the *revenant* generally. But the subject is exceedingly complex, and ranges through the whole of the cycle of druid, wizard, witch, fairy, and all the host of small folk. We can only consider the small part which deals with the return in a special way.

The savage forms are well known, and the peasant forms grow out of a firm belief in the closeness of the dead to the

<sup>1</sup> Aksakof, *A Case of Partial Dematerialisation*. The testimony is endless and very interesting.

<sup>2</sup> This passage appears on pp. 44—45 of the volume, but the whole account is told and retold by witnesses with all the ring of conviction and utter sincerity.

living.<sup>1</sup> Thus in "The Poor Brother and the Rich"<sup>2</sup> this belief in the return of the dead is taken advantage of by the poor but clever relation. The serious employment of this element is widespread; two or three varieties are notable.

In "Trunk-without-Head," Donal, after some adventures, sees a man without a head in a wine-cellar of a house in which he is staying. Another man also sees the apparition. That night in a haunted house he plays football with ghosts, dances with a ghostly piper, and sleeps with a dead man, who says that the butler killed him for certain hidden gold. Donal accuses the butler, Trunk-without-Head appearing to add evidence; the gold is found and Donal rewarded.<sup>3</sup> In "John Connors and the Fairies," John is waylaid and made to sleep for three weeks, and a false John is sent home to be buried. When the real John appears, he has difficulty in identifying himself. He gets into this difficulty because he was dissatisfied with his home.<sup>4</sup> In "Jack the Master and Jack the Servant," Jack buries a corpse out of kindness. He meets a man who becomes his servant, saying: "You gave Christian burial to my poor brother yesterday evening. He appeared to me in a dream, and told me where I'd find you, and that I was to be your servant for a year. Jack undertakes to win the Princess. "At one time the Princess would look sweet at Jack, and another time sour; for you know she was under enchantment." But Jack kills her enchanter and they are married. These are but a few of the variants of the tale.<sup>5</sup>

Equally large numbers of tales of the return of the dead are in the annals of the Society for Psychological Research, and

<sup>1</sup> Routledge, "The Girl and the Doves," is a fresh example.

<sup>2</sup> Campbell, Vol. I, p. 237.

<sup>3</sup> Hyde, p. 154.

<sup>4</sup> Curtin, *Tales of the Fairies*, p. 6; also Hyde, p. 91; MacCulloch, *The Religion of the Ancient Celts*, p. 132; Lawson, p. 369; for the Greek version, *Welsh Fairy Tales*, p. 44.

<sup>5</sup> Kennedy, p. 32; Larminie p. 155; Campbell, Vol. II, p. 290.

<sup>6</sup> These references are sufficient perhaps: Curtin, *Tales of the Fairies*, pp. 23, 73, 110, 127, 144, 147, 180; Larminie, pp. 39, 103; Kennedy, pp. 54, 154, 162, 184; Hyde, p. 166; MacCulloch, *The Religion of the Ancient Celts*, p. 368.

they are too well known to need extensive repetition here.<sup>1</sup> One brief illustration will suffice. General Sir Arthur Becher one night "awoke suddenly and saw the figure of a native woman standing near his bed, and close to an open door which led into a bathroom. He called out: 'Who are you?' and jumped out of bed, when the figure retreated into the bathroom, and in following it the General found the outer door locked, and the figure had disappeared." It was seen three times. On investigation it appeared that "a native Hill or Cashmere woman, very fair and handsome, had been murdered some years before in a hut a few yards below the house, and immediately under the door leading into the bath and dressing-room, through which, on all three occasions, the figure had entered and disappeared".<sup>2</sup> When this subject also is carefully worked over with the aid of the psychologist of the abnormal, we shall find that within the Fairy and the Pixie beliefs, and in all the rout of spirits from Ariel to Puck, the element of truth and reality is far greater than has heretofore been dreamed.

#### V. Psychometry

A brief word about psychometry may be pertinent. The tales contain many incidents in which apple shares or rings call out to giants to guide them to fleeing victims; the tell-tale harp has been mentioned in this connection.<sup>3</sup> What fact or supposed fact is at the bottom of these things? If a medium or a clairvoyant be provided with an object, he can tell, sometimes, what surrounded that object, or some incident connected with it, not known to him by ordinary means. This faculty of psychometry is widespread and interesting, and, we must

<sup>1</sup> See also Camille Flammarion, *The Unknown*, for dozens of cases of all kinds, with corroboration.

<sup>2</sup> Myers, Vol. II, 382; *Ibid.*, pp. 388—396, for an exceedingly interesting narrative about a long haunting.

<sup>3</sup> A ring-calling incident is in Campbell, Vol. I, p. 147.



believe, bears upon the innumerable instances in the tales already mentioned. Therefore these extracts bear forcibly upon our theme.

“There are many incidents in connection with Mrs. Piper’s trances which indicate not only that articles which have been worn by deceased persons, but that objects that have been worn by persons still living may afford clues to long-past events; . . . this faculty I have called retrocognitive telæsthesia.”<sup>1</sup> And indeed, if there be something in a name, this is truly a fearful and wonderful faculty. So much for the negative side. Perhaps the addition of something like the following to the primitive mind in its state of wonderment, can explain the talking ring and the apple shares. This occurred at Islington:

One evening I paid a visit to Mrs. Brown, and she gave me an Indian letter which had arrived for Mrs. J. W. at the house now occupied by the Browns. Mrs. Brown asked me to transmit this letter to Mrs. J. W. through my brother, who frequently saw a brother of Mrs. J. W.’s . . . I placed it on the chimney-piece in our sitting-room and sat down . . . The letter, of course, interested me in no way. In a minute or two I heard a ticking on the chimney-piece, and it struck me that an old-fashioned watch, which my mother always had standing in her bedroom, must have been brought downstairs. I went to the chimney-piece, but there was no watch or clock there or elsewhere in the room. The ticking, which was loud and sharp, seemed to proceed from the letter itself. Greatly surprised, I removed the letter and put it on the sideboard, and then in one or two other places; but the ticking continued, proceeding undoubtedly from where the letter was, each time. After an hour or so I could bear the thing no longer, and went out and sat in the hall to await my brother . . . [When he came] he went to where the letter was, and exclaimed: “Why, the letter is ticking.” The impression which the ticking made, was that of an urgent call for attention . . . On opening it, Mrs. J. W. found that her husband had suddenly died (in India) of sunstroke, and the letter was . . . to inform her of his death.<sup>2</sup>

A talking bone—especially some people’s jawbones—is no more unreasonable than a ticking letter.

<sup>1</sup> Myers, Vol. II, p. 248.

<sup>2</sup> Myers, Vol. II, pp. 365, 366.

*VI. Movement of Objects*

After the tale of the ticking letter, the appearance of the movement, without contact, of objects in the researches of the scientist who makes the supernormal his field, will occasion but little surprise. It is a common claim of investigators of mediums that strange and unaccountable breezes play about them. Thus the magical winds that druids commanded have not gone out of business.<sup>1</sup> But objects less fluid than winds are movable by "taradh," as the Highlanders call the cause of the poltergeist phenomena. In the tales we find almost anything movable, as in the houses where the work is magically done.<sup>2</sup> Thus also the magical rug (or towel in the Highlands) has a nucleus of probability, and the work of the fairies is brought under the scrutiny of the scientist. The "pooka" is the poltergeist *par excellence*, as we see in "The Kildare Pooka". "The servants of Mr. R. used to be frightened out of their lives after going to their beds, with the banging of the kitchen door and the clattering of the fire-irons, and the pots and plates and dishes." The pooka confessed himself, upon investigation by a bold scullery-boy, to have been "a servant here in the time of squire R.'s father, and was the laziest rogue that was ever clothed and fed, and done nothing for it. When my time came for the other world, this is the punishment that was laid on me—to come here and do all this labour every night." He was rewarded with a warm coat, was thus freed, and was seen and heard no more. But the ordinary fairy, as in "Tanntraigh," is also capable in extremity. A herd's wife has a kettle which a fairy borrows occasionally. She said a charm on these occasions to ensure its return. In her absence her husband, through fear, failed to say the charm. The fairy came to the door and, not finding it open, "She went to a hole

<sup>1</sup> Hyde, p. 142, contains this wind.

<sup>2</sup> See Campbell, Vol. I, p. 179.

that was in the house. The kettle gave two jumps, and at a third leap it went at a ridge of the house." The woman recovered it, and it is taken no more. <sup>1</sup>

Only corroboration is lacking to make these cases just quoted like the following instances. The Rev. Edward T. Vaughan, in 1884, was praying at the bedside of a parishioner. "As I was saying the last words of the prayer, we (the woman and myself) distinctly saw a small table, which stood about a yard from the foot of the bed, rise two or three inches from the ground and come down with a violent thump upon the floor, so loudly that the man, who was lying with his eyes closed, started up and asked with some terror what had occasioned it." <sup>2</sup>

Madame X was accustomed to bandage her own foot every morning. One day she was astonished to feel her hands seized and guided by an occult force. From that day onward, the bandaging was done by all the rules of the art, and with a perfection which would have done credit to the most skilful surgeon of either hemisphere . . . Madame X is accustomed to arrange her own hair. One morning she said laughingly: "I wish that a court hairdresser would do my hair for me; my arms are tired." At once she felt her hands acting automatically, and with no fatigue for her arms, which seemed to be held up; and the result was a complicated *coiffure* which in no way resembled her usual simple mode of arrangement. <sup>3</sup>

Tables in folk-tales which lay themselves, and such small wonders, do not compare with these, to be sure. But if a table does need something, as in the folk-tale, the famous medium, D. D. Home, could provide it without difficulty.

[Home] then said: "I am going to take the strength from the brandy," and began making passes over the glass and flipping his fingers, sending a strong smell of spirit through the room. In about five minutes he had made the brandy as weak as very weak brandy and water; it scarcely tasted at all of spirit . . . He again raised the glass over his head, and the liquid was withdrawn. He then told me to come and hold my hand above the glass; I did so, and the liquid fell over and through my fingers into the glass, dropping from the air above me. <sup>4</sup>

<sup>1</sup> Campbell, Vol. II, p. 52.

<sup>2</sup> Myers, Vol. II, p. 504.

<sup>3</sup> Myers, Vol. II, p. 124 ff.

<sup>4</sup> *Ibid.*, p. 533.

*VII. Feats of Strength*

In "Noal and Chliobain,"<sup>1</sup> the youngest daughter (with the little bannock and a blessing) follows her elder sisters, carrying a rock, a peat stack, and a tree. The giant they see is deluded into killing his own daughter in their stead, and in the pursuit is foiled by the heroine, who makes a bridge out of one of her own hairs. By stealing a comb, sword, and buck of the giant, the lady wins farmers' sons for herself and sisters. In "The Knight of the Red Shield"<sup>2</sup> there appears a man who can drag mountains. Whence this strength, and why is it in similar tales? Is it possible that the enormous strength of the madman, of the hypnotic patient, can give rise to something similar to all this? That the druids understood hypnotism cannot be doubted; are these tales traditions of such performances, much garbled and in impossible combinations, mixed up with giants which are superior men physically? The speculation is not without its use.

## V. THREE PARALLELS IN DETAIL

Having now marshalled the evidence into companies and presented it in the greater relations of whole groups, let us, as the final exercise in the parallels of magic of to-day and of yesterday, turn to three interesting examples in tales where the resemblance is so close that between the accounts there lies almost only the barrier of differing modes of narration and the formalism of the folk-tale, a mere accretion of age.

In "The Daughter of the Skies," a farmer marries his youngest daughter to a "doggy," which becomes "a splendid man". She visits her old home presently, "she was not long at her father's house when she fell ill, and a child was born.

<sup>1</sup> Campbell, Vol. I, p. 259.

<sup>2</sup> Campbell, Vol. II, p. 459.

That night men were together at the fire to watch. There came the very prettiest music that was ever heard about the town; and every one within slept but she. He came in and he took the child from her. He took himself out, and went he away. The music stopped, and each one awoke, and there was no knowing to what side the child had gone.”<sup>1</sup> This happens thrice; she recovers the children and, later, “spells went off him”.

The modern, calmly told version, also from Scotland, is no less strange.

The following account was given by Miss Horne, daughter of the percipient, in a letter to which Mrs. Horne's signature was afterward added, so that the account, though written in the third person, is really first-hand.

508 Union Street, Aberdeen,  
November 25, 1890.

It is thirty years ago now, but it is as vividly impressed on her memory as if it had happened yesterday.

She was sitting in the dining-room (in a self-contained house), which was behind the drawing-room, with Jamie, my eldest brother, on her knee, who was then a baby scarcely two years old. The nurse had gone out for the afternoon, and there was no one in the house but the maid downstairs. The doors of the dining-room and drawing-room both happened to be open at the time. All at once she heard the most divine music, very sad and sweet, which lasted for about two minutes, then gradually died away. My brother jumped from Mamma's knee, exclaiming: “Papa! Papa!” and ran through to the drawing-room. Mamma felt as if she could not move, and rang the bell for the servant, whom she told to go and see who was in the drawing-room. When she went into the room she found my brother standing beside the piano and saying: “No papa!” Why the child should have exclaimed these words, was that Papa was very musical, and used often to go straight to the piano when he came home. Such was the impression on Mamma that she noted the time to a *minute*, and six weeks after, she received a letter saying her sister had died at the Cape, and the time corresponded exactly to the minute that she had heard the music. I may tell you that my aunt was a very fine musician.

(MISS) EMILY M. HORNE.

(Signed) December 11, 1890, (MRS.) ELISA HORNE.<sup>2</sup>

<sup>1</sup> Campbell, Vol. I, p. 208.

<sup>2</sup> Myers, Vol. II, p. 388.

“The Brown Bear of Norway” is a perfect story of a broken vow and penance. But at last the princess regains her prince, who has been transformed from his Brown Bear condition to that of a man.

That evening the prince was lying on his bed at twilight, and his mind much disturbed; and the door opened and in his princess walked, and down she sat by his bedside, and sung:

“Four long years I was married to thee;  
Three sweet babes I bore to thee;  
Brown Bear of Norway, won't you turn to me?”

“Brown Bear of Norway!” said he, “I don't understand you.” “Don't you remember, prince, that I was your wedded wife for four years?” “I do not,” said he. “But I am sure I wish it was so.” “Don't you remember our three babes, that are still alive?” “Show me them. My mind is all a heap of confusions.” “Look for the half of our marriage ring, that hangs at your neck, and fit it to this.” He did so, and at the same moment the charm was broken. His full memory came back on him, and he flung his arms round his wife's neck, and both burst into tears.<sup>1</sup>

The adventures of one, William Drewry, of Petersburg, Virginia, U.S.A., bid fair to rival all those of the Brown Bear. This gentleman disappeared in a condition of mental derangement, and “*six months after* he was last heard of, he suddenly and unexpectedly appeared at the home of a relative in a distant southern city. He was brought home in a composed but partially dazed condition, able to recognise but few of his friends. He was an entirely changed man—the physical and psychical metamorphoses were quite complete. He was hardly recognised by his friends.”<sup>2</sup> He was taken home and treated, and recovered.

In “Conall,” Ferghus, eldest son of the sister of Erin's king, is chosen by the latter as his successor. After a quarrel with his uncle, Ferghus obtains from Alba's king his son, Boinne Breat, and fighting men; the king

<sup>1</sup> Kennedy, p. 57.

<sup>2</sup> Myers, Vol. I, p. 230.

of Sassun also assists. The king of Erin begets a son with the daughter of a smith. She has three prophetic dreams about one point in Conall's future; these are veridical. Conall is born. Ferghus has killed his uncle and usurped the throne. "The kings had a heritage at this time. When they did not know how to split justice properly, the judgment seat would begin to kick, and the king's neck would begin to twist when he did not do justice as he ought." This befalls Ferghus three times, and Conall frees him each time with good judgments. Conall finds out his parents, sets out to kill Ferghus, and succeeds after much adventure.<sup>1</sup>

So much for Conall. The prescience in the tale (veridical dreams) has been discussed. What of the judgment seat, and what of the twisted neck? The following will illustrate it more fully. The Madame X of the case has been mentioned before (page 67). She was subject to the "control" of one (dead), Dr. Z, who was giving advice through the lady, bandaging her foot, and, we must believe, doing up her hair; he had died some time before.

Three weeks after the family's return to —, the phenomena changed in character and gained in interest. The patient had begun to be able to walk without much difficulty, but all forced and voluntary movement of the foot was still painful, although when the movement was initiated by the occult agency no pain whatever was felt. One evening, after the usual séance, the patient felt her head move against her will. An intelligent intercourse was thus set up between the patient and the unseen agent or agents. The head nodded once for "yes," twice for "no," three times for a strong affirmation. These movements were sometimes sudden and violent enough to cause something like pain.

Now as to an illustration of the judgment seat that kicked:

All was going well, and Dr. Z had announced that henceforth his attentions would not be needed, when next day a singular accident threw everything back. Mme. X had mounted with great precaution upon a low chair with four legs and a large base of support,

<sup>1</sup> Campbell, Vol. II, p. 149

to take an object from a wardrobe. Just as she was about to descend, the chair was violently snatched from under her feet and pushed to a distance. Mme. X fell on the diseased foot, and the cure had to begin again. (In a subsequent letter Dr. Z explains that by Mme. X's account this movement was distinctly due to an *invisible force*—no natural slipping of the chair.)<sup>1</sup>

Fritz Kunz

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## THE PAGEANT

GREAT Actor on that stage men call the world,  
 Thou art the Master Mummer of them all:  
 Veiled Presences from some vast Pantheon  
 Are They that shift the ever-changing scene.  
 Say, dost Thou weary of the footlight's glare?  
 The audiences of Empire, Nation, Race?  
 Thou playest for the moment we name "Time"  
 With Love and Hate Thy many-sided rôle;  
 Thou movest in the drama christened "Life".

The garb of Space is doffed; the masquerade  
 Sweeps into silence: Death, the curtain, falls.

O Thou beyond all little worlds and times!  
 Renew for us that Cosmic Pageantry,  
 Till all these dim-eyed lookers-on shall know  
 How brief the interlude wherein we pause;  
 Till, trooping back, Thy orchestra shall come;  
 Since never in those vast Æonic stars  
 One music-laden pulse remaineth dumb.

EVELINE LAUDER

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<sup>1</sup> Myers, Vol. II, pp. 126, 127.



## MERCURY, ANGEL OF LIGHT

By LEO FRENCH

Thus might my soul from star to star  
Pass on, till it approached . . . far, far  
Beyond the stars, beyond the sky . . .  
The Cause of all Star-Harmony :  
Till it beheld with star-clear sight  
The Meaning and the Soul of Light.

EVA MARTIN

“**J**OY is the sweet voice, joy the luminous cloud”; surely the quintessence of joy is the fragrance of Mercury’s aura. “Men love darkness, because their deeds are evil.” Say rather, they walk in darkness till enlightened by the Darling of the Gods.

The Initiation of Light is the symbol of transference from death to life. Some there are who affect to disdain intellectual gifts. But it is reason that differentiates man from the animal kingdom—*i.e.*, the light of reason. Mercury corresponds with pure reason, mind *per se*. No ethical quality belongs to mind: hence the importance of “informing” the mental principle in all children, of training the young mind according to its natural bent; ever helping, not compelling; persuading, not demanding. For it is the nature of mind, the offspring of Mercury, to reach out, to aspire “towards the light”. Mercury is the most delicate, subtle, and sensitive of the Planetary principles, with the exception of Neptune.

The lower vibrations of Mars and Saturn, Kāma and Kāma-Manas respectively, are peculiarly pernicious to the budding Mercurian blossom. Mars poisons with venom,

Saturn with blight. "The fall into matter" expresses the votive pilgrimage of Mercury, first-born among the sons of Light. At first, the ray of sparkling, scintillating æther shines but faintly and feebly within the obscure cavern of the body. The age-long opposition of inertia retards, the crushing weight of material world-consciousness opposes the illumination, for ignorance loves earth's shroud and fears the radiance that exposes delusion. The gradual emergence of light from darkness repeats and expresses a mystic initiation for those whose sight is enlightened by Mercury the Interpreter.

In the various processes of nature, the "natural world," every spiritual event and experience is within and illustrated; yet both language and pictures speak to their own, and are hidden from the multitude, for not yet may the feet of the crowd pass Eden's barrier, where still stand the Seraphim with flaming sword. The gifts of Mercury, however, are multitudinous, and graduated from infantine to angelic consciousness. The word "angel" is peculiarly expressive of Mercury's character. The face of every typical Mercurian, at whatever stage of evolution, is always "bright, with something of an angel-light". This is the intrinsic, pristine radiance, the inheritance of all who own Mercury as Master. The gift of the very self is the offering of Mercury; around all Mercurians who are not in outer darkness of kârmic exile, there lingers an atmosphere of benison, reminiscent of the anointing with light and the crowning<sup>1</sup> of the brow with the chrism of Hermes the Thrice-Blessed. In a peculiar and intimate sense, they "give themselves away"; often appearing idle and useless to those who "measure the value" of each member of the community by the amount of definite, physioal, material activity performed, "as per schedule". Not that the children of Light are idle, but, where all Mercury's tribe are winged, it is impossible for a materialistic mind to

<sup>1</sup> One of the rituals in the Mercurian initiation.

comprehend that a swallow and a butterfly are as "useful" in the scheme of things as a bee; for in these ways "their eyes are holden that they cannot see" the use of beauty. The wing of the butterfly, radiant with immortal lustre, burnished with jewelled colour, "made for pleasure" by the invisible cosmic artists—this speaks not to them, for they know not the alphabet of Beauty's Language.

But there are two distinct lines of Mercurian ancestry, true to Mercury's dual nature—positive and negative, masculine and feminine, airy and earthy, respectively, *i.e.*, the Geminians, born between May 21st and June 20th, and the Virginians, born between August 22nd and September 21st. Geminians represent the descending, Virginians the ascending arcs of Mercury. Gemini is the aerial essence incarnating in flesh, Virgo the most transparent, æthereal, "air-filled" veil of matter, the Virgin-robe, the garment of God, the stage of evolution whereat the mortal puts on immortality. The apotheosis of Virgo is shown in the myth of Eros and Psyche; here Gemini and Virgo are united, though Psyche committed the sin against the light, by desiring to see with mortal eyes that which was not yet sufficiently materialised. Many children of Virgo are descendants of the union of Eros and Psyche—earthly messengers, votive ministers and servers, awaiting the transforming touch of Mercury's wand that shall summon them out of earth's darkness into his marvellous light.

The children of Gemini shine and charm; those of Virgo serve the tables of the law; each fulfil their dharma, the inner life-rhythm. Virgo represents the chrysalis stage of the divine butterfly, symbolised by Mercury: here, "the soul sings within her chrysalis of matter," and rightly, for song is the rhythm of ascent. The Virgin Mary, Mother of the Highest, represents the last Virgo initiation-ritual, the planting of the germ of divinity within the

virgin womb of purest substance. He, the Lord of all Creation, disdained not to abide within the virgin's stainless tabernacle. The Master himself, before his crucifixion-initiation, symbolises the divine Gemini, first-born among the Sons of Light, the Beloved Son in whom the Father is well pleased.

He who "goes about doing good," with a child's divine unconsciousness, does the work of Mercury, Light-bringer and Interpreter. "Good" can be "done" along many diverse paths. Here again, the saint and the flower are equal before God. The Madonna and the Madonna-lily are both chalices of the Word made flesh. There are those whose souls remain unmoved by any tone born of human breath, whose spirits thrill at the music of the pines, who hear God in the song of the wind, when that of the word remains as yet unintelligible. The song of the zephyr is a tone echoed from Mercury's golden lyre. There is somewhat of the zephyr and flower quality in representative Geminians; some subtle, intangible emanation and fragrance, an aura and aroma felt and responded to by all who are not impervious to charm.<sup>1</sup> "The sterner virtues of the Stoic breed" should not be demanded of the average human Geminian, for they are conspicuous by their absence. Charm is all too rare, and should be treasured and welcomed; "the smell of violets hidden in the grass" may breathe of hope to some human derelict, whose heart of stone responds to Nature but answers not to spoken ministration.

Light dawns on chaos whenever a son of Mercury is born. He should be cherished and forfended from any materialising or coarsening influence, so far as possible, during childhood. The Virgo child shares this sensitiveness, though the expression thereof is somewhat different, the earthy element of Virgo giving a Native reserve and diffidence, whereas the aerial essence of Gemini in its true, pristine birth-nature (uncontaminated by earth) is free from the curse of

<sup>1</sup> Charm—the emanation of the enchantment of Beauty's presence.

matter, self-consciousness. Gemini is timid and elusive, evasive in decadence. Virgo is shy and self-conscious—Mercury swathed in swaddling-clothes of earth.

Gemini will deceive if terrorised. Virgo closes its petals, and appears blind and dumb, awaiting the touch of gold or silver light that opens the flower, drawing it up to the light—sacred nourishment of the soul—away from the earth, Virgo's place of exile, though often loved as a second home to unenlightened Virgo infant egos.

All children of Mercury, Geminians and Virginians alike, need delicate, subtle discrimination; "the spirit of wisdom and understanding" is the kindred spirit of each; every descendant of the Light-Bringer needs gentle tending and fostering; there is a native frailty and delicacy about every Mercurian blossom born on to this our earth—a "sorrowful star," indeed, to all children of Light. We are blessed by their presence; well is it if we seek to make their exile less a banishment, by our benison of gratitude. Brilliant, radiant ones, who have forsaken, temporarily, the lights of home, to give of their very souls to those earth-dwellers who "sit in darkness and in the shadow of death".

Leo French

# THE BAD PRINCE WHO BECAME A GOOD KING

A FAIRY-TALE FOR CHILDREN

By AHASHA

*(Translated from the Dutch)*

THERE was once a young prince, who reigned over a small kingdom. The king, his father, was dead, and he lived alone with his mother. When I say that the prince reigned, I mean that he signed dispatches; his mother deliberated about everything with the ministers and with the people's representatives. The old queen was a noble-hearted woman who gave herself entirely to her work, and who tried as much as lay within her power to mitigate the poverty and the misery of her country.

But the prince did not win the love of his people; he lived solely for his own pleasure, and was of opinion that all men and animals existed to serve and pamper him.

One day the prince was shooting in the wood with a large following. Suddenly he saw the horns of a stag appear between the trees. That was a sight to attract the prince! Slowly, with his gun under his arm and followed by his dogs, he drew near the poor animal.

The stag turned its head, and with large, soft eyes looked at the prince; then it sprang forward—and again—and yet again, only to stand still again the next moment. The prince continued to follow it. He *would* and *should* have it; he desired it above all things. The stag seemed bewitched. The animal

would stand immovable; but as often as he took aim, it would go forward a little.

For two hours the prince had gone on; he was tired and hungry—and yet he would not give up. But at last he could keep it up no longer. He sat down a moment and noticed that he was quite alone, deep in the wood; even his dogs were no longer with him.

As night was beginning to fall, he looked round to see if he could find a charcoal-burner's hut somewhere, or even a shed. Suddenly he saw, not far off, a grotto, feebly lit by a small lamp. He went to it and looked round once more for his dogs and the stag, but saw nothing. Having come into the grotto he took up the lamp, and while he wondered how a burning lamp could have come into such a wilderness, his eye fell upon an opening in the wall of rock.

Now the prince was a bad boy, but he was brave. So he was not at all afraid, and walked straight to the opening and saw that it was large enough for him to pass through. For one moment he stood undecided, then he went through.

He now came to a small passage, and slowly, foot by foot, holding the lamp high, he pushed forward. He noticed that the passage sloped down, and after a quarter of an hour he came to a large, open space. On this open space rose a large castle, all made of black marble. The gateways were of massive gold, the windows of coloured glass.

The prince looked round in great surprise. Such a thing he had never seen before, and muttering to himself he said: "Why have those stupid court dignitaries never told me that such a mysterious castle stood in my country. When I come home I shall dismiss them all."

He went straight on to the castle, and was going through the gate, when he was waylaid by two large lions. With horror he saw that he had left his gun outside the grotto . . . and the lions were already coming near. He did not know what to

do, but held the lamp before him—the only weapon he possessed.

On seeing the lamp the lions started back, lay down, wagged their tails and laid their heads on their paws.

“This goes well,” thinks the prince, and he goes through the gate over the bridge up the stairs, and there he finds himself inside the castle.

The prince was used to magnificence. When he wanted something he bought it, and if there was no money he simply compelled the people to give it him. He lived in a large palace, full of gold and silver, velvet and satin. But such splendour as was here, he had never seen before.

He was in a large hall, in the middle of which a fountain threw up lovely perfumes. Around the fountain had been planted splendid lilies. The floor was formed by mosaics, beautifully inlaid; the ceiling was made of green glass which looked like ice. The walls were of pink marble. Along the walls ran seats of cedar wood and the cushions were of dark red velvet.

He saw several doors, and also a flight of stairs. He at random opened the first door on his right hand, and came into a large room, such as he had never seen in all his life. Here also mosaics formed the floor. The walls were hung with tapestries in the most beautiful tints. The ceiling represented the star-strewn sky, with the full moon in the centre.

Now only did it strike the prince that there was in the room a peculiar light, which probably issued from some concealed fountain, for he was under the earth's surface and so it could not possibly come from the sun, nor from the moon, nor the stars. Here and there under palms stood long seats of pretty, delicate tints, and tables of rosewood, inlaid with mother-of-pearl. The prince also saw a statue, a large, white figure, holding a harp. When he touched the harp, beautiful music streamed through the room. Thus the prince went through



all the rooms, and at last he went upstairs. The whole castle looked as if it must be inhabited, and yet nowhere did he see a living being. Upstairs were more rooms. In one of them was a splendid bed, a beautiful wash-stand, and wardrobes full of magnificent clothes. The prince was so dazed by everything he saw and everything he had experienced during the last hours, that he dared to put down the lamp, undress and get into the bed; "for," thought he, "if only I can first get rested a little, I will go back to-morrow". . . .

How long he had slept, he did not know. But when he awakened he had the feeling that something was in the room—something mysterious—and he felt that a cool wind blew over him. The room was half dark, and then he saw that in fact there *was* something—a giant with a long beard, dressed in dark red velvet. His eyes looked down severely on the prince.

"Well, well," began the giant—and his voice sounded like a peal of thunder—"well, well; who gave you the right to lie down in my bed, my dear, sweet prince?"

"I—do—not—know," stammered the prince.

"Do not know? Do not know? Of course you do not know anything. If you had listened to your mother's lessons, you would have known that beings other than human ones exist on earth. But you just laughed at your mother. Did she not tell you about Giant Karmanas?"

"Yes, she did; but she said Karmanas lived far away, and here I am very near home."

"So he does. Ha-ha! dear, sweet prince, you are now with Karmanas. Yes, you have already been away from home for two years. You are mixing up time, my little friend."

"But did I not follow a stag yesterday, lose my way and see a grotto with a lamp? And did I not come here through . . . passage?"

"Certainly you followed a stag. I was that stag. You saw a lamp; I had put it there and thus you came to me."

“Why?”

“Why? Because I want to cure you of your arrogance, of your disdain of your people. Because I want to teach you to love man and beast.”

“But why do you want to teach *me* of all people?”

“Because I am the guardian spirit of the people that you are supposed to reign over. And now get up and learn your first lesson.”

The prince rose and would have dressed—

“Not necessary, little prince—”

The giant looked intently at the prince. The prince felt his body change, and he leapt around like a stag.

He would have said something more, but Karmanas had disappeared, and also the castle, the grotto and the little lamp.

“Oh, what must I do?” sighed the prince, “what must I do? I am enchanted; how do I free myself again?”

“*By patiently bearing the consequences of your deeds,*” said a voice in the air.

The prince lay down. Tears stood in his stag’s eyes. All this misery he had brought upon himself. All this misery was the consequence of his deeds as a prince; and once more he sighed.

Then he heard the sounding of a horn. He got up and fled. Too late; already he had been found . . . he saw men and dogs descending upon him, the report of a gun sounded, he felt a stinging pain, then . . . he was once more in Karmanas’ castle.

“That has all happened rather quickly, eh? Nice to hunt a stag, eh? What? Not nice for the stag? No, certainly not; but have you ever thought about that? But this is not all!”

Again Karmanas looked at him. Again he felt himself change. His arms shortened, his legs gathered together to a tail, and soon he lightly swam through the water as a fish.

He was sorry he was mute, as, but for this, he would have greatly sighed and moaned. He swam far, far away to where the river fell into the sea—he swam, unconscious of what was going to happen. Suddenly he felt a jerk—another jerk—and another; the water flowed away and, with about ten companions in distress, he found himself in a fishing-net. Immediately he was thrown into a bucket of water and sent into town. How frightened he was when he recognised the capital of his own country!

As he had beautiful scales and was considered an exceedingly fine fish, he was given to the queen. And in this way he came into his mother's kitchen. The cook looked him over once more and took a big knife. He wriggled violently; he would have screamed, but could not emit a single sound. Then everything became dark and, opening his eyes, he again was the prince and was with Karmanas in the giant's castle.

“Well?”

“Well? Oh, dear Karmanas, why do you laugh? I feel so miserable and you just laugh.”

“I do not laugh at your misery, but because you are beginning to eat humble pie, and this shows that we are working in the right direction. Come, little prince, go along once more.”

For a long time Karmanas looked at him, and he again felt himself change. He stood before a small and neat farm which belonged to him. He went in, and his wife and children were waiting for him. His youngest boy crowed and stretched out his little arms to father. The others welcomed him gaily and cheerfully.

They sat down at the table and would have just begun the rice-milk, when somebody knocked loudly at the door.

“Who is there?”

“A tax-collector. Open the door!”

Immediately he opened the door.

"What is it? I have never had to pay taxes, for I only possess a small farm and two cows."

"Possibly, my good man; but the prince has issued a proclamation that of every possession we must give half."

"God! man," cried the woman, "that is not possible; then we should die of poverty. Tell your master we cannot do that."

"You must!"

An hour later, two soldiers came and took away his horse, his cows and his only goat. He stood like a stone. His wife sat sobbing with the youngest child upon her lap, and the two others looked on with eyes large with fright.

"Here is another horse!" laughed a rough fellow, and brandished the eldest boy's rocking-horse. "Take that, man!"

"Father! my own horse, that you have made! Naughty, ugly man!" he continued, to the soldier.

"Give it back," said the captain, and tears stood in his eyes.

The farmer, overcome by so much misery, clenched his hands and flew at the soldier. The soldier drew his sword, aimed a blow and—

"Karmanas!"

"Yes, prince? We are getting on. But now rest."

Karmanas showed the prince into a beautiful room and together they went through the whole castle. Karmanas was now so kind and hospitable that the prince now and then looked at him in great wonder.

"You do not understand, do you?"

"No, Karmanas."

"Well, look here. I love all that lives. So also do I love you. But you will sometimes do bad things, and of this I want to cure you."

At table they were served by spirits, and the food had a delicious taste. They ate neither meat nor fish, and their

beverage was water, which shone in the crystal glasses as if it lived.

The prince did not know how long he had rested—he lived as in a dream.

When rest-time was over, the giant again looked at him intently. He began to shake, for—“what pain or sorrow shall I feel now?” thought he.

He looked round, wondering what it would be. He stood at the gate of his own palace—not as a prince, but as a gate-keeper. Now he remembered how the gate-keeper had once asked him the loan of a hundred florins—he had to pay an old debt.

“No,” the prince had answered. “What! Pay an old debt? You must just live more economically.”

Sorrowfully the man had gone—and now? Now the prince was there himself in the place of the gate-keeper. He went home and found wife and children in the greatest misery. The man to whom they owed the hundred florins had threatened to sell all the furniture; and if this happened, the children would have no bed to sleep in.

“Ask the queen to help you,” sobbed his wife.

He went to the palace and was admitted to the queen. He threw himself at her feet and beseeched her to help him.

“You want a hundred florins? There, good man, here is my chain; sell it.”

He kissed her hands and tears came into his eyes. Tears of repentance for his life as a prince. For now, for the first time, he saw how good his mother was.

Then a terrible wind blew through the room, and with the wind Karmanas came, large and imposing.

“Here, Queen, here is your son—I hope for ever cured of his failings.”

Karmanas disappeared; and when the prince had regained consciousness, he stood before his mother.

The queen at first thought she saw a ghost, for the prince had been considered dead. Ten years had passed since his disappearance. Under the queen's reign everybody had been happy.

"Are you my son in his earthly body, or are you a spirit?" said the queen, looking at him with piercing eyes.

"I am your son, your own child—dear, dearest mother—and I implore you to forgive me."

"Do not implore *my* forgiveness, my boy. I am your mother and have always loved you, however bad you were," said the queen, kissing him. "But implore the people's forgiveness."

The prince went on to the balcony and spoke to the populace. He told how he had been with the giant Karmanas and how he had learned much, and he implored the people to forgive him. When they saw his repentance, they forgave him and he was allowed to take part in the government of the country. After his mother's death he was solemnly crowned, and shortly afterwards he married a sweet young princess. They were very happy; and this happiness was duly added to when his wife bore him a son.

Ahasha

## CORRESPONDENCE

### "THE TEN COMMANDMENTS"

THE article "The Ten Commandments," published in the September number, contains some erroneous statements about Buddhism, which perhaps you will allow me, as a Buddhist, to correct.

The writer seems to be confusing "The Ten Abstinenes" of the Buddha with the Ten Commandments of Moses. There are no "commandments" in Buddhism. The devotee or lay-follower of the Buddha, having adored the name of the Buddha, takes "refuge" in the Buddha, the Doctrine and the Order of Mendicants, and then says: "*I undertake to refrain from taking the life of beings, stealing, unlawful sexual intercourse, lying, and the use of stupifying drugs (intoxicants, etc.).*" These are the Five Abstinenes.

More earnest devotees add three others, *viz.*, eating after noon, musical entertainments, perfumes, etc., and sleeping on luxurious beds; also the third Abstention is altered to "from all sexual intercourse".

To these Eight, the mendicant or *bhikkhu* adds abstinence from defamation of others, idle talk, indulgence in fairy-tales, merchandise, cheating, handling money, etc., etc., practice of magical arts, astrology, etc., etc.

So that it is futile to suggest that an eleventh, twelfth or even hundredth "commandment" may be "exoterically" elicited. The *Ten Fetters* which have to be cast off during the progress of the aspirant on the Eightfold Path, cover every possible hindrance, and enjoin every possible virtue that can be imagined.

I must object, therefore, to any attempt to find an analogy between the Mosaic Decalogue, drawn up for a people entirely different by temperament and belief, and the Buddhist Method.

Again, I wish to point out that the writer of the article mentioned has given a very strange version of the Eightfold Path, not to be found in any Buddhist Scripture. The Buddhist Eightfold Path is as follows:

1. *Perfection of Views, i.e.*, belief in the Buddha's three essential points: impermanence of all compounds, the pain (ill) attending such existences, the non-existence of an Ego, and in Karma. All Buddhism is contained in the *Four Aryan (Noble) Truths*: The *evil or ill or sorrow of all existence*; the *causes of it*; the *fact that there is a ceasing of it*; which is: The Eightfold Path. This is the meaning, says the Buddha, of *Perfection of Views*.

2. *Perfection of Thought* (the constant direction of the thought to meritorious ends).

3. *Perfection of Speech* (truthfulness, kindness, usefulness).

4. *Perfection of Action* (needs no explanation).

5. *Perfection of Means of Living* (i.e., abstinence from the "evil" life of, e.g., butchers, weapon-makers, distillers of liquor, etc., etc.).

No. 1 is a preliminary essential. Nos. 2, 3, 4, 5 are only conducive to making the final effort, viz.:

6. *Perfection of Effort or Exertion* to attain the last two, i.e.,

7. *Perfection of Mental Concentration* (Sati, one-pointedness), which alone leads to

8. *Perfection of Mental Balance* (Samādhi).

There is nothing here about *Purity* (as such), nor can I understand how the writer has got hold of "*Right Loneliness*" for the seventh step. *Vivēka* (Pāli) in Buddhism always means "loneliness" and not "discrimination," as in Hindūism, but *Vivēka* is not a step on the Path. It is considered an essential for the recluse before entering the Path.

On p. 572 the writer says: "A religion combining Christianity, Judaism and Muhammadanism could be strong enough completely to dominate all others and be a World-Religion indeed. Is it too much to hope for this?" I reply: "It is indeed too much for the poor Hindus and Buddhists!"

I may add to this that the only three races which profess Buddhism proper, are the Sinhalese (of Ceylon), the Burmese, and (to some extent) the Siamese. Of these, the two latter are certainly Mongolians and Fourth-Race people, like the Chinese, Japanese and Thibetans, who are the followers of a debased form of Buddhism (if it can be called Buddhism at all). The Sinhalese are descendants of a pure Aryan race from North India, and, as they form the majority of professing Buddhists, it is wrong to say that Buddhism is "suitable [merely] for the remnants of the Fourth Race".

I note that the writer says (p. 577) there are *really* twelve or fourteen (?) commandments. Why not *thirteen*? Because thirteen is, I suppose, an unlucky number!! But why not have twenty or thirty commandments while we are about it? Surely the sages who issued them knew what they were about. I am not forgetting that Jesus is said to have said: "A *new* commandment I give unto you . . . etc." (*to the Jews*). But this injunction of Love, Friendliness (*Metta, Maitri*) and Compassion is a commonplace in the Buddha's teaching, and is not at all extra, esoteric, or something extraordinary.

*Mahinda (Buddhist) College,*

*Galle, Ceylon*

F. L. WOODWARD



## “WHY NOT RECONSTRUCTION IN THE T.S.?”

I GATHER that, as one might toss a stone into a pool and depart, leaving the eddies to swirl as they will, Mr. Arundale has thrown a stone—it may, perhaps, have been a loaf of War bread—into our intellectual pond and (practically) departed, leaving behind him widening circles to ruffle our surface.

Now I am in the happy position of having an open and unruffled mind on the points at issue, because I have not myself read either what Mr. Arundale himself said (though I propose to give myself that pleasure in due time) nor what the riplers have subsequently tinkled. In this true sense, then, I may justly claim no predisposition arising from the influence which would doubtless move me, were I to read. And not only is it true that, though a thousand men may agree upon a subject, if they know nothing about that subject their opinion is of no value; but it is even more true that the opinion of one man who knows nothing about a subject is very much less troublesome than that of the thousand equally ignorant, for the one man can be more easily enlightened than the thousand.

Now the question which I understand is at issue, is one of the kind where any random thousand men (man here to be taken as embracing woman) can hardly be expected to know anything. In regard to the broad aspect of the matter, even Mr. Arundale may be regarded as of no more value as an expert than you and me, just as his somewhat advantageous position as compared with me in respect to height and weight, is of small moment when referred to the diameter and mass of the earth. The difference is negligible. Even if we grant him—as I do—a little more knowledge of what, in fact, the Masters are, that knowledge again, as compared with the main unknown factors in the problem, grows small, approaches zero as a limit, and may be disregarded in applying any formula.

The unknowns are rather numerous. It is about these, as usual, that the excitement rages. Nobody gets warm in a discussion of known facts. But we all like to air our views on matters which cannot be settled. That the moon *is*, for instance, even the stone blind are prepared to admit. The trouble, of course, is to get everybody agreed as to whether it is or is not green cheese. With Mr. Chesterton I am inclined to think it is not. I myself, after much consideration of the problem, conclude that the moon is the eye of a sleepy Cyclops who manages laboriously to open it once a month. When he sees that this world of ours has grown no wiser, he closes it wearily and sleepily. It is true that the eye seems to be blind; but that is no matter, as lots of people constantly look at things with *two* blind eyes—and of course see much less than they would see if they closed one, and very much less than if they never tried to look at all, but tried some other sense or non-sense instead.

Everybody who believes in Brotherhood and Evolution (spiritual and physical) must logically go on to concede the *possibility* of Bigger

Brothers. Whether Evolution has as yet succeeded in producing any, or whether we are ourselves the Finest Thing Going, may, of course, be a question. If we are, some American ought to be hired to speed up Evolution a little. If we are not, then anyhow Those who *are* are part of the Brotherhood we all, I take it, acknowledge.

There may, of course, be some very excellent people who believe that they believe in the existence of the Brotherhood fact and the Evolution reality, but who do not acknowledge (except in words) that they are not the Finest Thing Going. And there may well be a much larger number whose working modesty compels them to acknowledge the possibility of Greater Ones in general, but who are very loath indeed to acknowledge that anybody (living) is in a better position than they themselves are to know something of them as Persons.

Except a few blind men, we all see the moon. But the question is: Do some of us really know more than others what the moon is and does? I think so. As to compulsion and exclusiveness, the suggestion, if any, is idle. Nor do I, for my part, propose to argue with people who hold convulsively to the green cheese theory and abominate me and my eye-of-Cyclops theory. That would be a cruel waste of time when there are so many, many blind men outside our circle who cannot see at all if we do not give them Light.

ONE OF THE THOUSAND

## QUARTERLY LITERARY SUPPLEMENT

*Psychic Science*, An Introduction and Contribution to the Experimental Study of Psychical Phenomena, by Emile Boirac, Director of Dijon Academy. Translated by Dudley Wright. (William Rider & Son, Ltd., London. Price 10s. 6d.)

This work, originally published in French under the title of *La Psychologie Inconnue*, represents a distinct advance in the scientific investigation of psychic phenomena. Not only are the cases chosen for description of an unusually remarkable type, but the position taken up with regard to the whole field of abnormal psychology reveals a widening process in scientific thought which augurs well for the future and forms the most interesting feature of the book. Moreover, this breadth of view is not reached at the expense of any precision of reasoning or strictness of observation. Professor Boirac's methods are as scrupulously scientific as those employed in any of the conservative branches of science, but he boldly applies the test of scientific scrutiny to problems that have hitherto been generally regarded as beyond the boundaries of legitimate solution. His justification is well expressed in the following epigrammatic paragraph :

Let us preserve ourselves from thinking as certain savants seem to do, that two kinds of facts exist in nature, scientific facts and those which are not scientific, the first alone worthy of being studied, the second heretical and excommunicated, to be regarded with indifference or contempt. A fact in itself is not scientific—it is real, natural, or it is nothing. It is we who make it scientific when we have learned how to discover its properties, relationships and the necessary and sufficient conditions for its existence. For some kinds of facts the work which is incumbent upon us is found comparatively easy, for others it bristles with difficulties of all kinds ; but the latter are neither more nor less scientific than the former.

Then, referring to certain experiments in the "externalisation of motricity," he continues his forcible appeal for freedom from the prejudices of conventional science :

The whole question, therefore, is to know if the facts which Colonel de Rochas relates to us actually exist. If they do, we ought to take them as nature has given them to us. Why should nature be compelled to subject itself to our convenience and bow to our comfort ? Can we observe or reproduce at will all astronomical phenomena—for example, the transit of Venus across the sun ? Rare or frequent, exceptional or usual, capricious or regular, a fact is a fact ; it is for us to study and discover its law. When this law becomes known, what appears to us to be rare, exceptional, or capricious, will become frequent, usual, and regular.

Next to this fearless receptivity of attitude, the most prominent characteristic of the book is its consistent championship of the once-scorned hypothesis of a psychic force radiating from the body in the manner of the "animal magnetism" posited by Mesmer. This force, the admission of which has been so strenuously combated by the schools of Braid and Liébault, is regarded by Professor Boirac as the basis of the phenomena allied to telepathy; he does not dispute the results of hypnotism and suggestion, but he disproves the claims of their exponents, that all abnormal psychic phenomena can be accounted for by these means, by eliminating their influence from those of his experiments which are intended to ascertain the existence of animal magnetism. The following is a striking example of one of these experiments, which by its impromptu nature precludes the possibility of suggestion conveyed to the subject through the sense-organs.

One Sunday afternoon in January, 1893, on returning to my house after a short absence about three o'clock, I asked where Jean was. I was told that having finished his work and feeling tired he had gone to lie down. Going into my room I saw that the door which opened on to the landing was open. I went towards it noiselessly and remained on the staircase, looking at the sleeper. He was lying fully dressed on his bed, his head in the corner opposite the door, his arms crossed on his chest, his legs placed one over the other, his feet lightly hanging over the edge of the bed. I had been present the day before at a discussion on the reality of magnetic action. I thought I would make an experiment. Standing on the landing at a distance of about three yards, I extended my right hand in his direction and at the height of his feet. If we had been in the dark and my hand had held a lantern, the light would have fallen on his feet. After one or two minutes, or probably even less, I slowly raised my hand, and to my great astonishment, I saw the sleeper's feet rise together by a muscular contraction which began at the knees and followed the ascending movement of my hand in the air. I repeated the experiment three times and the phenomenon was reproduced three times with the regularity and precision of a physical phenomenon. Amazed, I went in search of Mme. Boirac, asking her to make as little noise as possible. The sleeper had not moved. Again on two or three occasions his feet were attracted and raised by my hand. "Try," Mme. B. said to me in a low tone, "to do it by thought." I fixed my eyes on his feet and they slowly rose. Incredible! The feet followed the movements of my eyes, rising, stopping and descending with them. Mme. B. took my left hand and with her free hand did as I had done myself; she succeeded equally with me; but when she ceased to touch me, there was no result.

Viewed from the standpoint of animal magnetism, says the author, human beings may be divided into three classes: (1) operators, who emit psychic radiations; (2) neutrals, or non-radiating conductors, who are able to transmit radiations but are not affected by them; and (3) subjects, or non-conductors, who arrest the radiations and manifest their effects. He is himself undoubtedly a powerful member of the first class.

The varieties of phenomena analysed in this book, such as the inducing of sleep at a distance, are numerous—too numerous, in fact, to summarise intelligibly in the space of a review; but perhaps none

are more instructive than the case of apparent transportation of the senses described in Chapter XIII. Here a young man, who had never previously heard of such a possibility, gradually finds that he can read ordinary writing through his finger-tips, his eyes being securely bandaged. The inferences drawn from this series of experiments throw an extraordinary light on the probable development of the sense-organs, and would alone be enough to explain Professor Boirac's reputation as a scientific thinker. But the book is one to be studied from beginning to end—especially by Theosophists who wish to keep in touch with the rapid strides that science is now making in its exploration of the powers latent in man.

W. D. S. B.

*Spiritual Reconstruction*, by the Author of *Christ in You*. (John Watkins, London. Price 2s.)

This little book contains directions given by an entity "on the other side," for the spiritual reconstruction of the world. The messages are said to have been "received and written down" between June, 1916, and March, 1917, but no further explanation is given as to the method or circumstances of their transmission.

The first steps towards spiritual reconstruction must, we are told, be taken from within, by the creation of a new consciousness. Universal Brotherhood must be proclaimed, no longer in a vague, but now in a definite way, with strong faith. A great part of the work is allotted to women, who "will be organisers in all the departments to which they essentially belong". Several prophecies are made for the near future in connection with recent events. For instance, Russia is said to have prepared the way for a new race by abolishing drink, and, we are told, will surprise the world by her teachers and prophets. In answer to the question: "Will the War end war?" comes the reply: "No, it will only weary the nations for a time."

The messages are said to be "for the present hour," and many of them certainly apply mainly to these days of reconstruction; but there are many others which are valuable for all time, and a very beautiful form of mystical Christianity pervades the whole.

A. DE L.

*Tantrik Texts.* Under the general editorship of Arthur Avalon. Vol. VII. *Shrī Chakrasambhāra Tantra*, A Buddhist Tantra, edited by Kazi Dawa-Samdup. (Luzac & Co., London; Thacker, Spink & Co., Calcutta.)

This is the seventh volume of the well known Series of Tantrik Texts, which for some years have been issued under the general editorship of Mr. "Arthur Avalon". This volume has a distinct value of its own, in that it gives in print to the public for the first time a Buddhistic Tantra in the Tibetan original text with an English translation. The main object of the editor in issuing this work is to reclaim the Buddhist Tantric cult, as he has done in the case of the Indian, from the general neglect of its study and from the consequent uninformed, adverse and absurd judgments—due to a very imperfect knowledge and a misunderstanding of the subject—on the part of the critics, Indian and European. It is no undue compliment to the indefatigable labours of the general editor to say that a careful study of the Indian and Buddhist Tantras already published and to be published hereafter, with his learned disquisitions on the subjects treated of in them, will show that the Tantras embody both "a profound doctrine and a wonderfully conceived praxis". While the Western critics, for lack of information or owing to religious prepossessions, talk glibly of the Tantric Cult, Indian and Buddhistic, and its "degeneracy and meaningless charlatanism," a true scholar who studies the original literature and endeavours to be just, as Mr. "Arthur Avalon" has done, cannot but regard it as "an acme of absurdity to deny that Tantra Shāstra has any scheme of metaphysic, when it has developed some of the most subtle and logically welded themes which the world has ever known, or to deny that it has an ethical system, seeing that Buddhism, as also Brāhmanism, have produced the most radical analysis of the basis of all morality and have advocated every form of it which any other religion has affirmed to be of worth".

In the volume under review we have a Tibetan Buddhist Demchog Tantra known *Shrī Chakrasambhāra*, with an English translation of a part of it, prefaced as usual with an informing Foreword by the general editor. The Tantra deals with the worship of the Deity; and its designation means a collection of all that is concerned with the Mandala of Worship—the *Ishta-Devatā*, His abode, His surrounding or *Avarana Devatās*, guardian Spirits and so forth—and the means by which to attain the *Mahāsukha* or the Highest Bliss, which is the state of the *Devatā* that is worshipped. Such a cult as this might be regarded as a curious development of Buddhism—that which we know of from the Buddhistic scriptures current in this

part of the country and the Indian polemical writings—which denies the existence of an eternal soul and God. This mystery will find a solution if it be noted that there are two distinct schools of Buddhism : one obtaining in Ceylon and Burma, and the other in Nepal and Tibet, generally referred to as the Southern and the Northern, the Hinayāna and the Mahāyāna—the followers of the former seeking Nirvāna and Arhatship each for himself, while those of the latter strive for the enlightenment of the whole universe, saying: “What is it to be saved oneself if others are still lost and suffering !” It is the Mahāyāna School that has developed a Tantrik cult known as Mantrayāna, derived primarily from the Indian System. The highest Tantra of the Mantrayāna is in fact a purely *Advaitic* or Monistic School in which all is realised as the Eternal Buddha, the *Shūnyatā* of the Buddhism of their School corresponding to the Parabrahma of the Advaita Brāhmanism. *Shūnyatā* no doubt means *emptiness, nothing*, but not nothing in the sense of what is commonly called *Nihilism*: it is nothing in the relative sense—that is, nothing to *us*, because it has none of the qualities of things which we know of, such as colour—which are all of the materialistic plane. Of It, as of the Indian Paramātmā, it can only be said: “It is not this.” In fact the Indian Tantra also employs the term *Shūnya* to denote the Brahman. There are no doubt many differences in point of detail between the Indian and the Buddhistic Tantras, both as to the philosophic doctrine and the ritual. But in the midst of these variations it will be found that the spirit, the purpose and the psychological methods are similar. One of the most distinctive features of the Tantrik system is, as the learned editor says, its profound application of psychology to worship and the manner in which it not only formally teaches through symbols, but actually *creates*, through its ritual methods, the *states of mind* which are set forth as the end of its teachings. The Tantra does not so much say: “Here is the answer or theory; train your mind to believe so”; but: “here is the problem and the means; work out the answer for yourself.” Any ritual which accomplishes this, whatever be its form, has true value. It can, however, only achieve this by profound observation of the workings of the human mind and by the framing of ritual forms which are in conformity therewith.

In issuing this volume, the general editor has promised to publish soon more volumes, dealing with other systems of the cult than those already dealt with—for which we cannot be too grateful to him.

A. M. S.

*Proofs of the Truth of Spiritualism*, by the Rev. Prof. G. Henslow, M.A. (Kegan Paul, Trench, Trübner, Ltd., London. Price 7s. 6d.)

Mr. Henslow has given us a deeply interesting book, a careful and lucid disquisition on the whole subject of Spiritualistic phenomena, with elaborate examples of automatic writing, spirit-healing, apports, levitation, spirit-photography, slate-writings and materialisations. Owing to his intimacy with Archdeacon Colley and also with two or three notable private mediums—persons not accepting any money for their séances—the author has had exceptional opportunities, extending over a number of years, of comparing, testing and experimenting in every possible direction; and some results obtained are peculiarly illuminating—notably those in connection with the question of to what extent beings on the other side are capable of seeing and hearing physical-plane objects and sounds—the result being the conviction that it is only through the eyes and senses of the medium that the things of earth can be observed.

The volume contains a large number of very successful “spirit-photographs,” in which the figures appearing are especially distinct and life-like, one of the best being of Archdeacon Colley himself, taken soon after he died, in 1912.

In *Raymond*, Sir Oliver Lodge says: “Evidence is cumulative; it is on the strength of a mass of experience that an induction is ultimately made and a conclusion provisionally arrived at”; and from this scientific standpoint much progress in Spiritualism is at length being made. Anyone in the possession of an open mind need not lack evidence if he will study such books as the one under discussion—books containing the conclusions of educated and thoughtful men, arrived at after years of painstaking research and watchfulness.

The one great object to be served by all Spiritualistic phenomena is the proof that there is another existence after death—surely the most important quest on which the mind of man can embark. Such proof is the one thing needful, the one consolation, the one explanation, required by the world to-day: the fact which will present to us this life as but the gateway to a larger existence—thus reducing its apparent injustices and inconsistencies to their proper place in the scheme of things, as mere incidents in a day of the real and greater life. Thanks, however, entirely to the wealth of phenomena which has been carefully tested and recorded by numerous enquirers, there is, at the present time, no excuse for the existence of the chasm which is usually supposed to exist between an embodied and a disembodied entity, except the imagination of unscientific men; for, as Prof. Hyslop,



of Columbia University, justly remarks, "it is flatly against all the laws and analogies of Nature, and absolutely inexcusable, that such scepticism should find a place in the mind of anyone with the slightest pretensions to scientific training".

We can recommend *Proofs of the Truth of Spiritualism* as a valuable addition to any library, not only as a book of reference but as a pleasantly written work, full of original and interesting information.

U.

*Originality, A Popular Study of the Creative Mind*, by T. Sharper Knowlson. (T. Werner Laurie, Ltd., London. Price 15s.)

The writer of this rather bulky volume points out in his Introduction that modern psychology is concerned mainly with noetic processes, as opposed to energetic effects; and his aim is to draw attention to the practical or art side of psychology, rather than to the theoretical and scientific.

It is perhaps a truism to say that, in all departments of life, practice precedes theory; and that when theory begins to take a prominent place, the theorists denounce all the practitioners as quacks and empirics. Perhaps one is inclined to say that this is less obvious in connection with psychology than, say with medicine or chemistry, but the fact is rather that the theory of psychology is only just beginning to be put into practice, and mainly in one direction—the education of children; and in that domain the usual state of things is plainly visible.

Mr. Knowlson's psychology, however, does not deal with the education of children to any large extent, though he finds space to lay stress upon the fact that defective home training and "false" education are great hindrances to progress. (Teachers will be grateful to him for not laying *all* the blame on them, as is the fashion nowadays.) He is concerned mainly with the development of the mind along practical lines, after it has reached a stage when the school is left behind; and recognising that successful men in the past and the present have been and are masters of "the art and practical part of life," though they may be strangers to the "theoric," he proposes to use his theory to strengthen their hands and enlarge their company, instead of decrying their efforts and ascribing their success to trickery and chance.

His first section, entitled "The Natural History of Genius," might lead one to suppose that he proposed to show, later on, how genius

might be cultivated and the supply increased, but even his optimism, which is great, can hardly go so far as that; and in his later sections, while he combats vigorously the assumption that poetry is dead and art is dying, he shows how, even if these despairing utterances of such famous people as C. H. Pearson, George Moore and Lange should prove true, there is yet infinite possibility of development along new and hitherto unsuspected lines, if only we do not allow ourselves to become hide-bound by our own prejudices or enslaved by the ideals of the past. It is, he says, in casting off the fetters of the past, and in refusing to be hampered by other people's ideas, that the hope of the future lies. "Genius cannot be taught," but originality can be cultivated; and independence of thought and breadth of vision will at any rate prevent the stultification of genius when it does appear, and may even cause it to appear less sporadically than at present.

The book is, as the writer calls it, "a popular study," and should be widely read by those to whom scientific psychology, with its fearful and wonderful (and painfully indefinite) terminology, is a sealed book. But inasmuch as it is much less "popular" in matter and style than the writer's previous books, we venture to express a hope that he will, before long, give us a serious study along some of the many lines which he has indicated as possible and desirable for the future development of the race.

E. M. A.

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*Is Spiritualism of the Devil?* by the Rev. F. Fielding-Ould, M.A. (Wright & Hoggard, London. Price 2d.)

We heartily recommend this lecture to all—whether they believe in Spiritualism or not. It is a most sane and careful exposition of the varied aspects, religious and scientific, which Spiritualism presents to the world. The author has not only carefully studied the literature and history of the subject, but has also at his command actual practical experience.

He compares the various kinds of communications obtained, by using the analogy of a telephone, which, he rightly states, can be used by burglar and bishop alike, it being the business of the one at the other end to find out which is using the instrument. He quotes the opinions of eminent Churchmen on the subject, he quotes various spirit-messages, and ends by emphasising the necessity of a pure life and pure motives in approaching this means of communication with others, explaining that it depends entirely on oneself whether one "raises the devil" or whether, seeking the truth, one finds it. The

outstanding merit of the book is the sane, balanced handling the subject receives ; but knowing, as he evidently does, the dangers which a seeker after truth may find on this path, we would suggest that, in future discussions on this subject, Mr. Fielding-Ould should lay a little more stress on this side ; for though those who know of the dangers can see his danger signals, it is doubtful whether others will realise the care needed.

A. L. H.

*Social Purpose*, a Contribution to a Philosophy of Civic Society, by H. J. W. Hetherington, M.A., and J. H. Muirhead, LL.D. (George Allen & Unwin, Ltd., London. Price 10s. 6d.)

This book is the outcome of a series of lectures given at the University College of Wales, in 1916, to the Summer School of the Civic and Moral Education League. In the introductory section the German theory of the State is brought in as the element in Europe which more than anything else was responsible for the outbreak of war: "Its doctrine of the omnipotence of the State, of its right to absorb and override the individual, to prevail against morality, indeed practically to deny the existence of international morality where State power is concerned—it is this deadly theory which is at the bottom of German aggression." This "wild beast" in practice is dead, but this form of civic theory is still at large, and still remains to be disposed of. A reappearance of this theory in another form has to be carefully guarded against, lest the State, by taking over more and more of the control of education and the training of the young for citizenship, should tend to impose itself on the child, and make the attachment of the rising generation to itself a dominant idea in education. It was this method that was adopted in Germany a century ago, with the results we see to-day.

The question is discussed as to whether civics should be included in the school curriculum, and the natural interest which the subject has the power of arousing in the minds of boys and girls between the ages of thirteen and sixteen, as well as the fact that the problems of the outer world already press themselves upon them for solution, is given as sufficient answer that it must ; and this book, it is said, is an attempt to lay down the principles which teachers should understand in view of the reconstruction during the coming days. Is a theory of Society possible, seeing that theory "murders to dissect"—according to certain ideas of knowledge? However, this is only the case with analysis ; with the proper introduction of

the element of synthesis into our thought, "so far from murdering, thought should give life to all it touches". This potency of thought for life-giving is shown as a great power, both individually and collectively. Just as in psychology the power of the subconscious self is being recognised as being able to mould and act on the character of the man, so is there some national subconsciousness which is a potent factor in national life.

This is a book essentially for students, and one to which, dealing as it does with so many sides of the subject, it is hardly possible to do full justice in a review. We remember that Sir Oliver Lodge's book *Life and Matter* was dedicated to Mr. Muirhead, "the Friend of many needing help, not in philosophy alone"; and along with its wide learning and deep understanding of the subject, this book shows a fine humanity which, in these difficult times of reconstruction, it is essential that all should have who are going to wield any influence upon public thought in such affairs.

M. B.

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*A Short Life of Abraham Lincoln*, by Ralph Shirley. (Rider & Son, Ltd., London. Price 3s. 6d.)

Frequent references to Abraham Lincoln have been made in the Press of late, and his methods and principles have been recalled as possible guides in overcoming some of the difficulties brought about by the war. The publication of a short life of this great man is therefore opportune, as a response to the interest which has been aroused in the public mind. Mr. Shirley's little biography is exceedingly well written, and he has succeeded in giving us in one hundred and eighty-two pages not only a vivid description of the man, but also a clear and well-arranged account of the complicated and critical times during which he was called upon to steer "the ship of State". An enormous amount has already been written about the great President, and the author of the present volume makes no claim to original research as part of his equipment in preparing his work. He has aimed merely at giving "in as concise a form as possible, the story of Lincoln's life and the part played by him in connection with the maintenance of the American Union and the suppression of slavery" on the American Continent, and he has succeeded in giving the reader a clear impression of the whole subject.

A. DE L.

*Elbert Hubbard, Master Man*, by W. Bevan James. (C. W. Daniel, London. Price 6d.)

We congratulate Mr. James on his character-sketch of Elbert Hubbard, for in forty-eight small pages he has given us such a glimpse of the man, that we want much more. It is not often that one can recommend a study of the life of a successful man to those on the threshold of life, but here we have a man who succeeded by giving, not taking; by dreaming, idealising *and doing*. As a boy he wanted a brother, and got one by simply going out on the old farm horse and bringing one back riding behind him; as a young man he worked his way up in a commercial undertaking, and when this was on the eve of a phenomenal success as the result of his inventions, he left the harvest to others and at the age of thirty-six went to Harvard to get a University education. As the work of his maturity he founded a Utopian Colony of brain and hand workers, and out of material which included blind and deaf people, jail birds, artists "on the way to Nowhere with a tomato-can for luggage," and others, he succeeded in making such craftsmen that the British Museum and the Hague Bibliotheke bought specimens of their work. Such Colonies usually fail, as their founders are idealists with no practical ability, but Elbert Hubbard combined with his idealism such ability that he was retained by more than one American firm as their business adviser, and they "netted millions" through adopting his advice.

And what was the aim of this man? That will be found in this little book, and to every Theosophist we recommend the paragraph on pp. 42 and 43 where it is given, for nothing more Theosophical will they find anywhere. We must allow ourselves one quotation: "I desire to be Radiant, to Radiate Life"; and we hope that many will receive a spark from the radiancy of Elbert Hubbard.

A. L. H.

## BOOK NOTICES

*The Foundations of Prayer*, by J. Hay Thorburn. (W. Nimmo & Co., Leith. Price 4d.) An argument for the value of prayer, written for the Navy, the camp and the home. Part I deals with the place of prayer in the life of the individual Christian, in everyday affairs, in times of distress and sickness, in the Church and in the State. Part II is addressed to sceptics, materialists and rationalists; and shows the evils of a prayerless system of philosophy and the need for prayer if the world is to progress along the right lines. *Theosophy in the Bible*, by Mr. F. B. Humphrey. (Lincoln, Nebraska.) In this pamphlet the writer has gathered the fruits of careful study of the Christian Scriptures and has placed, in a convenient form for reference, correspondences to Theosophical teachings in the Bible. *Theosophy in Poetry*, by the same author, represents an equally useful work of a like character in regard to English and American poetry. *Letters to an Aspirant*. (Theosophical Book Concern, Krotona, Los Angeles, California.) Written to a student striving to reach the earlier stages of the Path—helpful counsel from one a little older in the Wisdom, and therefore to be welcomed by all who are meeting with the same difficulties as the aspirant to whom they are addressed. *The Place of Jesus Christ in Spiritualism*, by Richard A. Bush. (Holt, Morden, Surrey. Price 3d.) An address to Spiritualists, in which the writer shows that Jesus has a rightful place in Spiritualism and that those societies which repudiate Him suffer a severe loss. He claims that “the historic Jesus . . . was not only an exceptional medium, physically and psychically, but a man who was himself exceptionally spiritually progressed, so that he was practically on the same plane as his highest guides”. And he ends his address with the forcible advice: “In any case, pray let us have no more of the foolishness of suggesting that Jesus of Nazareth may be bracketed with our modern mediums, and that to associate Christianity with Spiritualism is a libel on the latter.” *The Crucifixion and Resurrection of the Soul of Germany*, by J. L. Macbeth Bain. (T.P.H., London. Price 6d.) A spiritual appeal to all who love and would heal the soul of Germany, from one who believes in the Unity of Life and who regards Germany as suffering from an obsession of which she may be healed by Love. “There is a principle, absolute in all true healing, and it is, that if we would heal truly and well, we must call forth the good genius and not the evil of the soul we treat.” It is a noble task to which Mr. Macbeth Bain calls his readers.

# THE THEOSOPHIST

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## ON THE WATCH-TOWER

IT has practically been decided to hold the forthcoming Convention of the Theosophical Society this year at Adyar—after five years of absence. In 1915 the Convention took place in Bombay. In 1916 at Lucknow. In 1917 in Calcutta. In 1918 at Delhi. And now, to the great joy, we think, of large numbers of members, the Headquarters at Adyar once again have the privilege of welcoming both the International Convention and the Session of the Indian Section of the Theosophical Society. The President hopes to be back in time to preside over its deliberations. But as she expects to attend the Indian National Congress at Amritsar, the dates of the Convention are as far as possible being fixed to suit her convenience, so that she may be present if possible through the greater part of the Theosophical Convention and yet reach Amritsar in good time. Provisionally, December 23rd, 24th, 25th and 26th have been the dates cabled to Mrs. Annie Besant for her approval. It would have been better had earlier dates been fixed, for with these she may not be able to remain the whole time. On the other hand, the 24th is the earliest holiday date for most members, and at the best they could probably not get more than one additional day extra. Of course it will be possible for those who can remain

to utilise the days subsequent to the 26th for Theosophical and subsidiary activities. A detailed notice regarding all arrangements will be issued in due course.

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Worthy of chronicle here is the magnificent act of renunciation by the King of Italy of all his vast domains throughout the country for the benefit of the Italian peasantry and of all who have fought, whether in this or in previous wars, in the cause of Italian unity. And not only are the lands given up, but all buildings upon them also—these to be specially allocated to charity organisations, the distinct aim of which is to mitigate such sufferings of the people as arise out of the dire consequences of the War. But even this is not all, for, though such a renunciation necessarily means an immense reduction in the Civil List, the King will still continue to disburse the annual sum of £80,000 which he allots to the deserving poor throughout the kingdom. As *The Daily Chronicle* says: "This magnanimous initiative of Italy's democratic monarch . . . cannot fail to act as a salutary stimulus to sacrifice among all classes, especially in the ranks of the ancient and aristocratic families who, for the most part are extensive landowners." Indeed, this Royal example—royal in both senses of the word—should go far to establish the relations between a ruler and his people upon a truly Theosophic basis.

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Our readers will remember that some time ago in THE THEOSOPHIST was published an account of the life of the Burmese Bhikku Enmagyee Sayadaw, especially in connection with his belief in the Coming of a great World Teacher. A respected member of the Order of the Star in the East, who is working in Burma, sends the following interesting information about the Bhikku:

I have known this Bhikku for the last seven years, but I had not then known the source of his information about the "Advent," though I used always to talk to him about the subject on all occasions when I



met him. This time, when I approached him with this subject, referring to my interview and conversation with U Pinnya Tha Mi [another Star worker], he, to my great surprise, said that the Star work had begun well and the preparation had already progressed. He also said that he had the privilege of knowing this from mysterious persons whom he called Yogis, and that he knew of this before U Pinnya Tha Mi. . . . He has a magnificent lecture hall, to accommodate 800 to 1,000 people, just at the foot of a hill with a beautiful marble statue of the Lord Buddha in the East. This, he says, he was instructed by one of Them to have built so as to be ready when He comes. He told me that the City of Mandalay at the present site was pointed out with the express purpose of preparing for His Coming. The preparation that is going on there under the immediate supervision of U Kan Ti on the Mandalay Hill, where the relics of the Lord Buddha are to be enshrined, is also with the same purpose. He also told me that there were two *Sowbas* (Princes) in the Shan States who also believe in His Coming. The tradition of the City of Mandalay is recorded in the ancient books, that Mandalay means the Mandala (place) where the Great One will come later to diffuse the Dhamma. And first there will be a hermit to prepare the place for the Great One who will establish Dhamma far and wide.



Sir Oliver Lodge has been contributing a series of remarkable articles to the *London Observer*, during the month of August, on the "Sources of Power," especially with reference to the locked-up energy of the atom and to the potentialities of the ether. We have not space here to reproduce the articles, noteworthy though they are, and wonderful as evidence of the accuracy of observation of Theosophic workers in the scientific field through occult observation and experiment. Sir Oliver Lodge discourses in a wonderfully interesting manner of the power latent in the atom. How stupendous this must be, is clear from the radioactive elements, which let loose a little of their energy. Sir Oliver Lodge says :

The particles that are shot off from radium are shot with a speed quite amazing—about one-fifteenth that of light. To get some notion of this speed we may compare it with the highest speed of a bullet. During the time taken by a rifle bullet to fly without resistance from the muzzle of a rifle to a target 300 yards away, the a particle simultaneously shot off from radium, if it met with no obstruction, would have travelled the 3,000 miles from London to New York. The time needed is only a quarter of a second. And as to the energy of such a projectile—it is not much in itself, because its mass is so

minute, but weight for weight it is four hundred million times more energetic than a bullet. . . .

Chemical combination is "not in it" with energies such as this. And this is the kind of energy which is locked up, and at present inaccessible, in every atom of matter. A little arithmetic would enable us to paraphrase the late Sir William Crookes and say that if all the energy in an ounce of matter could be extracted and fully utilised, it would be enough to lift the German Navy and pile it on the top of Ben Nevis.

Sir Oliver Lodge very wisely observes :

Undoubtedly if the progress of discovery enables us to get at and utilise the energy locked up in a ton of ordinary matter *per diem*, no further motive power would be needed. And if, further, we found ourselves able to liberate any considerable portion of such energy in a short period of time, the explosive violence would be such that the very planet would be unsafe.

It is to be hoped that no such facilities will fall to the lot of an enterprising scientific nation, until it is really and humanely civilised, and is both willing and able to keep its destructive power in check. Humanity is not ripe for any and every discovery; but in due time, and when it can be applied to useful and beneficent ends, I doubt not some such power as that here foreshadowed will be attained.

Fortunately there are the Guardians of Humanity to withhold from us knowledge of such stupendous potency, until we have made service and sacrifice, not selfishness and desire for power and prestige, the dominant note of our lives. Hence the need for Occultism, for the Secret Science, for the Greater and the Lesser Mysteries; for there are a few who have the right to know that which must be hidden from the many out of very love for them.

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The American Section of the Theosophical Society is heartily to be congratulated on a year's admirable propaganda work in connection with the War. The campaign began in May, 1918, "and was just in full swing when the armistice was signed". The Report says:

Theosophy has been carried wellnigh around the world through the activities of this department. Thousands of people have heard Theosophy for the first time, new territory has been entered at home, nine new Lodges have been organised, and many members added to the Section. The general fund has been increased through these

memberships, \$1,516 added to the sales of the Book Department, \$110 added to the sales of the Theosophical Braille Association for the Blind, and the Publicity Department has been greatly stimulated.

We desire to express our hearty appreciation for the phenomenal response of the members of the American Section. Within a few weeks after the call was made, nearly all of the \$50,000 was pledged, and cash payments were coming in to the amount of several hundred dollars per day. . . .

A total of 240,700 pieces of literature were distributed. The subjects of the leaflets were: *What Theosophy Will Do for You*, *The Inner Side of the War*, *Why Camouflage?*, *How to Overcome Fear*, and *How We Go Over the Top*. These leaflets and bulletins reached many camps and thousands of homes in every State of the Union, and the trenches in France. . . .

Ten thousand of the miniature editions of *At the Feet of the Master* are now being distributed at the various army hospitals. . . .

A copy of *At the Feet of the Master* in revised Braille has been provided for each of the blinded soldiers in the army. These books were ordered from the Theosophical Braille Association at Krotona at a cost of \$65. Twenty copies of *Invisible Helpers*, two volumes each, in Braille, were purchased for the Library at the Hospital for the Blind in Baltimore, at a cost of \$45. This work is being attended to by the Maryland Lodge.

While the work of the recreation halls has decreased on account of demobilisation, the work at the Army Hospitals has greatly increased, where large numbers of wounded and sick overseas men are being cared for.

The "War Secretary" visited most of the hospitals in the South, entrance being easily secured and an official escort provided. At the hospital for the South Eastern Division at Ft. McPherson a tour was made through all departments and permission given for the distribution of literature. Boys in every form of mutilation, gassed and shell-shocked, are here.

At Camp Chickamauga every ward was visited. Some had been upon beds of pain for over a year and were longing to die. How eagerly the poor hands went out for the "little blue book"! Looking down the long wards, the sight of blue books in many hands was most thrilling. Committees of ladies have been formed to look after this work wherever possible.

The co-operation of camp authorities has been perfect. And their courtesy never-failing; permission in every case to do as we pleased has been cheerfully given. The Commanding General of one camp came fifteen miles to the lecture; remained for the question meeting, in which he took a prominent part; asked permission to correspond about Theosophy; and is now reading our books, and has membership under consideration.

There has been no opposition to the work from army sources. Difficulties have melted away. Indeed, the time seemed just ripe for Theosophy, and the opportunity unparalleled.

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The England and Wales Section of the Society has also done much valuable service in the same direction. It would be interesting to compile a report of all War work done by every Section of the Theosophical Society, so that there may be a permanent record of the advantage taken of War conditions by Theosophical workers throughout the world.

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One of the most interesting Conferences of the year has been one all too little noticed by the Press—the International Conference on Labour and Religion, which met in the beginning of September and included a large number of foreign representatives, Mr. B. P. Wadia being among them. The place of religion in labour was, of course, the main theme, and a number of most significant statements were made by Labour leaders. The Right Hon. George Barnes, Minister in the War Cabinet, opened the Conference

with a strong warning against the perils of materialism, illustrated in the recent war and often offered to the common sense of the working men by callow academic exponents. His happiest days were when, as a workman, he had finished a piece of work which he felt that he had himself accomplished. He emphatically denied that the Labour problem was purely a question of wages and of the stomach. It was essentially a religious question—a question of man's proper place as man, and not merely as wage-earner. Six or eight months ago he was a little alarmed at the ferment in the Labour world, but he felt that we had now got over the worst. He ended by calling for a rally of all the forces tending to lift life and labour to a higher plane of living.

Our old friend George Lansbury said he believed that “both implicitly and explicitly the Labour Movement represented the doctrine of the Fatherhood of God and the Brotherhood of Man”. Mr. Wadia

declared that in the recently-born Labour Movement of India the spirit was intensely religious, dominated by the ideas of Karma,

the Immanence of God, and the solidarity of man. Within each caste there was the greatest brotherhood. The Brahman prince would let his daughter marry a Brahman cook, though between the castes no intermarriage was allowed.

Bishop Gore, looking at the question from the Christian standpoint,

laid down three propositions: that the Power which made and ruled the world is the goodwill of God, working for good and calling every man to co-operate; are we prepared to make that explicit? Next, the name of Jesus Christ was hardly ever received without enthusiasm in the Labour Movement. Were they prepared to accept the moral sovereignty and leadership of Jesus Christ? And thirdly came the conviction that the course of human history was guided and overruled by the working of the same spirit as had appeared in Jesus Christ. He said he seemed to see the Labour Movement becoming more and more conscious that it needed the belief in the Fatherhood of God, the Mastership of Jesus, and the power and presence of the Spirit.



The Right Hon. Arthur Henderson, M. P., the virtual leader, with Mr. Adamson, of the Labour Party, insisted

that the Labour Movement would never attain its highest ideals until it was instinct with the Spirit of Jesus Christ. What they wanted was more men and women inspired by Him and resolved to make His teaching real. The world would never be what it ought to be, until they had a Christianised democracy and a democratised Christianity.

The religious elements in the Labour Movement were finally summarised as follows:

*Sacrifice* of the individual for the sake of the common welfare; which had hallowed especially the opening stages of the Labour Movement, but was present throughout;

The Law of *Service*, the duty to serve and therefore the Right to Work;

A frank brotherliness and heartiness of fellowship which gives reality to its insistence on the universal *Brotherhood of Man*;

Its *Internationalism*, its insistence on International Unity;

A firm and resolute *Loyalty to Organisation*, so intense as to reveal itself in an intelligible *Intolerance* toward those who would imperil the welfare of the whole for personal ends;

Unceasing and unflinching hostility to the ascendancy of Mammon;

An unhesitating and undeviating demand for the *Abolition of Poverty*;

A demand equally insistent for the *Abolition of War* ;

A resolute purpose to pursue these high aims in spite of the contradiction and opposition of the existing material conditions—in other words, a lofty *Idealism* ;

An unquenchable *Faith in the Future*, a certainty—not based upon experience—of the coming of a higher and better social order, a conviction rooted in a sphere above and beyond the material sphere ;

This conviction, everywhere latent in the Labour Movement, is mostly inarticulate, but indubitably present ;

It occasionally expresses itself as reliance upon the forces of *Evolution* which have developed humanity as we now know it, and which are confidently expected to raise it to vastly higher levels of life ;

Or, as the duty of obedience to the *Transcendental Principles of Morality*, which are not derived from experience, but claim to control all conduct, individual or social ;

Or, as in the East, a faith in the Divine Immanence and therefore in the Solidarity of Man ;

Or, as in Christian minds, a belief in the moral purpose of the Universe expressed in the Fatherhood of *God* and the consequent Brotherhood of Man, the moral sovereignty of the ideals of conduct embodied in *Jesus of Nazereth*, and the continual guidance of the same Spirit working in and through the upward movements of human history toward a perfect goal.

Truly a remarkable gathering, and one full of the true Theosophic spirit, as the foregoing summary clearly shows. If the Labour Movement steadily pursues the pathway to this goal, it will indeed become the most potent force for good in the new era.

G. S. A.



THE SPIRITUALISATION OF THE SCIENCE OF  
POLITICS BY BRAHMA-VIḌYĀ

By BHAGAVAN DAS

(Continued from Vol. XL, Part II, p. 538)

II

(a) A RÉSUMÉ AND AN ADVANCE

THE main ideas that were propounded in the preceding section may be briefly re-stated. The mind has three principal functions. We have therefore three main types of men and women, *viz.*, of thought, of action, and of desire. A fourth, that of the unskilled labourer, is constituted by the undifferentiated residue; his function is simply to

help the others, as required, with such physical work as is within his power to perform. These four types make the four classes, variously named from varying angles of vision, in different countries and epochs, but which we may call here *the intellectual, the administrative, the commercial and the industrial*, and which are to the social whole as the head, the hands, the trunk and the legs are to the individual organism. Four physical appetites or ambitions, for honour, for power, for wealth, and for play and amusement, correspond to the four functions of these four classes. The "division of labour" between the four classes should correspond to the natural division of capacities or functions. So should the division of rewards correspond to the natural division of appetites. Lastly, the division of "livelihood," different kinds of "means of living," should be in accord with the other divisions.

#### (b) THE MAIN KINDS OF LIVELIHOOD

On this last point, of the division of livelihood, something more requires to be said.

There is obviously the primary kind of livelihood, won directly from nature. It corresponds to what is called "productive" labour, broadly, in the sense of producing the necessaries and the primary requisites of life. The secondary kind of livelihood includes, generally, the remuneration for all kinds of what may be called "non-productive" labour, only by way of distinction from the other kind. It is, strictly, from the biological standpoint, dependent upon and subsidiary to the former, and even from the psychological and metaphysical standpoint, is not more than equal in importance to it, though, in conditions of unscientific and haphazard pseudo-organisations of society, it usurps far more than its due and makes a slave, instead of a friendly colleague, of it; for body and soul, physique and intelligence, head, hands, heart and feet, have all to be equally



nourished and kept from disease, if the life as a whole is to be healthy, refined, beautiful and happy.

Each of these two main kinds of livelihood has two principal subdivisions, and these are subdivided over and over again.

The two chief subdivisions of what we may call (*a*) the "direct livelihood" are (i) the yield of pastoral and agricultural labour, and (ii) that of hunting, fowling, fishing, etc. Those of (*b*) the "indirect livelihood" are (i) remuneration for predominantly intellectual (and ordinarily called superior) help, service, or pleasure given, and (ii) wages for predominantly manual (and ordinarily called inferior) service rendered.

To the extent that a community is well-organised, (*b*—i) takes the shape of *honoraria*, presents, respectful gifts, State-pensions, grants, subsidies, salaries given without obtrusive inspection and accounting of the work done. It naturally corresponds with the temperament and the right conditions of the life and work of the "man of thought". The true intellectual benefactors of the human race, those who have really and substantially advanced its culture and evolution, the genuine and great seers, philosophers, scientists, poets, priests, legislators, have not been (*and even to-day are not*, despite the prevailing atmosphere) money-grabbers and mammon-worshippers. Indeed they have often lacked necessities and yet been content. They have required, and do and will require, only the "enough," not the "more". "Enough," because less than that obviously prevents the due accomplishment of the temperamental and functional mission. "Not the more," because the greed for gathering money and spending it on oneself obviously neutralises the greed for gathering knowledge and bestowing it on others. Indeed, he who is greedy to learn and to teach, has seldom the time, the energy, the inclination to heap up goods for himself. The only other craving with which his greed is compatible is the craving for

attention, appreciation, recognition, for a little honour, from the youngers. Yet such is the paradox of social psychology, that he who *wants* honour does not get it! He may get honours, in the plural; they can be bought, in various ways; but he cannot get honour, in the singular. Accordingly *Manu* says that he who is a true brāhmaṇa cannot and must not wish for honour, and commands him to shrink from it; and, at the same time, he enjoins others to honour diligently this true brāhmaṇa, the man of virtue and wisdom (not the false one by mere arrogant pretensions or nominal birth), on pain of serious hurt to their own souls.<sup>1</sup>

The form of livelihood marked above as (b—ii) belongs naturally to the unskilled or partly skilled manual worker, and, in a well-organised community, should take the form of *wages*, paid partly in kind, *i.e.*, food, clothing, housing, etc., for the workman and his immediate family, and partly in cash or counters, to enable him and his family to indulge the appetite for “play and amusement” healthily. If such a system of wages were devised and made acceptable by the necessary previous education of public opinion, then, for one thing, the present senseless—and, indeed, most dangerous—merry-go-round of rises in prices and wages and taxes, and prices again, would be largely set at rest.

(a—i) similarly corresponds to the temperament and the function of the “man of desire”. The stores of agricultural and pastoral produce naturally belong to the “man of *substance*” (which, metaphysically, corresponds with desire, as knowledge or cognition does with attributes or qualities, and action with movement<sup>2</sup>). He clings to his lands and his cattle and the *profits* of his work thereon, and, until more artificial conditions grow up around him, does not care so much for honour or for power. His turn for honour comes when he

<sup>1</sup> *Manu*, ii, 162, 163.

<sup>2</sup> The subject is dealt with in the present writer's work, *The Science of Peace*.

imitates the asceticism and the self-denial of the man of thought and *gives away* his stores for the public good. His power is the great power of administering his stores as if they were a *public trust*.

(a—ii) naturally belongs to the restless and assertive temperament of the “man of action”. Of the triple-man, patriarch-king-priest, the king, the ruler, is prominently the hunter—of wild beasts for the protection of the people, and of game for his own and their food; the priest is the man of wisdom, of science, of “magic,” and he is supported by honoraria; while the patriarch is the grain-gatherer, cow-owner, storekeeper and feeder of the tribal-family. *Perquisites* of various kinds are the natural remuneration for the “man of action”.

We have thus four kinds of livelihood, corresponding broadly to the four classes of every human community; we may tentatively call them, *honoraria*, *perquisites*, *profits*, and *wages*, in respective correspondence with the four types of men.

### (c) THE GROWTH OF COMPLICATIONS IN THE VOCATIONS.

#### THE VARIETIES OF THE “MAN OF THOUGHT”

As the differentiations increase, the classes are subdivided, the functions multiply, and the whole structure grows more complex, so, naturally, the kinds of livelihood also become more complicated *pari passu*. Yet the main forms persist.

The intellectual class, the learned and the artistic professions, who supply the community with knowledge, science, art, advice, supervision, decision, legislation, in many cases continue, even in the most complex societies of to-day, to receive honoraria (at least, so they are called theoretically) or salaries, as said before; though the prevailing atmosphere of capitalism and mammonism—which has succeeded to that

of sacerdotalism-popery, and to some extent to that of militarism-navalism also—is heavily staining and making mercenary, instead of missionary, the lives of this class too.

(d) CYCLES OF RACIAL PSYCHICAL MOODS  
AND POLITICAL FORMS

To prevent misunderstanding, it should be stated that when the succession of the various “isms” is indicated in the preceding sentence, it is by no means meant that any preceding “ism” ever completely disappears with the appearance and growth of the next succeeding one. Obviously not. What is meant is only that its hey-day is over. “Coming events cast their shadows before”; and past ones trail their shadows behind. At the critical points of junction of epochs or eras (*yuga-sandhi*), both the passing and the coming forces or moods flare up with special conspicuousness. Yet one loses steadily, as the other gains. The metaphysical axiom *re* the *predominance* of each of the countless aspects of the Infinite, turn by turn, none ever disappearing altogether, has ever to be borne in mind. Thus, broadly speaking, in Europe and the U.S.A.—which are setting the “tone” to the rest of the human world (though at the same time, deliberately or instinctively, trying to keep it in subjugation and hinder it from coming into line)—sacerdotalism is largely gone, militarism-navalism (a transformation of feudalism) has been running to seed (with more very great outbursts yet probable, before it wears out into latency), capitalism-mammonism is thriving vigorously, and labourism is looming up, dark, gigantic, and menacing, on the socio-politico-economical horizon. If means of reconciling it with capitalism and the other “isms” are not found, on the lines of the ancient psychological principles—or some other, if any other effective ones be available—then that dread figure, embodiment of the fourth anarchic era (anarchic in

the ordinary and not the philosophical sense), the Kali-yuga of mob-rule (the rule or rather no-rule of the mob, or the utter misrule of men of the undisciplined, unwise, egoistic and fickle quality of the mob), will overwhelm the race indeed.<sup>1</sup>

(e) THE VARIETIES OF THE "MAN OF ACTION"

To return to the growth of complications in the forms of livelihood.

The "men of action," the "ruling" element in a society, who supply it with "protection" primarily, *rakshā*, continue even yet to do the work of hunting, shooting, etc., literally, on high or low scales, in the various degrees of their many ranks. But perquisites, taxes, tributes, land-rents of various kinds, have now become the chief means of support of the higher ranks of these. They involve always a certain exercise of administrative "power" and authority to collect; and the collector, often rapacious, or the agent of those who are such, has frequently to deal with recalcitrance or turbulence on the part of the payers—all in consequence of the unscientific social organisation, because of which the payers have to pay, or at least feel that they have to pay, much more than they ought to for the amount of protection they receive, and feel that the recipients of the taxes and rents and high salaries spend proportionately much more money and attention on their personal comforts and aggrandisement than on their duties to the public. These taxes, etc., which in a well and morally organised society would be paid with pleasure and even eagerness, as men now invest money in a business which they feel will give them a good return, are now paid under compulsion, so to say, and have even an obvious and unpleasant look of "hunting" about

<sup>1</sup> Plato and Aristotle also propound cyclical theories, which differ in detail from each other, of the succession of eras, in terms of political forms of government. The Purāṇic yugas are in terms of human psycho-physical and ethical characteristics, as the geological ages are in terms of man's external implements, stone, bronze, iron, etc.

them in the governments that are obtrusively auto-, or aristo-, or bureau-cratic ; for the tax and rent assessors and collectors are ever on the hunt for more and more, and the payers are ever trying to evade and avoid and "escape". And, unfortunately, the majority of the governments of to-day are bureau-cratic and official-ridden and oligarchic, even though ostensibly "parliamentary" or "republican," because of the prevailing spirit of egoism and self-aggrandisement.

The unskilled soldier in the ranks, though belonging to the class of the "man of action," is on much the same level as the manual worker. So his wages continue to be "wages," as in the latter's case. It may be said that he risks his life ; and therefore his status *is* higher, because of the higher *ethical* quality ; but otherwise the rank-level is much the same, as the recent war has proved afresh by its wholesale recruitings from and conscriptions of the working-classes and its demobilisations back into them. At the higher levels—the "military" captains and generals and marshals, who have to contribute *intellectual* help in greater and greater degree—the "wages" take on more honorific forms. The corresponding civil administrative and executive officers of lower and higher ranks, the politicians, diplomats, statesmen, ministers, and finally the "Sovereign," President or King, receive their "wages" in correspondingly honorific forms, the "civil list," sumptuary allowances, revenues of Crown lands, land-rents (attached formerly to offices), the yield of farmed revenues, monopolies, high salaries, etc. ; "honorific" like the remuneration of the "teachers," etc., because of the intellectual work, though the intellection here is mainly and directly actional, and not mainly promotive of knowledge as in the other case.

### (f) OF THE "MAN OF DESIRE"

The "man of desire" has also become greatly diversified from the simple, primal, "productive" or "sustentative"

farmer-squatter-ranchero-dairyman. In particular has he put forth a strong group of offspring in the shape of the "distributive" varieties of pedlar, hawker, shopkeeper, money-changer, pawnbroker, merchant, banker, financier, capitalist, etc. And this offspring has become stronger than the parent, as is the case with the later and more developed varieties of the intellectual (or "directive") and the administrative (or "executive" or "regulative") classes also, as compared with their earlier forms—in consequence of the prevailing spirit of individualism, whereby intellectual power is made subservient to selfishness, and means have become more important than ends. But here also the livelihood throughout retains the shape of goods, stores, wealth, cash, etc., received in exchange, with profit, and not in the shape of salaries and presents or rents and taxes.

### (g) MIXED CLASSES AND VOCATIONS

Of course there is a vast amount of mixture (*sankara*), of classes, and therefore of livelihoods also, at the present time.

The "man of science," applying his science for the use of the other classes, converts the science into art, and becomes the higher artisan, the "artist"; inventing "machines," murderous or industrious, destructive or constructive or locomotive, of all sorts and sizes, for the uses of the "man of action" or the "man of business"; or creating "works of (fine) art," subserving wealth—national or communal, in well-arranged societies, and private, in others. This "artist" comes, so to say, midway between the man of science on the one side and the man of action and the man of business on the other.

So the politician, the minister, the administrative and executive official, is also a mixture of, and comes between, the scientist-*literatus*-cleric and the soldier-ruler proper, along

another line. In mediæval terms, the first distinction is between "spiritual power" and "temporal power"; the first corresponding to the pure "man of thought," the scientist-philosopher, wise in the things of this as well as the other worlds; and the second to the "man of action," the soldier-ruler (elected, appointed, anointed, counselled, directed by the scientist-philosopher-priest—in the Samskr̥t theory of politics and also, apparently, in mediæval ecclesiastical theory). Then "temporal power" divides up into "civil power" and "military power". And the three endeavour to dominate or absorb one another and so make a good deal of history. In the Samskr̥t theory, the essence of "civil power," which is *the power of legislation*, is part and parcel of the "spiritual power" of the true brāhmaṇa by psycho-physical worth (and not the false pretender to the name by mere nominal birth); while "military power" is assigned to the true kṣhaṭṭriya, who has the ability and the active will to "protect the weak from harm," as the word means, (and not the mere pretender to that noble name by nominal birth).<sup>1</sup> In modern practice, "civil power" and the custodians and officials thereof, stand between, and may be regarded as compounded of elements taken from, "spiritual power" and "military power".

So the lower artisan, the uninventive artist of a humbler level, is the partly skilled workman, and comes between the "unskilled labourer" and the "man of business". He therefore, in modern practice, partly sells for "profit" articles (manufactured by him), and partly works for "wages". So the vast mining and subordinate, collateral and allied industries stand midway between "productive" labour and "non-productive" labour; because, while the produce of mines does

<sup>1</sup> See *Manu*, ix, 320—322, and *Mahābhārata*, Shānti-parva, Rāja-Dharma, ch. 73, verse 49, as to the mutual generation, the mutual help, and the mutual restraint, of *brahma* and *kṣhaṭṭra*, the spiritual-legislative-civil power and the protective-executive-military power.



not directly nourish life, yet it is indispensable in growing degrees to the civilised forms of living.

There is obviously a great mixture of classes and of livelihoods, as of other matters; and there are, at present, hundreds of sub-classes under each of the four main classes. If the necessary labour and skill were spent thereon, they could all probably be tabulated in quartets, created by reflections and re-reflections of the main four upon each other. For the purposes of a reconstruction of society, *without* any radical changes such as are suggested by some sincere and earnest-minded world-menders (such as that all machinery should be abolished, or that every family should grow its own food and weave its own clothing, or that all sale and purchase should be stopped), and also without confining endeavour to the mere perfection of the devices for the better distribution of products, as is done by many utopia-writers, but with conformity to some principles of social psychology and political philosophy indicated by ancient Indian tradition, what is wanted is only a certain amount of unravelling of the haphazard entanglement and confusion, a general sorting out of the whole under the four main heads, and a little more strict regulation, by public opinion and legislation, of the allocation of the means and the ways of living, as will be discussed more fully later on.

#### (h) TENTATIVE NAMES FOR THE FOUR MAIN KINDS OF VOCATIONS

In the meanwhile, we may broadly distinguish four kinds of livelihood. It should be noted that this word may signify two things: the *means* of living and the *ways* of living, or rather working—the manner of life, the occupations or vocations, in other words. The means we have tentatively named as honoraria, etc. The four main kinds of ways of life or vocations may be named, after the classes, as the *intellectual*, the *administrative*, the *commercial*,

and the *industrial*. If the *ethical* aspect of the *duties* attaching to them were more prominently considered and drawn attention to, as they ought to be, in naming them, then perhaps the words would be missionary or educational, protective or official, nutritive or sustaining, or even charitable, and, finally, labour-supplying or serving. But perhaps they would be less acceptable, at this stage. It should be noted that the "commercial" here includes the "agricultural and pastoral," though these latter tend, in modern practice, to be included with the work of the "working" classes when they are on a small scale; while the "industrial," when on a large scale, tends to be included in the "commercial" and get separated from "labour". Compare the use of the word "industries". Hard and fast divisions are not possible anywhere in nature; "all things, by a law divine, in one another's being mingle"; broad divisions, suitable for the practical purpose in hand, are all that can be aimed at.

The use of Samskr̥t technical words (otherwise very convenient and scientific, if only properly interpreted) has been largely avoided here, principally because some of the most important of them have got almost hopelessly associated with notions of exclusive heredity and other existing degenerate conditions, and so, instead of arousing in the reader's mind the ideas intended, are likely to arouse other or even antagonistic ones. Yet it is perhaps desirable to indicate to the reader that the ideas put forward here are not "new-fangled utopias," but such as have formed essential and integral parts of a millennial culture and civilisation, whose remnants are still alive in India, however deformed and perverted, the technical words being the proofs thereof, for such words embody the matured and characteristic thoughts of the civilisations. Thus, in the words of *Manu* and the *Māhabhārata* (Rāja-Dharma Parva), the four types and classes of men are brāhmaṇa, kṣhaṭṭriya, vaishya, and shūdra,

the etymology of the words being exceedingly significant and important to bear in mind for the right understanding of all the ancient social organisation, loka-saṅgraha, samāja-vyūha, saṅgha. The dharma or duties of the four are, respectively; (1) adhyayana and adhyāpana, study and teaching of all sciences and all arts, for the instruction of all four classes: yajana and yājana, performing "sacrifices," "good acts," "pious works," "works of public utility" of various kinds, and helping or guiding others in performing them; dāna and praṭigraha, giving alms and accepting honoraria and presents; (2) rakshana, protection of the people, besides study, pious or public works and charity; (3) kṛshi, gorakshā, vārtā or vāṅijya, kusīda, and shilpa, agriculture, breeding and rearing of cattle and other domestic animals, trade and commerce, banking and business of all kinds, and the various arts and crafts involving skill of hand or use of machines, yantra; besides study, public works and charity; (4) sevā, service, helping. It will be noted that three items, study, pious works or sacrifices, and charity, are common to all the three "twice-born," and constitute their dharma—duties proper; while the other items are special to each, respectively, and are their means of living; but even of the common three, study belongs in a special degree to the brāhmaṇa, sacrifice, even to the extent of giving up his life for the protection of others, belongs to the kshaṭtriya, in an especial degree, and so, in an especial degree, is charity the duty of the vaishya. The ways of living, bread-winning vocation, jīvikā, vṛṭti, varṭan-ōpāya, of the four, are named after them, brāhmaṇa-jīvikā, kshaṭtriya-jīvikā or vṛṭti, etc.; and the means of living are, respectively, (1) praṭigraha, honoraria and presents and fees, for teaching and giving guidance in the carrying out of public works; (2) kara, tributes, taxes, rents; (3) vṛddhi, kusīda, mūlya, argha, shulka, lābha, etc., "increase," interest on loans, prices, gains, profits, etc.; (4) bhṛti, wages, "maintenance". The special rewards or prizes are (1) sam-māna,

honour ; (2) adhi-kāra, power and office ; (3) dhana, wealth ; (4) krīdā or āmoḍa-pramoḍa, amusement and play. The four corresponding psychical appetites or ambitions are named : (1) loka-eshañā, the wish for “ (a local habitation and) a name ” ; (2) shakṭi-eshañā, the wish for power (also and more frequently called dāra-suṭa-eshañā, the wish for spouse and children, husband and wife being as Shiva and Shakti) ; (3) viṭṭa-eshañā, the wish for wealth ;<sup>1</sup> and (but this word is not currently found in Samskr̥t works) moḍa-eshañā, the wish for play.

(i) THE COMPETITIVE AND CO-OPERATIVE IMPLICATIONS  
OF THE VARIOUS KINDS OF VOCATIONS .

In a scientifically and ethically organised community, the first and the last kinds of vocation, the intellectual and the industrial or manual, would involve very little competition or struggle for existence, alpa-droha. Persons pursuing them could afford, and even in the present random conditions can afford, to be more straightforward, simple, moderate, fixed, regular, non-combative, uninterfering, than others (though, in the present conditions, lawyers, politician-legislators, journalists, etc., and even professors and priests with their *odium theologicum*, often are the very reverse). The second vocation may well be similar in respect of uprightness, simplicity of life, etc. ; but obviously involves occasional acute struggles with disturbers of law and order and of the peace, inside and outside the community. For the third kind it would always be difficult to avoid altogether some admixture of make-believe, “advertisements,” exaggerations, concealments. But these would be minimised in a scientifically conducted social organisation ;

<sup>1</sup> Explanations of and reasons for these correspondences will be found in *The Science of the Sacred Word* ; or *The Praṇava-vāda of Gārgyāyana*, by the present writer.

and the competition could and would be confined to that between members of the same class ; it would be between merchant and merchant, and not between capitalist on the one hand, and labourer or missionary-educationist or landholder or official on the other. The fourth kind involves a certain amount of submission, but if the attitude of mind—and it is all-important—of all concerned is right, as it should be in the well-arranged society, then the submission might even be joyous, as of loved children to honoured elders, between whom “duty is joy and love is law”. To indicate these ethical implications, *Manu* uses the technical words, *ṛtam*, *amṛtam*, *pramṛtam*, *saṅyānṛtam*, *mṛtam*, *shvavṛtti*, etc. <sup>1</sup>

(j) THE CLAIM, MADE BY THE ANCIENT TRADITION,  
TO SOLVE THE MOST VEXED HUMAN PROBLEMS

We have now got our main ideas fairly rounded out, in the form of a few important tetrads and of the correspondences between the respective factors thereof. And the claim made on the basis of the ancient politico-economico-sociological or civic tradition, is that if these tetrads are utilised properly and scientifically, and their correspondences encouraged and gradually enforced by public opinion and social pressure and then by legislation, then all the political and economic problems that are so acutely vexing the nations to-day will be solved.

Further, if we add to the above tetrads a few others, *viz.*, those of the four main interests or ends of life, the *purushārthas*; the four main divisions or stages of the individual lifetime, the *āshramas*; and the four main departments of knowledge, the *shāstras*; then the claim would be that all human problems whatsoever, mundane and divine, of the here

<sup>1</sup> *Manu*, iv, 4, 6.

and the hereafter, secular and religious, domestic, eugenic, social, industrial, vocational, economical, political, æsthetic, educational, etc., could be solved fairly successfully. A large claim, no doubt; something like that of the votaries of the elixir of life and the philosopher's stone. But the elixir of life here is character and the philosopher's stone is science, psycho-physical science; and the endeavour should be to bring science and science-inspired legislation so to bear on general national character as to elevate and steady it, and make it desirous of and fit for comprehensive and far-sighted civic thinking and systematic social organisation.

#### (k) THE FOUR MAIN STAGES IN A LIFETIME

The last-mentioned three tetrads have been dealt with in detail elsewhere.<sup>1</sup> They have a great sociological and political significance, and an intimate bearing on the subject in hand, though related more immediately to the individual life, because obviously society is made up of individuals. Some mention may be made of them here, therefore, to complete the outlines of the subject, the bearing appearing later on from time to time. The interest, the *summum bonum*, of life is dual; first, the restless joys of the world of Matter, attainable through the sensor and motor organs of the physical body; and then the bliss of rest in the Spirit, the peace of realisation of the One Universal Life, salvation. The first becomes subdivided into three, *viz.*, (1) *dharmā*, the observance of law, the discharge of duty, the preservation of order in liberty, whereby becomes possible (2) just and righteous *artha*, wealth, whence arises (3) *kāma*, refined and lawful enjoyment; in other words, virtue, profit, pleasure. Without some degree of wealth, refinement in the material life is not possible, and positive

<sup>1</sup> In *The Science of Social Organisation or The Laws of Manu*, and *The Science of Religion or Sānātana Vaiḍika Dharma*, by the present writer; and in *The Science of Education in the Light of Ancient Tradition*, only some parts of which have been published in journals, so far.

poverty (when not self-imposed for freer spiritual aspiration) is brutalising. The gathering of knowledge, of science, is indispensable for the fulfilment of every one of these interests; it is part and parcel of the first in particular, and corresponds to the "curiosity" which is natural to living beings, to the cognitional function of the mind, as the second and the third correspond respectively to the actional and the desiderative.

To realise all these interests or ends of life in an orderly and systematic fashion, the lifetime becomes subdivided, again quite naturally, into four parts. The first part is assigned to the acquisition of knowledge, education; the second and the third to the next two interests, the gathering of riches and of the experiences, the joys, mixed with sorrows inevitably, of the embodied life in the family and the household, and also to the performance of acts of merit, and of gratuitous public service and gradual retirement from competition; the last is devoted to the cares of the other world and the search for the Eternal. Another, and perhaps more convenient, way of putting it, would be to say that the first two parts are given to the pursuit of the things of this world, the other two to renunciation thereof (by acts of sacrifice and unremunerated public service and otherwise) and the pursuit of the Spirit; the theoretical portion of *ḍharma*, *viz.*, knowledge, being assigned to the first part; *kāma* and *arṭha* governed by *ḍharma* to the second; the practice of *ḍharma* in its more self-denying and self-sacrificing forms to the third; the pursuit of *moksha*, freedom from the essential and primal Sin and Error of mistaking the finite body for the Infinite Spirit, and therefore from the bonds of matter, which freedom is "salvation" from "sin," *klesha*, to the fourth.

In correspondence with the four ends of life, science, which is to subserve life, is divided into four main departments also, named after the ends, as *Ḍharma-shāṣṭra*, *Arṭha-shāṣṭra*, *Kāma-shāṣṭra*, and *Moksha-shāṣṭra*. All possible branches of knowledge find their appropriate places under these four;

for the tree of knowledge is a one-third part of the Tree of Life, and constitutes one of its three component "systems" of tissues, the other two being the "system" of emotions and the "system" of activities.

This fourfold organisation of knowledge and of the individual lifetime solves the problems of combining vocational with cultural education suited to the different principal varieties of temperament and type ; of actively and efficiently helping each person to find his proper place and occupation in society without blind waste of energy and crushing failures in a great majority of cases ; and of establishing a "balance of power" between all the conflicting interests of life, which, unregulated, defeat and destroy each other, but which, thus regulated, help each other and are secured for and by each individual in healthy rotation and due degree.

We shall next deal with the possibilities of a general elevation of human character in the mass, by means of science, whereby alone all such healthy regulation can become possible.

Bhagavan Das

*(To be continued)*

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## THE KEY TO EDUCATION

By ALIDA E. DE LEEUW

*(Concluded from Vol. XL, Part II, p. 553)*

**B**HAGAVAN DAS opens the chapter on the Problems of Education with the following quotations from Manu's Code of Life :

The four types of human beings, the four stages, and all that infinite variety of experience implied by these, nay the three worlds, or yet more, the whole of the happenings of all time—past, present and future—all are upheld, maintained, made possible and actual, are realised, only by knowledge, by consciousness (Universal and Individual).

The Ancient Science of True Knowledge beareth and nourisheth all beings. All welfare dependeth on Right Knowledge. Right Knowledge is the living creature's best and only and most certain means, helper and instrument, to happiness.

This Code is all-embracing. In it we have a didactic, philosophic re-statement of the World-Order, and, in broad outline, the History of Humanity in relation thereto. It is a scientific, unimpassioned statement of human needs and their fulfilment, given for the helping of the world during this "age of hand-power and sex-difference," as our present age, the Kali Yuga, is characterised ; it is made possible by the vast knowledge of Manu's Mind, "omniscient of whole past ages, world-cycles of activity and sleep, that only serve as ever-repeated, ever-passing illustrations of the truths and principles of the Science of the Self". In this wonderful scheme the first place is given to the questions and problems of education ;

rules and regulations are laid down, all points of present interest seem to be touched upon, and all questions which nowadays constitute the problems most urgently pressing for solution, are answered either explicitly or implicitly.

Indeed the whole of Manu's Code is one all-sided *exposé* of the Great Plan of Evolution—the Cosmic Education—in which as a matter of course the education of the individual, education in its narrower sense, finds the most prominent place. In consequence of this close identification of the part with the whole, this fact, evident throughout, that the education of human beings is based on and patterned after cosmic ideals, the true realities, we cannot fully grasp the meaning of the Laws laid down by Manu for any particular department, without studying the whole scheme as much as lies within our compass and possibilities, even where it seems to touch on problems which do not deal specifically with education proper.

At the time when this Code was formulated, and under the circumstances which called for its expression, problems, in the modern sense of the word, there were none; for Teachers and Rulers were Knowers of the Self, possessors of that Kingly Science, that Royal Secret, by which all else was known, in which all Right Knowledge is contained, without which no child of Manu can reach the Highest Goal. Manu repeatedly emphasises this:

All this whatsoever, that is designated by the word "This," all this is made of the substance of, and is held together by, thought and thought alone. *He who knoweth not the subjective Science, the Science of the Self, he can make no action truly fruitful.*

And it is said by Him that

*only he who knows the Science of the true and all-embracing knowledge, only he deserves to be leader of armies, the wielder of the Rod of Justice, the King of men, the Suzerain and Overlord of Kings.*

The whole Code of Life is intended as a guide to right conduct through this right knowledge, and the precepts for

promoting growth and the consequent perfecting of the individual, the nations, our present-day humanity, flow in an abundant, continuous and life-giving stream. And yet, while this understanding of the Ancient Wisdom in some small degree is necessary if we are to grasp the spirit of Manu's Laws, the necessarily restricted quotations which we find in *The Science of Social Organisation* are so fundamental and pregnant with meaning that even from a single one we may gain a considerable amount of insight into the whole scheme.

In bare outline, and given as nearly as possible in Manu's own wording, the Scheme is as follows :

The Humanity of the present Kalpa, in the Kali Yuga, is divided into the four castes—

The four castes are the three subdivisions of the twice-born, viz., Teacher, Warrior and Merchant, and the once-born Labourer, and there is indeed no fifth anywhere.

—and the life of the individual naturally and of necessity falls into the four stages or Āshramas.

The four Āshramas are those of the student, the householder, the forest-dweller, and the ascetic who has renounced the world. And all these four arise from the householder (that is to say from the peculiar sex-constitution of present-day man).

This division into castes, and the four stages through which the embodied life runs in every incarnation, concern the mode of form; the Life itself (whether individual or universal) finds the Path along which activity leads man to bliss; this is divided into two characteristic divisions, recurring at all stages; each Path leads to its own appointed goal, having its own laws and ends and aims.

The activity dealt with by the Scripture is of two kinds: *Pursuit* of prosperity and pleasure, and *Renunciation* of and retirement from these, leading to the highest good, the bliss than which there is no greater. Action done for one's own sake, out of the wish for personal joys in this and the other world, is of the former kind. Action done without such desire, with unselfish desire for the good of others, and with such conscious and deliberate purpose, and not merely out of instinctive godness, is of the latter kind.

Pursuing the course of the former, the embodied self may attain to the joys of the Lords of Nature among whom sense-pleasures are keenest, so that they think not of Liberation. Pursuing the latter, he crosses beyond the regions of the five elements.

Thus this forthgoing and withdrawal, this Involution and Evolution, this Rhythmic Swing of the Universe, and the four castes and the four stages, are the warp upon which the whole pattern of Man's life in the three worlds is woven; and on these three great facts, as enunciated by Manu, are all laws, rules and regulations based, which were not given for a short period only, but are issued as applicable throughout the duration of the Kali Yuga for all peoples and nations living under its dispensation. Rightly studied, the Code of Life should thus prove applicable in all its principles to modern conditions and needs. Education, for the twice-born at least, is to be carried on in the home of the teacher, who is to the pupil "as father and as mother, the willing and tender slave of the student . . . the pupil of the olden day becomes, literally, a part of the family of the teacher," and

Having taken up the pupil in order to lead him to the Highest, the teacher shall *first of all* teach him the ways of cleanliness and purity and chastity of body and mind, and good manners and morals, and he shall teach him how to tend the fires, sacrificial and culinary, and, more important than all else, how to perform his Sandhyā-devotions.

The time for beginning the life with the teacher, and the length of the student-period, vary with the caste and the particular aptitude of the pupil.

The Brāhmaṇa should be led up to the teacher, and invested formally with the sacred thread (which marks the beginning of the student stage) in the eighth year, the Kṣhāṭṭriya in the eleventh, and the Vaishya in the *twelfth*. But if the boy shows exceptional promise and desire for the qualifications of his vocation—the shining aura and the special colour or light of wisdom, if a Brāhmaṇa; the glory of physical vitality and the might of sinew, if a Kṣhāṭṭriya; the magnetism of commercial enterprise and initiative energy, if a Vaishya; then should he commence his studies in the fifth, sixth and eighth year respectively for the three types. Such commencement should not be delayed beyond the sixteenth, the twenty-second and the twenty-fourth year, in the three cases. For Sāvītri, "the daughter of

the Sun, the chief of mantras and of the laws of nature, the introspective consciousness and the power of the higher reason, without which life remains un-understood, to the man as to the animal—that Sāvitrī waits no longer for the young Spirit after those periods, and may not be found again in that life.

The duration of the student-period, the first Āshrama, was thirty-six years for those who wished to reach the highest goal—the Teacher, the Brāhmaṇa. The next best was eighteen years, the minimum nine years, or “till the desired knowledge is acquired”.

What was to be taught, the special subjects which were to be emphasised, also depended on the class and stage, or type, to which the pupil belonged and by which his “vocation” or special fitness was largely determined; but there was fundamental knowledge that was to be given to all types and classes alike; the main distinction was one of degree, of the intensiveness with which any study was taken up, and this of course was conditioned by the length of time that the pupil was prepared to devote to residence with the teacher, and on the work and its demands, for which his “psycho-physical constitution” destined him.

But the most fundamental of all “subjects” mentioned in Manu’s scheme is the Science of Dharma. As we have already seen, “How to perform his Sandhyā” was the most important item with which the education of the twice-born child was begun, and Manu says:

But he who performeth not the morning Sandhyā, *not* the evening one, like a Shūdra, should he be excluded from all work which requires the twice-born and regenerate to perform successfully.

The evening Sandhyā purifieth the mind and body of the preceding day’s stains, worries and thoughts of sin and evil. The morning Sandhyā clears away the vices, astral and physical, of the night before, and gives new strength to meet with equanimity the trials and troubles of the coming day.

The time of Sandhyā regulated the hours of study: “After the morning and after the evening Sandhyā the pupil should go up to the teacher and study diligently.” In all

ways and under all circumstances this Science of Duty was to be supreme.

The Lord of Beings maketh and unmaketh countless cycles and world-systems as in play. For the discriminate and righteous conducting of life therein by all human beings, the wise Manu, son of the Self-born, framed this SCIENCE OF DUTY. Herein are declared the good and evil results of various deeds, and herein are expounded the eternal principles of duties of all the four types of human beings, of many lands, nations, tribes and families.

What we now call "intellectual" education, evidently occupied a secondary place from Manu's point of view. Not that it was in any sense neglected or underestimated; for we read :

Let the Brāhmaṇa know the ways of livelihood of all, and *instruct him therein*. Let him, for his own living, follow the way prescribed for him.

And in another place we find it recorded that the studies of the Brāhmaṇa were "the whole circle of knowledge indicated by the word Trayī, the three Vedas, the all-comprehensive Trinity of Science, Science of the Trinity and all their subsidiary sciences". And of Kṛṣṇa it is said in the *Bhāgavāta*, that he studied all the sixty-four arts subsidiary to the Sāma Veda. Manu says quite definitely that the twice-born, be he Brāhmaṇa or Kṣhāṭṭriya or Vaishya, should acquire the whole of the Veda with its secret meaning. Perhaps then it is hardly correct to say that intellectual education was considered as secondary in importance, for there is in reality little or no distinction between scientific and religious knowledge. Right knowledge was one and continuous, the physical and the superphysical closely interwoven and hardly to be separated for the embodied, yet the emphasis was always on the spiritual as the origin and source of all. As Bhagavan Das remarks: "Sandhyā is the *practice* of the very quintessence of *Science* in its truest and fullest sense," and there were no *beliefs* without reasons. All instruction, whether it referred to the physical, moral, mental or spiritual

side of education, was inherently scientific in character, and inquiry was encouraged; indeed Manu declares that "only he really knows the Dharma who has grasped the reason of it". He even recommends that

the appropriateness of all injunctions by the R̥shis as to duty should be carefully ascertained by means of the reasoning that does not ignore observative knowledge and memory, but is consistent with and based on them—for only he who so applies his reason (not in a spirit of flippancy, but of an earnest desire to find and understand the truth, and observes the not very arduous courtesy of listening with common respect to the opinions of the elders who have had more experience, and listens not for blind acceptance, but for careful pondering, he only) really knows the Dharma, and none other.

From this quotation as from many others not here mentioned, we can see how much stress is laid on the right spirit in which all activity should be carried on, and a code of manners is given, setting forth in much detail the laws that should govern behaviour in the manifold circumstances and relationships of life, and stipulating how "reverence to elders, tenderness to youngers and affection to equals are expressed on all occasions, making life a continual feast of fine feeling," as Bhagavan Das puts it.

Physical education also was by no means neglected; indeed it was carefully regulated according to the "vocation" or caste of the pupil. The Brahmacharya period, the source of all health and strength during studentship, was enjoined upon all, while rules about cleanliness and purity, about food and sleep and bath, and the Science of Breath, all taught in the religious observances of daily life, have a direct bearing on hygiene and constitute an important part of physical education. While we do not hear of "Games and Athletics" in the modern sense, we are told that the body was thoroughly and appropriately exercised by practice in car-driving, archery, and so forth, and instruction was given in the art of right living as well as of the healing of disease of mind as well as of body.

As the dross of metals is burnt away by the bellows working on the fire, even so all the impurities of the body are consumed and

all defects rectified, by the controlling and regulating of the breath in proper ways.

To cure physical defects and diseases by breathing exercises ; mental diseases and excitements by exercises in concentration of mind ; vicious attachments and addictments of sense by the practice of mental abstraction ; and finally to overcome the disturbance of the *guṇas* of Prakṛti by the practice of meditation.

It is evidently difficult to separate the teaching given into subjects and departments after the manner of the modern curriculum ; “ specialising ” does not seem to enter into Manu’s scheme. Yet we find hints as to the importance of one aspect of science over another, as being fundamental to others ; so Bhagavan Das tells us that *Shabḍa Shāstra*, the Science of Sound, articulate and inarticulate (acoustics, phonetics, nature-sounds, animal cries, the various stages of development of human languages, vocal physiology, etc.), had great stress laid on it, and Manu says :

All meanings, ideas, intentions, desires, emotions, items of knowledge, are embodied in speech, are rooted in it and branch out of it. He, therefore, who misappropriates, misapplies and mismanages speech, mismanages everything.

To all the sciences, the knowledge of the ways of speech and the laws of thought is the natural entrance.

The dignity of the Office of Teacher, the immense opportunity given to all who qualify duly for this high calling, is repeatedly implied or definitely expressed.

He who envelopeth the ears of the pupil with the Truth of Brahman, he who giveth him new birth into a higher body, with the sacred rites of the *Veḍas*, and the help of the *Gāyaṭri*, he is verily both the father and the mother of the disciple, and he is more, for the body he bestoweth is not perishable like the body of flesh, but is undecaying and immortal.

Even the method to be employed by the teacher is given in some detail, as when he is enjoined to encourage inquiry and the asking of questions by the pupil ; to ascertain that the student understands before proceeding further ; to see that both the reasoning powers and the memory faculty shall be properly trained and exercised ; to make sure that memory



be based on understanding, which two He declares to be the two sources of Dharma. With reference to this, as to all other training, special care was to be taken that everything was done in the right spirit.

Let not the knower answer until asked, nor may he answer if not asked in the right manner. He should behave as if he knew not anything amidst the men who are not ready to learn and ask not in the right spirit.

Girls' education is regulated on the same basis as that of the boys, in consideration of their special needs, their psycho-physical constitution and their particular vocation, inclination and aptitude.

All the sacraments prescribed for the boys are prescribed for the girls also. But they have to be performed without the Veda-mantras (which their peculiarity of psycho-physical constitution prevents them from using successfully). The marriage sacrament has, obviously, for bride and groom alike, to be performed with Veda-mantras. For the girl, residence with the husband and helping him in his duties, and learning from him, takes the place of the boy's residence with the teacher. Her tending of the household fires under his instruction becomes the equivalent of his tending of the fires in his teacher's family. But otherwise, generally speaking, the girl should be nurtured, brought up and educated in the same way and as diligently as the boy.

Lest the modern woman should resent this exclusion, on the ground of her "peculiar psycho-physical constitution," from the use of the secret veda-mantrams and similar privileges, it may be of advantage to quote here what Manu says with regard to the status of woman in human society, even though this bears only indirectly on the subject under consideration. Says Manu :

The Acharya exceedeth ten upādhyāyas in the claim to honour ; the father exceedeth a hundred Acharyas ; but the mother exceedeth a thousand fathers in the right to reverence, and in the function of educator.

And further :

The Man is not man alone ; He is the man, the woman and the progeny. The Sages have declared that the husband is the same as the wife.

And Bhagavan Das quotes from the *Matsya-Purāna* :

The good women should be honoured and worshipped like the Gods themselves. By the favour and the soul-power of the *true* women are the three worlds upheld.

It is particularly interesting to note here how, with all the definiteness and precision of regulations and division into classes and stages on which the rules are based, there is an utter absence of the categorical imperative; and how the scientific exposition of principles by the Infinite Knowledge of our Great Progenitor, brings with it as a natural consequence great adaptability and fluidity of detail in practice, and tolerant anticipation of special cases and circumstances, as when it is said, that

in normal times, when no misfortune compels, the way of living should be that which makes no struggle and no animosities with others. Or, if this be not possible wholly, then, at the least, the way of living should be such as involves a minimum of this unhappiness.

Even the regulations as to castes and life-stages, which at present appear of the most rigid and seem to be growing more and more complicated as time goes by, are not by any means the hard-and-fast, heaven-decreed divisions in Manu's treatment of them.

Every one is born a Shūdra, and remains such till he receives the sacrament of the Veḍa and is born a second time thereby.

This is Manu's decree. In the *Mahābhārata* a statement is made to the effect that character and conduct alone can decide to which caste anyone belongs, and even that neither birth, nor study, nor ancestry can decide whether a person belongs among the twice-born or not. And Manu says, moreover, that persons born in a lower caste may change into a higher by self-denial, while

by the opposite of self-denial, by self-indulgence and selfishness, they may descend into a lower. The pure, the upward-aspiring, the gentle-speaking, the free from pride, who live with and like the Brāhmanas and the other twice-born castes continually—even such Shūdras shall attain those higher castes.

The learned author of the book from which all these extracts are taken, tells us that even at the present day it frequently happens that a Hindū child is born into a different caste from the one to which by the calculations of his horoscope he can be demonstrated to belong.

Thus does the Manu, in all the flexibility of his knowledge, allow the scheme he gives us to fit all time and all conditions of this Age, without ever altering any of the principles which are its foundation.

The West is seeking and striving after ideals in education in many respects similar to what Manu puts before us. Free education for all, small numbers in classes, outdoor life away from cities, prolonged periods of all-sided study, special training for those who are to teach, and physical, mental and moral fitness as the outcome of education—all these are points which are considered and experimented with in the West, and to all of which, and many more besides, the Manu's scheme contains an answer.

Why does it seem so difficult at the present day to frame a ground-plan of social organisation which will prove to be so truly fundamental and universal that all sorts and conditions of men shall find it suitable to use as a foundation upon which to erect their own superstructure according to special needs and requirements?

Such a scheme is the Code of Life given by Manu. Why has the West and the modern East wandered away and become estranged from the Ancient Ideals, from the Ancient Wisdom? Why is education of to-day everywhere declared to be so ineffective, so deadening, so hopelessly inadequate?

It must strike every one who studies Manu with the help of the elucidations which the book in question offers—and even the cursory reader must be impressed by it—how really modern and fitting modern needs the scheme appears, notwithstanding the—to many Westerners—

unacceptable conception of castes, stages and Paths, which form its warp and woof.

In the modern plan, represented by numberless pamphlets and weighty tomes, there is no sure basis apparent. In all departments of human knowledge personal opinion seems the only guide; theory upon theory is expounded, and argument upon argument is brought forward and testifies to the thoughtful learning of the exponent, only to be followed by fresh theories and more weighty expositions from another standpoint, which to all appearance prove the very opposite of that which was so ably proved plausible and reasonable by a previous combatant in the arena of thought. So also with the numberless schemes of education which the Western world produces year after year.

What it is that prevents both East and West from adopting (or adapting, where circumstances demand it) and skilfully working out this scheme, devised by wisdom for this our humanity of the Kali Yuga, may be read in *The Science of Social Organisation*, in which the learned author discusses with thorough impartiality the conditions and the needs of East and West alike.

Certain it is that the West will be able to profit fully by that which the East can teach, only when it recognises the truth that there is a body of superphysical, supersensuous, impalpable but imperishable reality, which cannot be grasped by the senses, nor expressed by language, but which, this elusiveness notwithstanding, constitutes the eternal and never-failing source of Life from which the real man can draw, and which is the immutable foundation of all existence, of which the physical-world life is the inverted image, often distorted by reflection.

Then will it be seen that the Ashvatṭha Tree of Life and Being, or the Bo-Tree of Wisdom and Knowledge, "whose

leaves are the Vedas” and “whose fruits give life eternal and not physical life alone,” grows in reality “with its roots above and the branches below”; that it is, in its marvellous mystery, no mere fanciful, material symbol, but an expression of the Highest Truth, which cannot be expressed.

Then shall Humanity no longer erect its structures on the shifting sands of self-centred, self-seeking opinion, but it will build on the Rock of Wisdom, with which there is no variable-ness, neither shadow of turning. Then will all perplexity as to universal fundamentals vanish, and Manu’s Science of the Self be recognised as the Key to the Mystery of Right Education.

Alida E. de Leeuw

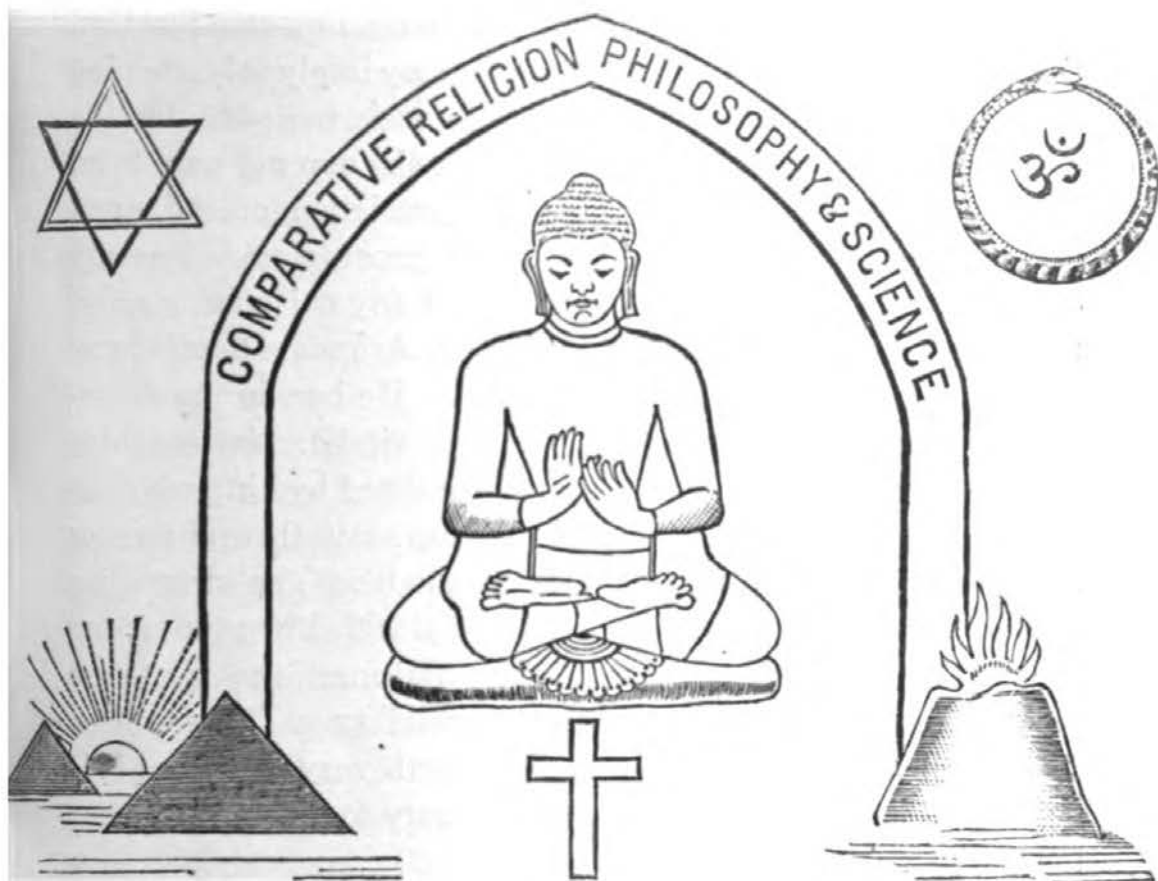
## SONNET

SUGGESTED BY THE VOLCANO ASAMAYAMA

ASAMAYAMA lifts a quivering lip  
And breathes his heart's wild Hell in Heaven's Face.  
Old angers round his mouth have left their trace ;  
Chained passion shakes him like a labouring ship.  
Bald as a monk, he cracks his lightning's whip  
And scars his flesh, that falls from humble grace  
Vexed that his unrepentant pride's red mace  
Calls ash and cinders only to his scrip.  
. . . Aye, and not he alone, if truth were told,  
Not he alone, but each aspiring heart,  
Lips with high song unsung made sharply sweet,  
All whom old wizard Life gives lead for gold,  
Wince at as low an end to hope's high start—  
Cinders and ash under oblivious feet.

Hast thou no throb responsive to our trust,  
Eternal Power ! who crushest us to wine  
For thy delight, yet dost to us assign  
Out of life's baking but a blackened crust ?  
Nay, nay ! Despite our tale of "moth and rust,"  
Still have we hope our eyes shall yet divine  
Thy purpose ours, and see Thine emblem shine  
On our scarred banners—even in the dust.  
. . . There, graven in cinder, a wayside Buddha stood.  
Defeat with so triumphant peace was wed,  
Sealed with so Godlike impress, that I cried ;  
" All that life could not, when the spirit would,  
Shall yet prevail." Asamayama said :  
" Lo, in its ash my flame is justified."

JAMES H. COUSINS



## THE THREE OBJECTS OF THE THEOSOPHICAL SOCIETY

By W. WYBERGH

THE article upon the reconstruction of the Theosophical Society by Mr. G. S. Arundale, contained in the March number of THE THEOSOPHIST, will no doubt arouse great interest throughout the Society. It was probably intended to provoke discussion and to elicit expressions of opinion, for, as

Mr. Arundale himself points out, no such change as he contemplates should be adopted without careful consideration or without an overwhelming majority in its favour.

It would be very undesirable to assume, in a case like this, that "silence gives consent," for silence may imply only a feeling of diffidence or an inability to formulate one's reasons. On the other hand, objections to a change may be due not only to an irrational conservatism but to an appreciation of the great difficulty of formulating any positive programme. For my own part, though I am far from having any objection *a priori* to change, I feel quite as unable as Mr. Arundale to offer any definite programme of reconstruction. He has, in the meantime, put forward some suggestions of so vital and far-reaching a character that, these having been formulated by him, we must all feel compelled to come to some decision about them, however incompetent we may believe ourselves to be. The alternative is to accept passively whatever may be decided by others; but such an attitude of passivity and mental inertia seems to me at any rate to be an evasion of our responsibility as Theosophists. Our opinions may individually be worth very little, but it is our business to *have* opinions, and our duty to give our reasons for them.

Here at the outset I seem to find a wide divergence between my point of view and what I take to be Mr. Arundale's. He declares that questions involving possible reconstruction should be asked, and I agree with him; he professes his inability to answer them, and I share his feeling of inability; he forthwith proceeds, nevertheless, to give his answer, and I, with equal inconsistency, proceed to offer mine; but when he pleads that to prevent us from sinking "under the dead weight of habit and orthodoxy" these questions should be *authoritatively answered by our elders*, I rub my eyes and wonder if I am awake! For surely this is the very apotheosis of "habit and orthodoxy". At any rate this plea forces us to



go to the root of the whole position of the T.S., and indeed of all religious and intellectual liberty.

I hope that no one will raise the cry of "disloyalty to our leaders," among whom I count Mr. Arundale himself. Such a cry would be very wide of the mark, and indeed I can hardly express the gratitude and respect and affection which I feel for them, though, with the exception of Mr. Arundale, I have never had the privilege of meeting any of them. But loyalty to our leaders is a different thing from the establishment of a papacy, which is what such an "authoritative answer" really involves, however exalted may be the leader from or through whom it comes.

Let me explain why and how, for the parallel with the papacy of Rome is singularly exact and gives us a sure indication of the results for good and evil which must follow the adoption of the principle. The source of power and authority in the Catholic Church is the Pope, but this authority in intellectual and spiritual, as well as administrative matters, rests upon his position as the Vice-gerent of Christ, and when speaking *ex cathedra* in this capacity he is therefore regarded as infallible, for he is transmitting to the Church a message from his Master. Consequently, whatever he says remains not merely for the moment but for all time true, and can neither be contradicted nor modified, for Christ cannot make a mistake. The position is perfectly logical and inevitable, once the validity of "authority" is recognised in intellectual matters, and its unimpaired translation from the spiritual world through a human brain. This position is at the same time the strength and the weakness of the Catholic Church. But the strength is of the kind that manifests chiefly in the fields of organisation, propaganda and temporal power: it is of the type that we have lately come to know as "Prussianism". The strength is that of a machine, not of an organism, and its characteristic is inertia and immobility—the darkness of Tamas. Its weakness

is in the sphere of spiritual things, and manifests as literal-mindedness, materialism, narrowness of outlook, and danger of intolerance and spiritual pride. I do not for a moment impute these things to the Catholic Church as an essential part of its religion, but rather as a defect in its method, for I think it is clear that the *authoritative* guidance of the Papacy is a most serious hindrance to its task of manifesting the will of Christ upon earth.

The position of the Theosophical Society offers some very striking parallels with that of the Catholic Church, but is nevertheless essentially different.

Although there are the widest differences of opinion among Theosophists as to the existence and nature of the Masters and Their relation to the Theosophical Society, yet most of us regard Them, individually or collectively, as the Founders of our Society and its continuing inspiration and guide. Similarly most of us look upon our President, and perhaps some others of our leaders, as being in a special sense the accredited agents and instruments of the Masters. This at any rate is true of Col. Olcott and Mrs. Besant, our first two Presidents. It might appear then that, as in the case of the Pope, we ought to regard a pronouncement by the President, as representing Them, or statements of fact made in good faith as resting upon Their authority, as being infallible and binding upon the Society. But it is the glory and the strength of the Theosophical Society that this claim has never been made by any of our leaders. No society has ever been more free from autocracy, either in matters of belief or conduct, and our Presidents have nobly upheld this freedom. If we have had sometimes to fight against tendencies to stereotype the "Olcott attitude" or the "Besant attitude," or to convert Theosophy into a creed, the fault has never been that of the leaders, but of their injudicious or indiscriminating admirers.

Hitherto, as Mr. Arundale points out, there has been no such thing as specific authoritative guidance of the Theosophical Society, either by the Masters directly or by any of those recognised as leaders. Yet, as he also shows, the absence of such guidance has in no way militated against the detailed and scientific direction of the energies of members into a score of different but cognate activities, inspired and guided, as we may well believe, by the spiritual power of the Masters working through each one's own interpretation of Theosophy, and therefore more whole-hearted and efficient than it could possibly be if dictated by an outside authority, however revered. We are told that in past ages, while its intellectual powers were as yet wholly undeveloped, humanity was guided and ruled by King-Initiates for its own good. But the Golden Age of the future, towards which we are evolving, will be a very different thing, and it seems both unwise and futile to endeavour to put the clock back. Such guidance was indeed categorically refused at the very outset of the Society's career by one of the Masters in a letter to Mr. Sinnett, quoted in *The Occult World*, for reasons not of temporary expediency but of fundamental and permanent validity.

It would seem that such guidance can only be given to advanced and irrevocably pledged occultists, and I think it is not hard to see that this is no arbitrary rule, but one inherent in the nature of the case. Certainly we can see for ourselves that there is a fallacy involved in the reasoning by which the "authoritative guidance" of an Agent or Vicar is advocated. For the Vicar and the Agent are not really and actually identical with Him whom they represent, and no human personality can, in the nature of things, completely and perfectly express and transmit the superhuman. Thus, mistakes must necessarily occur in the expression of Truth. The Divine is perfect and omniscient on its own plane, but necessarily takes upon itself the imperfections of its instrument. And indeed who shall even say

whether the instrument is at any given time really speaking *ex cathedra* or not?

The bearing of this upon such practical questions as the acceptance of a Master's "nomination" to the Presidency, for instance, is very plain, and it is equally plain in matters of doctrine and teaching. Paradoxical it may doubtless appear, but there is every reason to think that "authoritative guidance" would necessarily, as stated in the correspondence referred to, be an actual hindrance, as it has proved to be in the case of the Papacy. Our leaders, and every one of us, are incontestably right in seeking *each within his own heart* the guidance of Higher Authority when the duty of settling important points of policy is imposed upon us. But the guidance we receive and the measures that we propose must stand or fall upon their own intrinsic reasonableness, not upon appeal to an authority unverifiable by others. Such I believe to be the fundamental principle of truth, liberty, and progress. The degree to which, in forming his judgment, each one of us privately recognises and defers to another embodied personality, or on the other hand tries to make his own heart and mind directly responsive to Divine guidance, is, I suppose, a matter of individual temperament, and the method that is inspiring to one may to another be a temptation of the devil; but in any case the leadership of the heart is a private and personal relationship and a very different thing from an authority *ex officio*. May the Theosophical Society always find room for both types of mind!

In so far as the authority of leaders is an executive one, delegated to them by the whole body of members, the position is of course quite different. It may well be a matter for consideration whether or not the President should hold office for a longer period or be given more autocratic powers; and there is undoubtedly, in theory at any rate, something to be said for the idea that one of our functions as a Society is to act

as a balance, and that when the world is predominantly autocratic we should be democratic in our organisation, and *vice versa*. But changes of method and organisation are mere questions of convenience, with which I am not for the moment concerned. It is for those whose practical administrative experience has shown the necessity for change, to give their reasons and make their suggestions.

I think I have sufficiently emphasised the importance of the question of authoritative guidance, but Mr. Arundale has raised another point of at least equal importance, which goes right to the root of the constitution of the Society. This is concerned with no less a matter than the fundamental question whether our bond of union should be "the profession of a common belief" or, as hitherto, "a common search and aspiration for Truth". This is indeed a "digging at the foundations," though he disclaims any such intention, and seems almost to be unaware of the radical nature of the change which he proposes.

The formulation of a creed or an intellectual test of any kind, whether by authority or not, seems to me to be foreign to and necessarily incompatible with Theosophy, and it is of the utmost importance to realise that this is no less true of creeds formulated by majority vote, or even by consensus of opinion, than of those accepted on authority. Mrs. Besant has put the thing in a nutshell (*THE THEOSOPHIST*, August, 1912), and if I quote her, it is not because of her authority, but because she has expressed the matter so well. She says: "Nothing could be more fatal to a Society like ours than to hall-mark as true, special forms of belief, and then look askance at anyone challenging them, trying to impose these upon those who will come after us." In the same way H. P. B. has pointed out that our one great danger is the danger of getting into a groove, and so becoming fossilised in the forms of belief that many of us hold to-day; this will make it difficult for people in the future to shake off

these forms, and thus will involve posterity in the same troubles which so many of us have experienced with regard to the teachings among which we were born. The position can, I think, hardly be put more clearly; and, in comparison with the question involved, even that of "authority" appears to be one of degree rather than of principle.

In discussing the matter, Mr. Arundale has, I think, put forward an untenable view of the existing "Objects" of the Theosophical Society, though I admit that the misconception is a very common one. For, leaving aside the Second and Third Objects, which no one supposes at present to contain any dogma, even the First Object *is not an assertion of a common belief but the declaration of a common aspiration and activity*: it is not intellectual but practical in its character, and in this respect is on precisely the same footing as the other two. The existence of an Universal Brotherhood of Humanity is of course implied—taken for granted, indeed—just as in the Second and Third Objects the existence of religion, philosophy, and science, and of unexplained laws of Nature, are implied, no more and no less. But surely it is a very striking fact that all these "Objects" should have been worded so as to avoid anything approaching to dogmatic statement, capable of being made into an article of belief, and it is impossible to ignore that this is of deliberate purpose. Mr. Arundale hardly seems to realise that in adding an article of belief to any of these declared Objects, we should be fundamentally changing its character, and with it the whole character and object of the Society, and that quite irrespective of the particular article of belief in question. It would in fact be to make the Theosophical Society into a sect among other sects, and utterly to destroy its unique position and universal character. If the proposed articles of faith were in themselves perfectly acceptable to every existing member, which of course we can hardly expect to be the case, it would not make the

least difference to the effect of the proposed alteration. The Society might thereafter be many excellent things and do much excellent work, but—it would not be the Theosophical Society any longer!

This is a strong assertion, I am aware, but I think it can be justified. In the first place let me say that I thoroughly agree with Mr. Arundale in deprecating any narrow “Theosophical” (?) orthodoxy, nor do I in any way regard the Objects of the Society in their present form as sacrosanct: I may even add in parenthesis that I share to a large extent Mr. Arundale’s beliefs and opinions as far as I am acquainted with them. If we can find a better means of stating our objects, by all means let us do so. But in doing so let us remember that we stand on a spiritual, not an intellectual basis, that our aim is inclusive not exclusive, unitive not separative. We stand for Life and Truth, not for the forms, however true, in which the Life and Truth may be temporarily embodied. For any such embodiment is in its very nature transitory, partial, imperfect. Let us beware of the kind of change that substitutes a truth for the Truth, which crystallises and petrifies within a form the ever-unfolding life within us.

The practical effects of such a change would soon become manifest. The inclusion in our Objects of articles of belief would immediately become an agent of exclusion which would keep out of the Society all those who as yet felt any doubt concerning them. We know well that a *real* knowledge of the Masters at first hand is and always must be possible only to very few, and possessed practically by no one on his first entrance into the Society. Even an intellectual “knowledge,” which after all only amounts to a balance of probabilities, is only obtainable after a good deal of thought and study. And I do not suppose that anyone would think it desirable that a candidate for election should be accepted merely upon doing

lip homage to the idea, for the acceptance of it as an article of belief, without either well-founded intellectual conviction or real knowledge, would be possible only for the thoughtless and superficial or the insincere. To quote Mrs. Besant again : "No intellectual opinion is worth the holding unless it be obtained by the individual effort of the person who holds that opinion."

No longer should we be able to welcome "every one willing to study, to be tolerant, to aim high, and to work perseveringly," as we can do to-day. Inevitably there would arise among ourselves the feeling—"we are the people" in some way superior to those outside in outer darkness—and the spiritual pride which results from the exalting of head knowledge. And then, as time went on, and on the one hand the life of the Spirit became more and more fully manifested within and also without the Society, the articles of faith, like every other creed and formula in history, would manifest the opposite tendency, and become more and more rigid, more and more narrow, literal and material in their interpretation ; and the divergence between spirit and letter would grow ever more acute. For though such a general statement of belief as Mr. Arundale suggests may seem a simple and natural thing, yet that, or any other which can be formulated, will necessarily be understood and acted on in different ways by different people at different times. That is a disability under which the different Religions and Churches must always suffer, but from which the Theosophical Society is in its nature free.

For we come back to this : that the intellect is essentially that which divides and separates, not that which unites ; that it belongs to the form side, not the life side ; to the temporary, not to the permanent. It is not the true *Sophia*, the Wisdom that we seek. The bond of a common belief (which means an intellectual formula) is in fact a thing which bears within itself the seeds of dissolution



and decay, a tendency towards inertia, orthodoxy, stagnation, limitation, separation—to all the things of which Theosophy is the opposite. Let us not fear change: let us fear only that change which tends to make change impossible. Let us not make for ourselves a shell: let us rather strive to be that nucleus, that centre, that point which, itself without parts and without magnitude, radiates forth its light and life, spiritualising every movement, inspiring every temperament, enlightening every intellectual concept, and helping every man to tread his own path: “For all paths are Mine,” saith the Lord.

Only thus, by linking itself to the permanent, can the Theosophical Society remain the universal, living, spiritual and unique thing that it was meant to be, and escape the fate that sooner or later overtakes all forms and formulæ, however beautiful and useful. We may recognise the very great value of churches and creeds for the accomplishment of certain kinds of work and the promulgation of specific aspects of Truth, and as Theosophists we may, and very often should, take advantage of the privileges and opportunities for service which they offer, but let us not confuse the work of the Theosophical Society with that of the Churches. How can we, who stand for the Universal Brotherhood, without distinction of creed, assert any special creed in the statement of our Objects? It is not for us to call a halt anywhere or try to build ourselves a little, comfortable dwelling-place where we may rest for a time content. Whatever our religion, whatever our present opinions, we are the Wanderers and Pilgrims of the worlds of form, humble followers of Him who had not where to lay His head. Truly there can never be an end to our Objects, never a time when they have been attained, until the day when time shall be no more.

It may indeed be that we have already so completely failed in our task that there is nothing left for us but to sink into the position which Mr. Arundale's suggestion entails.

We may already have been weighed in the balance and found wanting, unworthy of the difficult task and high destiny to which we were called. Then, if we cannot be the central Sun, let us be the humble planet, for there may even in that case be a career of usefulness before us. But it will be because we have failed in the greater endeavour, not because we have succeeded, and there will surely arise some day in our place another and more worthy Body to carry on the eternal aspiration, to seek the Unattainable Ideal.

When, in the course of time, certain things which were once esoteric become exoteric, to identify the Theosophical Society with those things is to make ourselves correspondingly exoteric also. For esotericism does not mean a body of secret or not commonly accepted doctrine ; that is indeed an essentially exoteric view of the whole matter. Esotericism is a relative term which means at any time that which is incapable of being reduced to formula, that which at our stage of development cannot be expressed, that which is apprehended rather than understood, so that it implies for every person at every time something different. Consequently the Theosophical Society, so long as it presses towards the mark and refrains from identifying itself with any formula, does not indeed become *more* esoteric, for it is not a case of more or less, but remains essentially and inevitably esoteric.

Having, I hope, made clear the necessary implications and inevitable results of Mr. Arundale's main proposals, I can cordially agree with him in the feeling that, as it stands, the statement of our First Object is too limited. I believe it is possible, without committing ourselves to anything approaching a statement of creed, to express our First Object in more universal terms in such a way as to include more completely Mr. Arundale's idea of the meaning of Brotherhood. All we have to do is to omit the qualifying and limiting words "of Humanity". If this were done, and we were to speak

simply of the "Universal Brotherhood," every one could read into it as much or as little as his knowledge and intuition permitted.

In dealing with the Second Object, the objections to Mr. Arundale's main suggestions are of the same character as in the case of the First, and there is no need to repeat them. I entirely agree with him that it should be our duty and privilege to carry our Theosophy with us into whatever religion we profess, but we can, and I hope do, put this into practice without the necessity of any dogmatic statement or the formal adoption of any principle of propaganda. Such activities, however, I regard as part and parcel of our First Object, not of our Second; for this is one of the most obvious ways of "forming a nucleus". The Second Object I take to be concerned not at all with the formulation of results, but with one of the principal *means, viz.*, intellectual study and the preservation of an open mind, by which we can fit ourselves for the carrying out of the First Object. But the essential unity of religion is a truth that is best asserted by living it, not by stating it; for by stating it we may under some circumstances give offence, but by living it, never.

Finally, as to the Third Object. I am in thorough agreement with what Mr. Arundale says about the need of studying the known as well as the unknown laws of Nature, and, like him, I have found my Theosophy as much in ordinary science books as in "Theosophical" writings. But surely the *study* of known and unknown laws comes under the Second Object, not the Third, and is indeed expressly provided for therein. It would be a poor sort of "philosophy" or "science" which tried to draw a line between the "explained" and the "unexplained," and confined its scope to the former!

The Third Object, though I think it is clumsily expressed, has always seemed to me to imply something quite different from the intellectual study specified by the Second Object, for

otherwise it is redundant and unnecessary. Surely what is meant by "investigation" here is *practical* investigation—in short, the definite training of the faculties. Mrs. Besant has well said that in this investigation man is his own instrument and apparatus, and if we would "know the doctrine" we must "live the life". Such an Object is of course far removed from the practice of the "occult arts" or the pursuit of psychic powers, and he who becomes a Theosophist very soon learns the distinction. In fact this Third Object, like the Second, should be regarded as essentially subservient to the First. If we would serve we must know, and if we would know we must be.

Thus the Three Objects of the Theosophical Society are all of them practical and not intellectual in form, and each is organically connected with one of the threefold aspects of all Being and of human consciousness in particular—Existence, Wisdom, Activity. They are logically and vitally interwoven with one another, and afford a basis of conduct, knowledge and experience which is permanent and universal in its nature, independent of all authority and all dogma, a manifestation of the ever-unconfined Spirit which makes us free. Of the three Objects, the First appears to me, as to Mr. Arundale, to outweigh the others; and yet, if we could see clearly, with sight undimmed by Time and Space, who knows but that they are indeed all one, of which none is afore or after another; for there are not three eternals, but One Eternal.

W. Wybergh

## REINCARNATION AND HEREDITY

By S. R. GORE, L.M.S.

**S**UCH is the title of an article by Babu Hirendranath Datta in a recent number of *Theosophy in India*. An effort has been made there to show that the Eastern theory of Reincarnation explains the facts of Evolution better than the Western theory of Heredity.

So far as the evolution of human beings alone is considered, this is true in the main. Reincarnation is the prime factor in *human* evolution. The general impression, however, produced by the article above mentioned, on the mind of one who would go over it cursorily, is all in favour of reincarnation and totally against heredity. No doubt there are a few statements in that article which, when carefully perused, show that in the writer's mind heredity is not altogether without any value whatsoever; but that side of the question is not brought as clearly into the light as the arguments against heredity and the influence of circumstances and surroundings on evolution.

The theory of heredity is considered imperfect and unable to explain all the facts of evolution, simply because the transmission of acquired characteristics is not proved and because the general trend of expert opinion is against it. Darwin took it for granted and Spencer supported it. Darwin's theory of Pangenesis, or the production of the germ-cell from all the cells of the body, is not in favour with the biologists of to-day. Weismann's theory of the continuity of the germ-plasm, with its two compartments, germinal and somatic, is generally

accepted at present. According to this theory germ produces germ, and the soma or the body, excluding the germ-producing organs, has no other purpose in evolution besides protecting and nourishing the germ-producing organs and giving opportunity to the germ-cell to unite with another germ-cell of the opposite sex to produce a zygote, or the seed from which the personality grows. According to this theory the acquired characteristics cannot be transmitted to the offspring, mainly because the characteristics are acquired by such tissues of the body, like the brain or the muscles, as have no hand in reproduction ; that being the exclusive work of the germ-cell.

Darwin had propounded the theory of pangenesis to explain evolution by the transmission of acquired characteristics and natural selection. Weismann does not think that all the body contributes towards the production of the germ-cell; he thinks that it is the germ that produces the germ; but he still holds that in the germ there are factors, which he calls determinants, that go to build the different organs of the body. "My determinants and groups of determinants," says Weismann, "are simply those living parts of the germ whose presence determines the appearance of a definite organ of a definite character in the course of normal evolution. In this form they appear to me to be an absolutely necessary and unavoidable inference from facts. There must be contained in the germ, parts that constitute the reason why such other parts are formed." (*Germinal Selection*, p. 54.) Thus for natural selection Weismann substitutes germinal selection. But here also it is Nature that selects; instead of selecting personalities or bodies that are fittest, it selects the determinants. In place of outward selection we have inward selection. But we have selection; we have not done away with it. For selection there must be variations, and these must be in the determinants. What causes these variations? Weismann admits he does not know the ultimate causes.

Even Bateson admits that though the transmission of acquired characteristics is not proved, or though the evidence against it is accumulating fast, we have no alternative theory to advance that will explain evolution.

Bergson says that the "*Elan Vitale*" is responsible for evolution. The creative force, call it by any name you like, brings about the variations that precede selection. This creative force is not of the nature of the intellect. It is akin to instinct and intuition. It does not plan: it wills. Intellect may read the effect of that willing as something that has been done with some motive and according to some plan. But according to Bergson the creative force does not foresee and is incapable of reasoning, or, if you prefer, is above it. It wants certain results to be achieved, and they are achieved with the least possible expenditure of energy, and therefore by following old methods whenever and wherever it may, and digging new ways and grooves only out of necessity—and then automatically, just as you or I would lift our hands by a single effort of the will, without knowing anything about the mechanism concerned in the act.

These are the grounds on which Hirendra Babu concludes that what Biology cannot explain, the Eastern theory of reincarnation easily can.

It is necessary here to see what reincarnation means. It presupposes the existence of souls; they repeatedly come to live in this physical world, and are therefore required to clothe themselves in earthly bodies. After one body is cast off, another is taken. The experiences of one earthly life are brought into the other, not generally as memory but as faculty. In this way repeated and diverse experiences increase and develop the faculties of the soul and bring about its evolution.

If this is the only cause of evolution, we shall have to conclude that the soul alone is responsible for the building of its body, and that the influence of the parents is

of little consequence. The soul will naturally so build its body as to give it the best chance to exhibit its faculties in this world. A faculty will not grow unless exercised ; it will deteriorate.

Evolution is growth ; it is expansion. For evolution, the body must allow all faculties to grow. It must give every faculty to the faculties to manifest themselves in various ways and forms. But in this world the personality can at its best only manifest a few faculties in a manner that is worth considering.

According to this theory of reincarnation the experiences of the past are stored in the mind body, not in the physical, astral or even lower mental. These three vestures are cast off before a soul is ready to incarnate. They are the factors of the personality and change in every birth. What is permanent in or common to all incarnations is the individuality, or the Jīva that is the spark from the Logos, clothed in mental matter of the formless level of the mental plane. In short, the experiences to be stored must be stored as abstract qualities, not as memories, for the matter in which they are stored is not moulded into any form ; and memory has form.

No doubt the theory of reincarnation is the foundation of the Eastern system of thought, but is it all ? Do the Easterns not believe in heredity ? It cannot be said that they do not, in the face of the strict caste rules about marriage and the injunctions of the Shāstras against Pratiloma marriages. Persons with consumption, leprosy, insanity, etc., in their blood or heredity, are not to marry. It is evident from this that though believing in reincarnation, they do not neglect the consideration of heredity altogether.

The case against heredity is not proved, even though we may for the sake of argument admit that the transmission of acquired characteristics does not take place. This transmission is not the be-all and the end-all of heredity. Moreover,



the evidence against this transmission is even as inconclusive as the evidence in its favour. The question is as yet open.

If the theory of the transmission of acquired characteristics was the prime and only factor concerned with evolution and heredity, with the overwhelming biological opinion against it, the question of Eugenics and Mendelism would be meaningless.

There is no difference of opinion as regards the effect of alcohol on the germ-cells. There is conclusive evidence to show that the percentage of alcoholics among the progeny of alcoholics is greater than that among the progeny of the sober. It is also admitted that certain diseases, or a tendency towards them, can be transmitted. But it is strange that what is admitted in the case of diseases of the body and of the mind, is not admitted in the case of qualities that are beneficial to the race. It is believed that a tendency to insanity is transmitted, but genius, or such qualities of the brain as would facilitate the expression of genius, are not believed to be transmittable. They say that the diseases produce certain poisons that affect the germ deleteriously. Does insanity produce poison? If it does, why should not one say that high brain capacity also produces poison, or nectar if you choose? One supposition is as logical as the other. For what is poison or nectar but, according to the chemical physiologists, a secretion or a product that affects the system, in this case the germ also, deleteriously or favourably? If, according to that science, diseases are produced by one, why not good qualities by the other?

Though Weismann's theory is a brilliant exposition of facts, and is at present uppermost in the minds of all biologists, it has, in the humble opinion of the present writer, not entirely disproved Natural Selection; it has only brought to our notice one more factor—inter-germinal selection. Circumstances affect this selection as much as they do outward natural

selection. This is evident from the transmission of a tendency to disease.

The present writer is not an expert in biology; his knowledge is second-hand. He is not directly in touch with the growing experimental research in that branch of natural science. He is therefore not in a position to pronounce any decision in a matter that is as yet open and controverted. But being interested in the study of embryology in its theoretical aspect, he is taking this presumptuous step of expressing his views, not because he thinks that he can enlighten others, but because he wants to know where he is wrong. No attempt will be made to prove anything. This writer has not got any fresh argument or experimental proof to advance in favour of either of the theories mentioned above. He can at best try to show that the case must not necessarily be judged according to one theory only. All these theories may represent a part of the truth concerning this question; and, taken together, may explain the whole thing.

The seed determines the tree, the germ the personality. All are agreed so far. The seed is what its two parents, the male and female gametes, have made it. Evidently each gamete brings in some qualities. Where did it get these qualities from? Obviously from its parent gametes, who were also the progeny of other gametes. Carry this thread back until you come to the prime condition or state of protoplasm, some millions of years back. Biology says it was primitive. It certainly did not contain the qualities possessed by the gametes that produced you or me. If it did, there was no necessity for this long and weary evolution with its countless intermediate states. From another point of view, however, it might rightly be said that it did contain all qualities; or else what is now, could not have been produced. Thus we see that we are confronted with a dilemma. How are we to get out of it? Which is true? Did the primordial protoplasm

contain all qualities, or did it not? In a certain sense it did, and in another it did not. In what sense did it contain the qualities? Only in so much that it was part and parcel of the primordial Substance or the "thing-in-itself," the Root-Cause of the Universe. In what sense, then, did it not contain these qualities? In so much as it was a material thing or a physiological unit. This means that if we consider it as a form of matter, it had to evolve, and if we consider it as Substance or "thing-in-itself," it was and always is whole. But we are evidently here concerned with the form aspect. We have therefore to concede that as form it did not contain all the qualities that the gametes producing a definite organism possessed. How then did our parent gametes get their qualities? They must either have acquired them or the creative force in them must have created them. Bergson favours the second view, while Spencer and Darwin hold the first. Be that what it may; the principle point we have to settle is whether circumstances and surroundings had anything to do either with that acquisition or creation.

We have seen that according to Weismann's theory acquisition is, if not impossible, at least uncommon in the extreme. We have also seen that according to Weismann, the zygote and the germ contains what he calls the determinants, and these determinants are almost the same as Spencer's biophores or the organic atoms. Weismann believes that these determinants develop into, or determine, the definite character of the organs of the personality developed from them. It is therefore plain that if from an egg, which represents the zygote, we remove certain portions of matter, and if at all that egg could develop into the individual of the species to which it belonged, that individual would be incomplete or wanting in some organs whose determinants have been destroyed previously and thus had no chance of developing. Now as it is not possible to make this experiment, we

have to be satisfied with the experiment made on the sea-urchin—*Pluteus*. If, in its embryonic stage, we remove up to three-fourths of the matter from its blastula, the rest always develops into a small but complete *Pluteus*. This cannot be explained according to the determinant theory. This lends support to Hertwig, who believes that all the cells of the body can, in proper circumstances and in case of need, develop into the germ-cell and thus produce the whole body. This shows how very complicated and uncertain the whole problem is. But in spite of all this theoretical intricacy, if we see what is generally done in practice, we may hope to find some clue to the solution of this problem.

Mendelism shows the way in which certain characters may be developed and others removed. Here it is the dominant and the recessive qualities in the germ-cell that are responsible for these results, and thus it is generally considered that external circumstances have little hand in this work. But we have seen that diseases or some deleterious habits of the parents affect the germs, and the effect produced by them is such as follows the law of Mendelism in future propagation. Does this not clearly show that circumstances, or even acquired habits, have their effect on the germ; and can we not say that these germs have acquired the characteristics of a tendency—and a dominant tendency—towards alcoholism? What the present writer submits is that the same may be, nay, must be, true of good habits and qualities.

Let us now see what a gardener does to improve his seed. He selects good seed, provides good manure and good ground, and takes care to secure the best growth of the stalks raised from those seeds. From the best-nourished stalks out of this crop he again selects his seed, and repeats this process a number of times, when he gets seed which, on an average, is superior to the seed first selected. What are the factors that have determined this result? (1) The seed, (2) the

circumstances, (3) the selection. There may be differences of opinion as regards which of these is the prime factor. The biologists of to-day would say it is the seed; Bergson would say that it is the creative force in the seed; and Spencer and Darwin gave all the credit to the circumstances and selection—according to them the seed, or the life in it, is indifferent or secondary. No idealist or Theosophist who is a believer in the higher worlds and in the existence of the soul, will ever count the circumstances as primary forces in evolution. This article is not written to prove anything of that kind; what is intended to achieve herein is to give Cæsar Cæsar's due. The circumstances have a certain value and that must be recognised.

The general tendency of the Vedāntins of to-day, not of Yogīs, is to minimise the importance of upādhis to the extreme degree. They are eager to catch whatever support they can get from modern science, even though it be flimsy or only apparently helpful to their cause; and to lessen that tendency is what the present writer earnestly wishes.

To return to our subject proper, we observe that circumstances have a certain value, and that value has to be recognised. We have conceded that life is the prime factor, being the active agent. But though the upādhis are of secondary importance in evolution, they claim our attention in a special manner, for it is just there that we can make some conscious effort towards securing desired results. The science of Eugenics is trying to bring about a regeneration of the race by controlling circumstances.

Life, though the principal factor, is always seen to exhibit its prowess only in proportion to the development of the organ through which it acts. There is correlation between form and life. In our selection of the seed, we selected properly nourished stalks. The children of healthy parents have a greater chance of being healthy. Ill-nourished stalks

would not have given us the right kind of seed for our purpose. How does life bring about the proper change in the organism? Can life and its factors, like emotion, will, reasoning, etc., affect the tissues, and the germ in particular? To study this side of the question we must go to man, in whom we observe the greatest expression of the faculties of life; it will not be useful to go to the primitive forms of life in search of this knowledge. We have no experience of the primitive states of consciousness, and consequently can form no conception of its modes of working. Even in man, the question is far from simple; as a rule we have spent little thought on this question of the ways of the working of consciousness. We always pay very little attention to the things that are near us—familiarity breeds contempt. Nothing is nearer to us than consciousness, and that is just why we know so little about it. But from what little we know, and from what we have studied from psychical research in the West and from Yoga in the East, we can with confidence say that consciousness does affect the body, and that vitally. Deep emotion has considerable effect on the body; so also has will. But circumstances often produce emotions, and thus must be said to be held at least indirectly responsible for changes in the organism.

It is here that the present writer would like to venture a suggestion and ask a question. Has anyone experimented to test the effects of emotion on germ-cells? It is recommended, and generally observed in practice too, at least in the first pregnancy, that the desires of the pregnant mother must as far as possible be fulfilled. This shows that the general belief is in favour of the emotions acting upon the germ after its production, though not before. But what is true in the case of the germ already produced, may logically be supposed to be true in its case before its production. In short, why should we not believe that the emotions of the mother have their effect

on the production of the ovum, that is, before it separates off, in the same way as they affect it afterwards. The zygote, and even the growing embryo, is affected in like manner. Experimental biologists should settle this point. And till it is disproved by them, it will not be illogical to take this as a working hypothesis; the will, the emotions and the reason are the only factors of consciousness known to us, and on their shoulders, therefore, we may naturally throw the burden of the responsibility of affecting the tissues and the germ in particular, for we have seen that life must have some hand in bringing about variations. Why, we have even conceded that the power of life is the principal factor. It is but meet, therefore, to test and try every faculty of life in order to solve this question. We shall have to exclude the chemical activities of life, for they are physical activities and thus they are just what we want to have explained. We have then to fall back upon what is immaterial, in the present acceptance of the meaning of that word. Thus we have to keep our hold on the emotions and reason and will.

What will be found to be true in the case of man, will also be true in the orders of beings below man, for life everywhere is the same, though its expression in different organisms be different. The effect in the case of lower beings must of course be very small, for the expression of life there is also limited; but it must be proportionate to the life, and that is just what the present writer wants to express. In the lower orders, therefore, more burden will fall on circumstances; and that is in tune with what one observes in Nature.

In man, however, the case is different; the life and consciousness are developed to quite an appreciable extent. There is the soul, with its different bodies better developed than the subtle bodies of animals and vegetables. This soul is a distinct individual, with its propensities and faculties; he can influence the building of the body to a certain extent,

as he can influence its growth and development after birth. All these things make the question very complicated. In man, the offspring is rarely like its parents in mental and moral qualities, but in the body the resemblance is very often marked. This shows that the body is to a certain extent a product of heredity. It is in truth the resultant of heredity and the powers of the soul. It is the product of neither exclusively. Reincarnation explains the life of the soul. If it were the only factor in evolution, the work of the soul in this world would have been easier.

It is everybody's experience that the commands of the soul are often different from the desires of the body. This divergence would not exist if the body were of the workmanship of the soul, with nothing from the parents to help or hinder him. According to the law of Karma the body is an upādhi earned by the soul according to his karma. It may help or hinder his progress. It is either an instrument of usefulness or a prison-house. It has a separate life and a development of its own. The soul can to a certain extent direct that development, but he has to reckon with the upādhi.

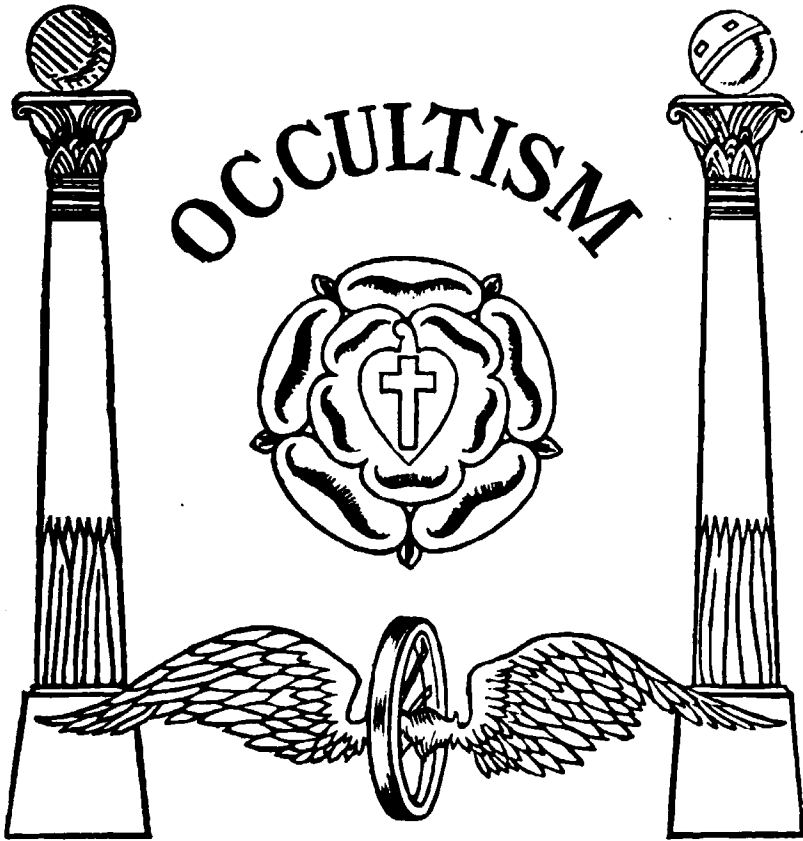
We thus see that both the Eastern and Western theories are true in their own way. The Eastern is certainly all-inclusive: it considers all sides—physical, physiological and superphysical, as well as Aḍhyātmic. Bergson considers the life aspect only; Darwin, and, I think, Weismann also, the form side. Truth must include both sides.

The object and the subject, or the not-I and the I, stand for the two poles of the One without a second, or IT. One side must be as true as the other: both are true—or false—in the Absolute.

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S. R. Gore





## THE BAPTISM OF OUR LORD

A SERMON

By THE RIGHT REV. C. W. LEADBEATER

**W**E have chosen this day for the celebration of the Baptism of our Lord. It is not that we know it in any way to be the anniversary of that occasion, for the Church has lost the exact date, so far as we are aware. It has sometimes been celebrated on the Feast of the Epiphany, along with the

manifestation of Christ to the Gentiles by the leading of the three Wise Men, by the star, to come and worship at His cradle. We have thought that so great an occasion as this might well be celebrated by itself, and not as part of that other Feast, and we have also borne in mind the symbology of these different Festivals. The life of Christ, as told to us in the Gospels, is, as Origen pointed out long ago, a symbol of the life of every Christian man. There are certain stages of advancement through which every man must pass who is trying to reach the higher development—trying to come to the Feet of the Christ Himself by living the Christly life.

The first great stage in that life, commonly called the First Initiation, is symbolised by the birth of the Christ. The second is symbolised by the Baptism of our Lord, the third by His Transfiguration, the fourth by His Crucifixion and Resurrection, and the fifth by His Ascension into heaven and the descent of the Holy Ghost.

It seemed well to us, since we wished to fix some day for the celebration of the Baptism, that we should choose one which would make these four great steps fall in order in the Christian year, just as they fall in order in the life of man. Therefore have we chosen to-day, just outside the Octave of the Epiphany, as the day on which we wish to celebrate the Baptism of our Lord. We do no wrong in fixing such a date, since the anniversary is lost, if it were ever known. The Gospel account of that Baptism has just been read to you—how Jesus Himself came before His forerunner, John the Baptist, and asked for this rite to be administered to Him. John not unnaturally objected, in his humility, and said: "I have need to be baptised of Thee, and comest Thou to me?" That is to say: "Thou art much greater and more highly developed than I, why dost Thou want to be baptised by me?" And Jesus said: "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." And so, you see, He accepted

the Sacrament. I do not know that we are justified in calling it a Sacrament then, because that term is given to those great rites which He Himself instituted for His Church. But at any rate that is what He said. In effect, what He meant evidently was: "This is a mark of a certain stage. In this birth of mine I also must fulfil the law—the normal course of all those who try to reach the higher levels—and therefore I, though I be in truth beyond all this, in the outer world must fulfil all righteousness. I must pass through all these stages just as anyone else." Just so, if the greatest of saints came back to earth and was reborn, would he pass through all the Sacraments of the Church, through Baptism and Confirmation, though he might be far beyond what they ordinarily mean or symbolise to us.

So Jesus passed through this, and therefore as a perfect example showed us that we also should pass through all the prescribed rites, no matter whether we feel ourselves to be beyond what they can give. It is easy for a man to deceive himself; there have been those who have said: "I do not need any outer Sacrament; I can receive no benefit from such things." It may be so, for we all know that any man may draw near to the Christ at any level without an intermediary. It is possible; it has been done, but only rarely; and perhaps it is not well rashly to decide that you can dispense with all help. You may be a great saint in disguise, but it is better to be on the safe side.

Follow, then, the teaching of the Church and the rites of the Church. Be very sure that they will do great good to you, however advanced you may feel yourself to be inwardly. It is better to follow the well-worn way. For remember, the greater you are, the more you can receive from the Sacraments and the rites of Holy Church. I should recommend you to have no thought that you are beyond all this, and can do without it. Even if it be so, remember the example of the Christ:

“Suffer it to be so now, for thus it becometh us to fulfil all righteousness.”

Why should the Second Initiation be symbolised by the Baptism of our Lord? Anyone who has seen that wonderful ceremony will know why such a sign is chosen, for from the Initiator to the candidate there flows a most wonderful out-pouring which may well be thought of as a baptism of the Holy Ghost and of fire. It is an apt and beautiful symbol. It is well that we should think on these occasions of the path of development that lies before us; we should note the different steps, and what is required of those who would take them. Well, indeed, is it for us to examine ourselves and see in what way, and to what extent, we fall short now of that which is required, because, although we may still be at some distance from such spiritual possibilities as these, at least we ought to be trying to qualify ourselves for this which lies before each one of us. You may say humbly: “I am not a great saint: I am very far from that. I have all sorts of faults and failings.” No doubt you have; we all have. But remember that GOD does not tie you down to a limited time. Do not think of this one little life as all that is given to you. If so, it would indeed be a mockery to say to us: “Be ye therefore perfect, even as your Father in heaven is perfect.” How can we be? We know how far we fall short of it; how can we carry out that command? Yet would that command have been given if it had been impossible for us? It is not impossible, precisely because we have before us plenty of time for our efforts. Never a moment to waste, but such time as you need you will have. If you do not succeed in this life, you will come back again and again until you do succeed, precisely as a child goes to school day after day, and in between the days of work he goes back and takes off the clothing he has worn for his school-life, and goes to bed and rests. Just so you take off the clothing of this physical body and live in the spiritual body of

which St. Paul tells you. And then presently you come out of that stage of rest, and come back yet again and assume the garment of earthly life—the physical body.

That was well known in the time of Christ. Can you not remember how He said to His disciples: “Whom do men say that I am?” And they answered Him: “Some say that you are the prophet Elias [Elijah]; some say you are Jeremiah, or one of the prophets.” And then He explained to them that John the Baptist was Elijah, so He could not be he. He said to them: “If ye will receive it, Elias has already come.” And then He asked who they took Him to be, and Peter gave the reply: “Thou art the Christ, the Son of the Living God.” So you see He knew, and those to whom He spoke knew, that it was possible for people to come back again in other bodies. Also remember how He was asked, when they brought to Him a man who was born blind: “Who did sin, this man or his parents, that he was born blind?” How could he have sinned and been born blind as a punishment for it, unless the sin had been committed in some former life? They clearly grasped the doctrine of reincarnation, but because that doctrine has been dropped aside, a great deal in the Scripture and in the Creed appears unintelligible to people. We must try to recover this ancient doctrine and to apprehend all that follows from it. The Faith delivered to them was not necessarily fully understood by those early saints, and many advancements have been made in knowledge of all kinds since then. Perchance in religion also we may come to comprehend much better what has been said than some of them.

So I would have you remember these different Festivals. I would have you try to follow these things, not merely as anniversaries (just as you think of your own birthday), but to remember the symbolism and try to understand it; and when you have learnt the lesson which it has to teach, then try to live according to that lesson. If you are to attain these great

stages some day, you must live now so as day by day to fit yourselves for this drawing nearer and nearer to the Christ-like state of mind which alone will enable you to live the life which the Christ would have you live.

I may tell you at once and from the beginning that the requirements of the spiritual life are high, and that no man can hope to follow his Leader up this mighty ladder of evolution unless he is indeed willing to devote all his strength—himself, spirit, soul and body—to the following of the Christ. I do not mean that it is necessary that he should give up all worldly life. That has been a common error. Well, to say that it is an error is perhaps speaking a little harshly, because the requirements of the higher spiritual life are so great that a man may well be pardoned, I think, if he feels that he should devote every moment of his life to them, and in the past that has been done to a great extent. In older civilisations, in earlier religions, men almost always commenced the pursuit of the really higher life by becoming hermits or monks. Such a man gave up the world altogether; he consigned himself to an existence of absolute poverty, absolute chastity and self-control, and lived altogether in the higher meditation. True, there was sometimes a greater extension than that. In the Buddhist religion a man who became a monk did not necessarily devote the whole of his life to contemplation, but he did emphatically devote it wholly to the doing of good. All through the earlier history of Christianity you will find that many of its saints did exactly the same thing. Either they became hermits or they entered some monastery, so that their surroundings might make it comparatively easy for them to live wholly for the spiritual life.

For us in these days a harder task is set. The great key-note of our spiritual lives is to be of service. The highest service of GOD is to serve Him in the person of our fellow men; and in order that we may devote ourselves to that

service it is necessary that we should remain in the world, even though we may not be *of* the world in the sense that worldly matters bulk most largely for us. You must not therefore feel yourselves superior to the monk or the hermit of old. It is not true to say that one who passed altogether out of the ordinary business life of the world thought only of himself and his own development. Such men help greatly in the elevation of the spiritual tone of the world as a whole. There are many people wholly given up to business and to pleasure; in order to balance that, it is surely well that among the human race there should be some who give up all their strength to the higher life of meditation, and we must not for a moment think that these men were necessarily selfish in doing that. They were flooding the world with a higher type of spiritual thought and devotional feeling than would have been possible in those days for ordinary men engaged in business. We should not at all think of those people as doing nothing; but, as I have said, a harder task is put before us—that we should remain in the world and still develop that higher spiritual nature as much as we might have done if we had retired altogether from ordinary life.

You may well say: “But that is impracticable; how can we be so much stronger spiritually than were those great men of old?” Do you not see the very reason is that we, some of us, *are* those great men of old, come back again in other bodies to carry our development in the following of our Lord Christ a little further than we carried it before? If some of us succeeded, in that older civilisation, in living the spiritual life *apart* from the world, the strength that we gained then will help us now to try to live the spiritual life *in* the world. We can still flood that world with higher thought and with the noblest devotional feeling, but we can have also the inestimable advantage of being among our fellow men and therefore bringing a more direct influence to bear upon them. You

may think, perhaps—I see some of you do: “That is all very well for a preacher or a lecturer; no doubt he sheds out a certain amount of influence, but what can *we* do? We live quite ordinary lives; we have to earn our living, we have to keep our wives and families; how can *we* shed an influence abroad?”

I tell you every human being is doing so, all the time; whether he knows it or whether he never thinks of it, he is nevertheless affecting the lives of those all about him. He is producing an effect, not only by what he says—every thought that he thinks affects other minds around him, every word that he utters may be so arranged as to have a good feeling about it. I do not for a moment mean that a man should be always preaching, but that all his thoughts, his words and his deeds should be such as to shed a holy and Christ-like influence on those about him. That is the essence of the spiritual life; that is what every one of us, at his level and in his degree, should be doing.

To attain to the level of the first great Initiation a man must dominate his body by means of his soul; he must so arrange that all his feelings are in harmony with the highest feeling. When the second of the great steps comes, the same process is carried a stage further, and in the Second Initiation, of which this Baptism of our Lord is the symbol, the man's mind, and not only his feeling, is brought into tune with the Christ-mind. It is still infinitely below it, of course, for we are only men, and very frail and human, while He rises above humanity as a Superman; but nevertheless our thoughts should lie along the line of His thought. Just as the man who is beginning to tread the Path says: “In these circumstances what would the Christ have done? Let me do the same,” so the man who has passed that second stage should watch his thought every moment and say to himself: “What would the Christ have thought in such a



case as this? How would this thing have envisaged itself to Him?"

You must try to understand that the same great thoughts exist in your religion as in all the other older Faiths. All religions are facets of the same bright light; they are all statements of the same great truth; therefore, whatever is found philosophically stated in those older Faiths is to be found also represented in this the latest of the great religions. Because we are Christians we need not necessarily be ignorant, although it is quite true that in the early days of the Church most of the Christians were exceedingly ignorant people, and a vast heritage of misunderstanding has come down to us from those times of ignorance. It is for us now to add to our faith virtue, and to virtue knowledge, as St. Peter put it, so that while we hold the same old Faith, we may hold it far more intelligently than did our forefathers, because we know now what it symbolises; so instead of taking statements as literally historic, which on the face of them are incredible, we realise their meaning in this mighty myth of progress, and we learn therefore from them instead of forcing ourselves to accept them without comprehending. Never again will a great Leader of the Church say: *Credo quia impossibile*, which means: "I believe it *because* it is impossible." When we find a statement which on the face of it looks incredible, we say: "What is the meaning of this? For it must have a meaning, and it must have a place, or we should not find it in this our Faith." It would have been well if the early Church Fathers in the Christian religion had followed the example of the great Council of the religious Fathers of the Buddhist religion. For when they met to decide upon doctrine after the death of the Buddha, finding many curious statements put before them, their decision was: "Nothing whatever which is not in accordance with reason and common sense *can* be the teaching of the Buddha." I wish the Christian Fathers had adopted

that same line of thought; it would have saved us much trouble.

Even now, at our present stage, we may have this much share in this Second Initiation—that we are trying to develop our minds; we are trying to understand our religion intelligently. Let that, then, be for you the lesson of to-day. We must be able to give a reason for the faith that is in us. We must try to understand what is meant by the teachings of our religion. All religions are the same, in that all alike teach us that the path of holiness is the only way to reach final perfection; but our especial line is to try to develop ourselves by means of service to others, realising the truth of the words which the Christ Himself uttered: “Inasmuch as ye have done it unto the least of these My little ones, ye have done it unto Me.”

Recently we celebrated His Birth; to-day we have celebrated His Baptism. Presently we shall come to the Transfiguration, and then to that great Feast of Easter, when the Crucifixion and Resurrection come together as symbols of one terrible yet most glorious Initiation. Those who will follow the Christ through that suffering into that glory, must have trained themselves by copying Him in all these other steps as well. So let us, who meet in His name, try to follow Him not by lip-service only, but by the utter devotion of our ordinary life to Him.

C. W. Leadbeater

## THE CONSCIOUSNESS OF PLANTS

By EGYPT L. HUYCK

**I**N the early spring of 1917, at a meeting of the Hollywood Lodge of the T.S., the President, Miss Isabel B. Holbrook, brought out some thoughts along the line of the different planes of consciousness, and also the idea that flowers, or a flower, must exist on each of these different planes of consciousness. Having studied the consciousness of many of the manifested forms of Nature since childhood, in a minor way, I found the idea took root; and slowly, as the numerous wild flowers came into bloom in this beautiful country of Southern California, I roamed the hills and canyons, studying here and there, midst the wonderful setting Nature has provided for them, the blossoms and plants in all their beauty of form, outline and colour, testing in my own way the planes of consciousness each seemed to live upon, aside from the physical plane, and remembering what Mr. Leadbeater has written on the subject:

Strong influences are radiated by the vegetable kingdom, and the different kinds of plants and trees vary greatly in their effect. Those who have not specially studied the subject, invariably underrate the strength, capacity and intelligence shown in vegetable life.<sup>1</sup>

Nothing can be more marked than their likes and dislikes; indeed it is hardly an exaggeration to say that there is scarcely a virtue or a vice known to mankind which has not its counterpart among them.<sup>2</sup>

In the vernal season of the year all peoples turn to Nature, for many and various reasons. The promise of spring to bring forth an abundant harvest is ever before us, because we look to

<sup>1</sup> *The Hidden Side of Things*, by C. W. Leadbeater, Vol. I, p. 93 (First Edition).

<sup>2</sup> *The Christian Creed*, by C. W. Leadbeater, p. 51.

Mother-Earth to support her children in this material way. Aside from this, there is in the heart of each child of the divine a reverent feeling for the manifestations of Nature, a joy that wells up within the heart. In childhood we rush to the fields and woods for the first spring flowers, and secretly or openly, as the case may be, to hunt and watch for the fairies and gnomes which we are sure are there. If we have been quiet and have watched carefully, we are rewarded by the sight of one, or several, and perhaps we held a short conversation with one; or we may have been surprised, on coming quietly up to a clump of flowering shrubs or vines, to see swarms of tiny moth-like creatures busily at work fashioning the flowers.

How delighted we were! If mother, teacher, or friend believed in fairies, we told of our adventure, each according to his temperament, but if no grown-up of our acquaintance believed in fairies, then we silently reviewed the events, and poured out our joy of experience in displaying our flowers and recounting the capers of a squirrel we had seen. How little some grown-ups know children!

Then in youth we rejoiced in a trip to the forest, just to explore the woods and seek the adventure that seemed ever at hand, to feel the spirit that broods over the great trees, and catch glimpses of the forest denizens. Later, with joy and gladness we sought the lovers' lane, the flowers, and wide, open spaces, hemmed about by a few grand old trees. What superlative delight we found in confiding our joys to the trees, the brook, the field and the flowers—perhaps we were in love. In maturity we sought the woods, the fields and stream because of sorrow and suffering, either fancied or real, and, because in one sense "God and Nature are identical," we found, and are still finding, relief and comfort in that close touch with Nature.

The sheltering arms of a great tree fill the mind of the serious beholder with "long, long thoughts," though they

seldom find expression. We who have learned something of the Ancient Wisdom, understand a little of the working of the group-soul in the vegetable kingdom. We are told that in very old trees, the highest expression of that kingdom, the subtle body of the tree is able to move about within certain areas, and that the form is human in shape.<sup>1</sup>

It is with this consciousness of the vegetable kingdom, both latent and active, that the writer is concerned, trying in a feeble way to *understand* that consciousness and to find out what effect it has on the human family.

### THE SPIRIT OF THE MAPLE TREE

While the World-War was raging, a letter came to me with this request: "Now I have a very particular added plant problem to give you: will you study the consciousness of the Maple tree? If you cannot find one thereabouts, I shall see that leaves and flowers are sent you. The reason for this is that the Maple leaf is the emblem of Canada, and on all of its Service-cards Maple leaves appear, and its song is "The Maple Leaf For Ever"; also there is a Maple leaf pin, which is worn upon coats, uniforms, etc."

There are plenty of trees of the Maple family set in the parks in Southern California, so I was able to study the tree as it grows. Now, concerning this tree, which is abundant in the forests of Canada and the northern part of the U. S., and is of great utility as well as beauty, and therefore much loved by the people through association and sentiment, the hidden side of Nature brings out a startling fact. Who can say how much it has had to do with bringing that spirit of strength and action into the brawny sons of Canada who fought so gallantly on those fields of carnage in Europe?

<sup>1</sup> *The Hidden Side of Things*, by C. W. Leadbeater, Vol. I, "Trees".

To make it a little plainer to the reader, it may be well to explain my method of investigating the consciousness of trees and plants.

I first observe the tree from the astral plane—its colour and thereby something of its vibrations, as to whether slow or rapid as a whole. Then I take the blossom, or seed-pod, or both, and observe each separately. Lastly I turn inward, that is within myself, and search for the consciousness, trying to find just what is the dominating chord there. In some plants and trees it seems very difficult to interpret their quality, for they speak in so different a language from the human. However, the Maple tree is *not uncertain* in its tone; it is strong and vibrant—as we should say here in the U.S., “right on the job all of the time”.

From the astral plane behold the Maple tree. A rapidly vibrating mass of lilac colour makes up the aura, and as we reach up and pick a branch of flowers we gasp at the beauty of their colour and the rapidity of the pulsation; but here is a seed-pod, and we try and stop its motion so that we may observe it closely. Ah! it has stopped, long enough to show its shape and colour, which is almost identical with its appearance on the physical plane, only more yellow. Then off it goes again in a whirl of vibration. Readers who have observed the seed-pods of the Maple tree in a high wind will have a slight conception of their appearance, for they whirl in a similar fashion, only much faster. Without the physical-plane knowledge it would be difficult to examine the astral seed-pods, because of the constant motion—the pause between the breathings is so short.

Now for the consciousness: let us be still and intensely await the voice that speaks when we listen. Thus shall we know that that *throbbing energy* which *irritates* into *action* is the *one and only* consciousness of the Maple tree.

This nettling influence is what all people who live in the shadow of, or near, Maple trees will feel and manifest in their natures to a greater or lesser degree, depending largely upon the poise that has been built into the nature of the individual. If one is weary and desires rest, let him not seek that repose under the unrestful tree, but rather let him seek the shelter of a pine tree ; or, if he wishes for deep thought and some degree of wisdom, let him try an olive tree. For that throbbing energy of the Maple will cause one to get up and do something (even if it be aimless), almost against his will. The tree throws off *prāṇa* in a volume, and then subsides into quietness, these pulsations taking place in a rhythm of something like three minutes. Is it not plain to see why the Canadians chose the Maple leaf for their emblem? It symbolised the spirit of strength and action far better than they knew.

Since making this investigation I have taken the trouble to question people in various ways, and to think over and study those whom I knew to have been born and brought up in the districts under discussion, and in *every* case where families have been raised within the atmosphere of Maple trees—as is often the case in America, when the house is set in grounds where six or eight large Maple trees stand—the entire family will show forth that quality of forcefulness and peculiar unrestfulness which is the spirit of the Maple tree.

How much the tree may have to do with moulding that particular characteristic, who can say? At least it is the good or bad karma of many thousands of people to be born under its influence. Having spent several years in sections of the country where the pine tree predominated, I can testify that that one peculiar trait was not noticeable in the character of the people born there. The vitality and strength were there, without that driving forcefulness—a state which seems to the forceful ones a sort of lethargy.

When we lift the curtain ever so little, and get even a glimpse of the hidden side of Nature, we feel how little we understand of the infinitely intricate and complex working of the mineral, vegetable, animal and human kingdoms as they evolve one within the other. As we begin to understand, we shall not let the influence of the evolving tree *over-develop* one side of our nature, any more than we should *now* serve the wood-god as an all-powerful deity—as most likely we have in the ages past, when we saw the subtler body of the tree step forth from the trunk. So let us make whatever haste we can toward that understanding which will reach after and make real that dream of the Nations—Brotherhood.

#### SOLANACEÆ

Being entirely ignorant of botany, I preserved a specimen of each flower, when possible, at the same time taking notes of all observations. After testing about a hundred or more, it pleased me to get a book on botany and see how many of the potato or nightshade family had been tested, and how they would line up as a whole. Can you fancy the joy and wonder that an explorer feels, when something he has scarcely dared hope for is slowly unfolded before his enraptured gaze?

Behold how the different members of the family fit together, how the entire night side of nature is expressed and unfolded, not only in the unit of consciousness in each member, but also in the astral colour and its common name.

Let us begin with the so-called Irish potato—*Solanum tuberosum*—a native of South America. On the astral plane it seems unorganised. Its colours are green, grey and blue, smudged together. Its consciousness—wittiness. “He is full of conceptions, points of witticism, all of which are below the



dignity of heroic verse." Our thoughts turn at once to the Erin Isle.

The next on the list is the petunia—*Petunia*—another South American native, but grown in flower gardens from coast to coast in North America. On the astral, it is dark like night, with an intense spot of light in the centre. Consciousness—irresponsibility; it gives the sense of a fairy dancing in the starlight. I remember when a child, as I played in my mother's flower garden, that the petunias were my special delight; because, for some reason that my child mind could not fathom, the blossoms seemed to become detached from the plant, and to dance about in the breeze, and then as suddenly become decorous as flowers should be.

Third on the list is a desert plant, tolguacha—*Datura meteloides*. It is handsome and exceedingly conspicuous, forming a large clump of dark, coarse foliage, adorned with many magnificent trumpet-shaped, white flowers, often ten inches long, and six or eight inches across. It is used as a narcotic by the Red Indians, and resembles *D. Stramonium*—Jimson weed—from Asia, but is much handsomer. The plant has a dark aura; the blossom on the astral has a yellow centre and a violet aura. Consciousness—close embrace, a regular bear-hug.

Following this is the purple nightshade—*Solanum vanti*. This grows in beautiful clumps, within ten minutes walk from Krotona. The bright purple blossoms are produced in loose clusters, each flower measuring about an inch across, and exhaling the most delicate fragrance. On the astral plane it is dark like night. Consciousness—caressing and fondling (sex). The bushy plant has an aura of darkness; in the bright sunlight it seems a shadow.

Within the shadow of the purple nightshade dwells the pepper—*Capsicum*—a vegetable much used by the Mexicans and the mixed Spanish peoples of Mexico and Central

America. Aura of the fruit—a deep rose. Consciousness—sex-embrace.

Next is the egg plant—*Solanum esculentum*—a vegetable very much in demand in the U. S. The large purple fruit is produced from a blossom much like the purple nightshade in appearance. On the astral plane the fruit appears grey-yellow, with a rose aura, while the growing plant looks very dusky. Its consciousness—the declaration of love, reminding one of the words put into the mouth of Delilah in the opera of *Samson and Delilah*: “My own Samson, I love thee.”

The San Juan tree—*Nicotina glauca*—fits well here. It was introduced into California from South America some fifty years ago, and is quite common in waste places. It is a very slender, loosely-branching evergreen shrub, from six to fifteen feet high, with graceful, swaying branches and smooth, thick leaves, with a “bloom”—the lower leaves eight inches long. The flowers are nearly two inches long, and not more than a quarter of an inch across at the mouth of the trumpet. In colour they are greenish at first, and then becoming a rather pretty shade of warm, dull yellow, and hang in graceful clusters from the ends of the branches. The blossoms, on the astral plane, look a rose-violet, the aura of the tree like moonlight on water. The consciousness—that of contented lovers, just that stage where to be together is a state of bliss.

The next step is the tomato—*Lycos persicum*—another vegetable with many new and improved varieties, since our grandmothers cultivated it in their flower gardens and called it the “love apple”. Just why it should be called a “love apple,” when it was considered deadly poison, is hard to explain, unless we conclude that in some manner the person who thus named it got an idea of the consciousness of the plant, for that consciousness is love on the mental plane. By this I mean that the mentality is the great attraction, and the joy of being with the loved one is because of the qualities of the

mind. On the astral plane the fruit looks a rose-yellow, something like the blush cheek of an apricot. The vine is dusky like the other members of the family.

One member of the family that I have been able to find here is a beautiful climbing vine; I do not know its common name, but it is catalogued *Solanum jasminoides*. It appears, on the astral, like ashes of roses, or that moment of dawn when the first flush of rose tints the sky. The flowers grow in clusters, something like the potato blossoms, except that they are more delicate and droop in a very beautiful manner; the white cluster looks, on the astral, quite pink. Its consciousness pleads: "Tell me that you love me."

To close the door on this family, you will come with me to a comfortable bench in the garden, beside a bed of flowering tobacco—*Nicotiana*—for it will induce us to have a day-dream together. We shall wake up on the physical plane; but that is well, after so strange a dream about this family of nightshades. As we drift out in our dream, we see a muddy green about us, which we know is the aura of the tobacco plant; a slightly unpleasant, prickling sensation of the tongue is followed by such delightful half-sleeping sensations that we wish it might continue indefinitely. After this day-dream of the *Nicotiana* consciousness, I, for one, will have more patience with the selfishness of the tobacco fiend.

To sum up this family of nightshades, we find that in all members the aura is like night, from the deep dark of the purple nightshade to the early dawn of the Irish potato, the sense of starlight in the petunia, and the moonlight of the San Juan tree. They bring out the lines of thought and life as man lives amid after-dinner nonsense, dancing, fairies, etc.

Must not an intelligence far greater than ours have given the names to these plants, and worked out in detail each tiny thing that grows in this wonderful universe of ours? When we stop to consider all this, shall we not learn a lesson in

patience, tolerance and kindness from the meanest thing that grows, because the Infinite has planned and carried out His plans, from the least to the greatest on the path of evolution ?

COMMON NAME	BOTANICAL NAME	ASTRAL APPEARANCE	CONSCIOUSNESS
Irish potato	... <i>Solanum tuberosum</i>	{ Grey Green Blue	... Wittiness
Petunia	... <i>Petunia</i>	... Starlight	... Irresponsibility
Tolguacha	... <i>Datura meteloides</i>	... Yellow and violet	... Embrace
Purple nightshade	<i>Solanum vanti</i>	... Night	... Caressing
Pepper	... <i>Capsicum</i>	... Deep rose of sunset..	Sex-embrace
Egg plant	... <i>Solanum esculentum</i>	... Grey-yellow and rose aura	... Declaration of love
Tomato	... <i>Lycos persicum</i>	... Rose-yellow	... Mental love
San Juan tree	... <i>Nicotina glauca</i>	... Moonlight on water..	Contented lovers
Jasmin	... <i>Solanum jasminoides</i>	... Very early dawn	... Longing for love
Tobacco	... <i>Nicotiana</i>	... Muddy green	... Day-dreams

### IRIDACEÆ

The Irids are soon told, for, though infinite in variety as to colour and size of flower, they all sound the same tone. The wild member of the Irids, which grows in great profusion here, is called the Blue-eyed grass—*Sisyrinchium bellum*. The deep blue stars of this pretty plant are a beautiful feature of the fields; they grow in clumps about a foot tall, and each flower-stem bears a dozen or more flowers, about half an inch across. Seen from the astral plane, they appear yellow, with little darts of light of great intensity going up from them. I interpret the consciousness as peace, the peace of an active mind—not quite settled, perhaps, for it seems a bit too intense.

The beautiful cultivated Iris—or fleur-de-lis—that ranges from white through all the varying shades of blue to the deepest purple, and also those that follow the shades of yellow through the coppery tints and browns, are a delight to flower lovers. They all sound forth the same chord—peace, peace, peace. In the most highly cultivated sorts, it seems to have arrived at a perfect state of peace, with no sense of over-activity, such as the wild plants possess.

One lovely summer day at Krotona, in 1917, I paused on my upward climb, to chat with the gardener—a much loved brother—in regard to certain plants, etc., and our conversation brought forth this statement from him: “They—meaning the people at Krotona—don’t like to have beds of these—indicating the blue and purple Iris—here in full view of the Court and driveway, in fact no one likes to have great masses of them in constant sight. I had to dig up all the beds of them that I had planted there, because of the complaint.” Naturally I asked what reason he had evolved for this dislike, for nearly every one admires them for decorative bouquets; this was his answer: “vibration too high, yellow is better,” and so, solid beds of yellow decorate the hill-side, and no one complains of too much of that colour. Evidently, even at Krotona, the souls are not evolved enough to endure, without protest, too much of the rapid vibration at the violet end of the spectrum. However, there is a large bed of Iris on the grounds in front of the Administration building; and I often stand there and drink in the vibrations of peace which they exhale to weary souls.

Egypt L. Huyck

*(To be continued)*

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## CHRISTIAN SCIENCE AND THEOSOPHY

By J. GILES

IN looking over some back numbers of THE THEOSOPHIST,<sup>1</sup> I came across an article by Lieut.-Col. W. Beale on Christian Science; and, since my attention has been drawn to that subject recently by a perusal of the late Mrs. Eddy's famous book *Science and Health*, which produced in my mind certain fluctuations of thought and feeling somewhat similar to those described by Col. Beale in his own case, I shall be glad if the Editor can find room for a few remarks in sympathetic response to the Colonel's appeal for more light. Not that I can hope to do more than make suggestions which, while failing to remove all difficulties, may yet clear the path a little by indicating in what direction our steps may most safely be turned in quest of the fuller knowledge that we hope to attain.

And first let me say that, since I must necessarily handle Mrs. Eddy's philosophical foundations with free and even severe criticism, I must avow that the truth involved in the goal she aims at, and the patent earnestness and sincerity of her attempt to reach it, has entirely eradicated any such disposition to think of Christian Science with contempt as I might have entertained before reading her book. Her aim, in fact, seems to be not essentially different from that of Theosophy, for both systems agree that if we would realise our divine destiny, we must, by the God-given power of the Spirit, vanquish and transcend the seductions and illusions of our unreal or *māyāvic*

<sup>1</sup> January, 1918, p. 442.

material environment. But in the pursuit of this high end, Mrs. Eddy's argument outruns all rules of reason and logic, and all regard for consistency and common sense.

Her denial of matter, which superficial readers may fancy is only a metaphysical subtlety, invented, as they may have been told, by Bishop Berkeley, is indeed something very different from that; for the Bishop said that matter is but a bundle of qualities which *can* have no existence but in the minds that perceive them, the material universe thus representing the thought conceived in the Divine Mind and presented to our minds to be read. But Mrs. Eddy will not allow that God has anything to do with the material universe: it is quite outside the purview of His consciousness, and is entirely the result of our own false thinking, our "mortal mind," which is only another name for fatal and destructive error. It follows that we cherish a mischievous delusion when we fancy that our Science, the proud product of so much patience and skilled toil, is truly a presentation of the Divine Thought; and the rapture with which we receive the manifold beauties of prodigal Nature is nothing but a fantastic emotion. The laws of health are expressly ignored or defied in Mrs. Eddy's teaching. We might as well breathe carbon dioxide as oxygen and nitrogen, or as well eat arsenic and strychnine as asparagus and spinach—so we are expressly told—if it were not that a tyrannous majority of opinion, fabricated by "mortal mind," compels us to think that some things are deadly and others wholesome!

Now, if anyone thinks that such a farrago of nonsense as I have tried to outline is unworthy of notice or criticism, I cannot quite agree. The well-attested cures through Christian Science prove that the system, brought into practice, cannot really rest upon a foundation of illogical absurdity. There must be something more in it, and that something seems to be contained in the truth that the most direct and sure way of

escape from the evils and miseries that beset human life—the terrible triad, sin, sickness and death—is to turn our backs once for all on the clinging seductions of matter, and live henceforth in the Spirit, in which, did we only know it, we do now really live, move, and have our being. This is the charm that Mrs. Eddy uses, and it does not lose its potency by being wrapped up in a sheath of transparent logical fallacies. Moreover, though the notion of the visible universe being a product of the human “mortal mind” seems extravagantly grotesque, yet there is no doubt that what is evil in it is very largely so produced, as the present condition of the world makes obvious. But to come to a field where the play of forces is less obvious, who will tell us how far the thoughts of men may influence the finer atoms, both of the microcosm and the macrocosm? We are told that these atoms are always being modified, taught to take on new vibrations to fit them for future stages of evolution—in a word, being educated! Now, who can say what perverse modes of vibration may be impressed upon the atoms by the perversity of thoughts and desires—the mass of thought-forms vibrating to the key-note of sensuality, of selfish greed, ambition and cunning? If the ground is “cursed” for our sake, may not these evil thoughts be the agents of the curse? Surely we must confess that our methods of educating the atoms leave much to be desired!

The cures by means of Christian Science I have no wish to minimise or disparage, but there must surely be failures; and if so, may we not conjecture that *karma*, completed or still unexhausted, has something to say to the difference between success and failure? Again, is not the practice of Christian Science open to the danger of making the relief of bodily pain and infirmity bulk too largely as the motive for invoking the aid of the Divinity within us? May it not happen that out of ten cleansed, only one returns to give thanks? And we must not forget the “giant weed” of *self*, which, when seemingly



eradicated, yet, alas, leaves its tiny, fibrous rootlets to sprout again in the too congenial soil of the human heart. Hardly by craving for relief from bodily pain can that weed be made to wither, but only in the atmosphere of THE ETERNAL, which lifts us above considerations of pain and pleasure, and all the other "pairs of opposites".

Col. Beale seems to be somewhat impressed by the prospect of a "short cut" to the goal of our desires, which Mrs. Eddy seems to promise, when contrasted with the long-drawn-out pilgrimage involved in the evolutionary scheme as expounded by Mrs. Besant. But a careful reading of Mrs. Eddy's book will show that she is quite aware that deliverance from the threefold adversary—"sin, sickness and death"—is not to be attained in the lifetime of one generation. Sickness may be successfully encountered where the mind of the sufferer can be tuned to the right note; but the two other partners are less easily dealt with. Mrs. Eddy evidently postpones to some future time the reversal of the primeval curse, when the earth, instead of thorns and thistles, shall put forth spontaneous and bountiful harvests without the toil of the farmer, and when our bodies shall have become so subtilised by the operation of the spirit that death will find nothing to take hold of. At least that is how I interpret sundry fragmentary hints scattered through her book, and I am not disposed to quarrel with such views. But on the destiny of the individual soul she has nothing to tell us! Now, with all goodwill towards the teaching of Christian Science, it surely cannot be compared in comprehensive grandeur and fascinating outlook with that of Theosophy. Time, we know, belongs to the realm of *Māya*, but if the length of journey seem formidable, the feeling of dismay is at once transmuted to the exultant knowledge that our destiny is now in our own hands, and that every step of the ascent may bring golden opportunities and produce unailing fruit.

Let us then accept the doctrine that in clinging to the life of the Spirit we assure to ourselves the conquest of "sin, sickness and death"; but let us enter on the Path, not that we may be delivered from pain, though that is necessarily sooner or later a result, but because the Path itself is obviously the only course for one whose eyes have been opened. And how can the thought of more earth-lives to come be other than a spring of strength and hope, as offering further opportunities for removing our own imperfections, for giving help to a world so much in need, and for ever enlarging and promoting the love which alone casts out fear—the love of humanity and of the Divinity that dwells in humanity?

J. Giles

## CORRESPONDENCE

### “THE OBJECT OF THE OBJECTS” AND ITS LOGIC

IN discussing the advisability of changing the wording of the three Objects of the Society, it may be worth our while to pause a little and to reflect for a moment on its possible *inner* significance, its aims and *its logic*.

Just as a Society—for instance, “for the prevention of cruelty to animals”—has, as the name implies, for its object “the prevention of cruelty to animals,” so has the Theosophical Society, as the name implies, for its object “*Theosophia*,” i.e., Divine Wisdom or Godly Power. In order to bring about this final result, the Society has three declared Objects; the Objects, it is to be understood, being only the *means* to an end, and that end, as we have already said, *Theosophia*, Divine Wisdom and Power.

Now let us see if it be possible that the Objects, *if carried out*, really can lead us to the object of the Objects.

We are taught that God created man according to His Divine Image. Now this doctrine, in my opinion, may be better explained with the aid of an analogy taken from the vegetable kingdom. We may say that an acorn is created “according to the image” of an oak tree, but when the acorn begins its evolution (to evolve on its way to become an oak tree) the acorn is there “*as a seed*”. And before we—on the physical plane—can see the likeness, the acorn must first develop its “latent powers,” its possibilities, and grow into the fullness of the oak tree. So in the same manner, man, who is also a seed-body, must first develop his latent powers and possibilities, and grow “unto the fullness and the stature of Christ,” before we—on the physical plane—can see the likeness and the trueness of the “Image”. We are further told, as Theosophy teaches us, that the attributes of the Logos are threefold: *Will, Wisdom and Activity, or Power, Wisdom and Love*. Now let us see if possibly there may be a relationship between these three aspects of that Divine Trinity and the three Objects of the Society, for if we study the matter we shall find that such a relationship exists. We shall find that the three Objects, when properly understood and *carried out* to completeness, will lead us to the inevitable result: the *attainment* of “*Theosophia*,” the object of the Objects.

*The First Object*: “To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.”

The only thing required, in order to become a member of the Theosophical Society, is that we must believe in the ideal of the Universal Brotherhood of Humanity; and in order to prove that we mean what we say, every member is expected to show "the same tolerance for the opinions of others that he expects for his own". It is certainly not by chance that the Founders of the Society made the great principle of Universal Brotherhood *paramount* and placed it at the head of its declaration of principles. The reason is that "it lies in the nature of things" that it should be so: there is a *purpose* and a *law* behind it. Just think for a moment, and we shall see the logic of it. Remember, the Theosophical Society "as an institution" cannot study comparative religion or "investigate the unexplained laws of Nature". There must be first a member, the man, who comes into the ranks of the Society "as a seed" which is willing to be further developed, who is going to study comparative religion, and is going to "investigate the unexplained laws of Nature and the powers latent in man".

The Society "as an institution" provides the "soil," and perhaps the "Gardener". Before we expect to see the growth of the budding flower, we must first have the proper seed, and the seeds out of which the "Christ-flower" may be best developed are those people who are *in the first place* in sympathy with the ideal of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour, and have entered the Society "because of their recognition of that great ideal" and with the object "to form a nucleus of that *recognised* Brotherhood". The Brotherhood of Humanity is, as we know, a *fact* in Nature, but not all the people in the world are aware of that stupendous fact; they have not yet developed to the stage of the *recognition* of that fact, and therefore they *do not act accordingly*. This is all very natural, and before they are developed to that point it would be useless and unwise to try to bring out *other* latent powers.

The *recognition* of the Universal Brotherhood of Humanity is for *them* the first thing to discover, as that sense of Brotherhood is *still latent* in them, they have other lessons to learn. A seed in the ground first shoots off its roots deep in the soil, in a direction *opposite* to the direction of *the stem* on which the budding flower will, later, make its appearance; besides, the later strength of the plant *above the soil* depends greatly on the first roots, firmly rooted *below the surface* "in the opposite direction to the stem". And so is it in like manner with the "human seeds" in the world: the Brotherhood is there all the time, but not an "acknowledged" Brotherhood, and therefore the result is disagreement instead of harmony, opposition instead of co-operation, war instead of friendship, hate instead of love. But never mind; it is humanity at work "below the surface," working its way through the dark *Kali Yuga* and planting its roots deep in the opposite direction to the stem on which, later, the "flower of humanity" will appear. Never mind; there is nothing wrong with the world, as some may think who cannot see below the surface. We can leave it all to the "Great Gardener," who knows the "soil," who knows the seed, who knows the growth, and who knows how to get the best crop "in

due season". Those who have entered the Society have already begun to show their "*stem*" above the soil, and as a result of that they are eagerly willing to grow in the direction of the "light" instead of in the dark soil, and are helping to form a nucleus of a "recognised" Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

The next step is to remember that the Brotherhood of Humanity, being a *fact in Nature*, is *not* the goal of humanity. That which is already an accomplished fact, cannot be the goal at the same time. The goal of humanity is *Freedom*: Liberation, freedom from bondage, freedom from ignorance, freedom from misery and the Wheel of Death and Rebirth; and that freedom is to be attained through knowledge. Remember that statement in one of the scriptures: "The truth shall make you free." It is for that reason that the Society has as its motto: "There is no Religion higher than Truth"; and in order to find the Truth, we must begin to seek for it. Are we not also told in the scriptures: "Seek and ye shall find"? It is here where the usefulness of the Second and the Third Objects of the Society comes in: "To encourage the study of comparative religion, philosophy and science," and "to investigate the unexplained laws of Nature and the powers latent in man". The reason that the Second and Third Objects of the Society are not imposed upon the members, is simply because the activities along these lines are entirely a matter of individual growth, and therefore must be left free. Remember what *Light on the Path* says in this connection: "The pupil has, in fact, at the first step to take himself steadily in hand and put the bit into his own mouth; no one else can do it for him."

Do any members really think that by simply joining the Society they can bring forth "the Divine Wisdom," the *Theosophia* latent within all of us? A moment's thought is sufficient to convince us that to expect such a result would be more than ridiculous. The Second and the Third Objects are not "dead letter" Objects; there is a purpose and a law behind them. If we study the matter carefully, we shall find that there is a close relationship between the three aspects of the Solar Logos—"Power, Wisdom and Love"—and the three Objects of the Society.

If we carry out the Second Object of the Society—the study of comparative religion, philosophy and science—the result will be that we shall gain in knowledge and in wisdom; it will bring about the Knowledge-Wisdom aspect of the triple Unity. If we have studied a few religions, we begin to see that the great religions of the world are, so to speak, as so many spokes in a great wheel, with God as "the big Hub" in the centre. And if we carry out the Third Object—the investigation of the unexplained laws of Nature and the powers latent in man—it will develop the Will aspect of the Divine Trinity, latent within all of us, and will bring about the Divine Realisation. So we see that after all there is an "occult truth" behind the three Objects of the Society, a truth which can be found, not when we are only in sympathy with the Objects, but *if we carry them out*.

The three Objects of the Society stand out as the three sides of an occult triangle, each Object as it were representing one side of the triangle; and therefore they are equally of importance from an occult viewpoint. And as to the present wording of the same, it seems to me that the Objects have been "set up" with great care and deep spiritual insight; they show great wisdom and discrimination, and are so framed that they will serve the Society as beacon-lights for its members, to last us to the end of the present Manvantara, or at any rate to the "middle of the Fifth Round".

Those who want to change the style and the wording of the Objects as they are now, have, in my opinion, not yet grasped their full meaning, their importance and their latent powers; and they would do well to begin *first to carry out* the three Objects "to the letter," instead of *changing* the letter of that which is not fully understood, a change which, in my opinion, is after all not our business—not being the Founders of the Society. When a man enters the ranks of the Society, he or she helps the *formation* of a nucleus of the Universal Brotherhood; he becomes a *member* of the Society. That is the goal of the First Object. And if he then studies diligently and begins to see the importance of the "following up" of the Second and Third Objects of the Society, he is on his way to become a "Theosophist," a *God-knower*—not a *believer in God*, but a *God-knower*. It is a matter of time and of growth. In time, he will find himself in possession of the Gnosis; it is then that he will realise the truth of the words in *The Voice of the Silence*: "Thou art *thyself* the object of thy search"—he has found himself, and, as it is truly written: "He who knows himself, knows God."

Toronto, Canada.

JOHAN VAN EDEN, F.T.S.

## BOOK-LORE

*Lectures on Political Science*, by Annie Besant. Being an Introduction to its study, delivered at the National College of Commerce, Madras. First Series. (The Commonweal Office, Adyar, Madras, India. Price Re. 1-8.)

These seven lectures, delivered at one of the Colleges of the Society for the Promotion of National Education, were published in book form primarily for the use of that Society, the vigorous Indian offspring of the Theosophical Educational Trust. Admirably as the book serves this special purpose, it is probably destined for the guidance of students, both young and old, in other countries besides India, for the subject is treated from a standpoint so universal that it cannot well fail to prove instructive to all who are working to raise the level of "politics" by an application of the fundamental laws of human evolution.

In quest of examples to illustrate the principles she expounds, Mrs. Besant naturally turns first to Ancient India, thereby filling a gap which had hitherto rendered such treatises unconsciously incomplete. In the Preface she writes of these lectures :

Such value as they may have depends on their utilisation of some of the growing mass of information, now being gathered by Indian scholars, with respect to the political history of Ancient and Middle Age India, a subject ignored by Western writers on Political Science. They begin with Aristotle, and confine their studies to the West. I begin with the East, with India, and outline her beginnings and her evolution. In these lectures are justified, by book, chapter and verse, the statements made by me in general terms as to Indian Governments and life-conditions. Readers can test them for themselves; old books, copper-plate and lithic inscriptions, coins, etc., are fairly reliable as historical bases, and I commend them to my critics.

In an Introductory chapter (p. 16) a neat summary is given of what is practically the Theosophical view of evolution, showing how the individual learns by graded steps to utilise organisms of increasing complexity. The State is then shown to be such an organism, to which the individual attaches himself temporarily for the gaining of such experience as it is able to offer. It is generally admitted that man is by nature a "social animal," to use the not very flattering term hitherto adopted, and this demand for the society of others

Mrs. Besant takes as the foundation of the State in all its progressing forms. The physiological form is, of course, the family; the local form, the tribe; the geographical, the nation; and so on, until we approach the Commonwealth of Nations as a practical possibility in which the individual consciousness establishes a political relation with other Nation-States as well as his own. The part played by the village community in this evolution of the State, both in the East and West, and especially the former, is well brought out, and the growth of democratic government, from the necessity of limiting irresponsible monarchical power, forms the subject of the last two chapters. All the way through, copious quotations are made from the works of modern writers, such as Seely, Maine, Bosanquet, and Woodrow Wilson; also a very complete and catholic Bibliography is prefixed. We hope that this bare outline will be a means of calling attention to this important piece of truly Theosophical work in the world of real politics.

W. D. S. B.

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*Karma*, by Algernon Blackwood and Violet Pearn. (Macmillan & Co., London. Price 6s.)

Under the title *Karma* the authors have given us a reincarnation play in Prologue, Epilogue and three Acts. The Prologue introduces us to Mr. and Mrs. Lattin at a point in their lives at which they are confronted by a great problem; each has to make a choice, and on that choice their whole future depends. Circumstances seem to be too strong for Mrs. Lattin, but just as she is succumbing against her will to conditions which will wreck either her husband's happiness or his career, she has a vision which throws a new light on her difficulties and gives her strength to overcome them. In the vision she lives again her life in Egypt, in 2000 B.C., in Athens, 325 B.C., in Florence in the fifteenth century. She feels herself again Nefertiti, Lydia, and Lucia; and in each personality struggles against the very weakness that is overwhelming her as Mrs. Lattin—and in each case fails. In the Epilogue Mrs. Lattin, awake again to the present, triumphs over her weakness, made strong by a knowledge of her own past and her husband's, and by the conviction, brought home to her as the vision was fading, that "there is no 'too late'". It is impressed upon her that though through her selfish love she has several times ruined the career of her husband—the Philip of the present in each case—yet her very faults have been useful to him, in that through them he has learned renunciation: she taught Menophis, Phocion, and Paulo to become



. . . Philip. She herself is now strong enough to make the sacrifice, and as for Philip—he has so often seen his hopes and ambitions ruined in the past and accepted his fate uncomplainingly for her sake, that he is strong enough to bear success and the fulfilment of his dearest wishes without attachment: “that which the soul can do without is added to it.”

It is evident from the investigations into past lives which Mr. Leadbeater has made, that we are very slow to learn, and that a person often makes the same mistake over and over again in successive lives; it is therefore probably quite true to fact to represent the heroine as failing several times in the face of the same difficulty. But, as Mrs. Lattin's successive incarnations are passed in review before us, we see that the crucial situation becomes with each repetition more complicated and difficult to deal with. The elements which would tend to blind the soul to its real duty become more and more subtle and bewildering. The authors leave us in no doubt, therefore, as to whether the failures, which Mrs. Lattin feels, on first thinking over her vision, as so discouraging, are real or only apparent. For the final triumph shows as the result of the accumulated power and insight stored up by the previous experiences.

A. DE L.

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*A League of Religions*, by the Rev. J. Tyssul Davis, B.A. (Published by the Author, 29 Grange Road, Ealing, London. Price 1s. 3d.)

The attitude of religious tolerance, or rather, as Theosophists would generally put it, sympathetic understanding based on a study of the essential truths taught by the living religions of the world, follows so inevitably on the assimilation of Theosophical teachings, that it seems almost impossible that the old spirit of religious bigotry should still persist among people claiming to be educated. And yet, as Mr. Tyssul Davis points out, the strange fact remains that the official heads of religion are actually lagging behind the political leaders of the world in the movement towards brotherhood; for while the politicians have already taken a definite step in the direction of a League of Nations, no attempt has yet been made by religious bodies to give expression to the desire for their mutual recognition as fellow-workers, striving to reach the same goal by different paths. Why, he naturally asks, cannot there be a League of Religions?

The little book before us is an eloquent plea for such a movement, and, as such, is sure to win the unanimous approval of Theosophists. But what is still more important to us, is its evident potentiality for popularising the message of religious unity which Theosophy provides more particularly for the studious. With the exception of short introductory and concluding chapters, the whole of the book is given up to the portrayal of six religious systems in concise and admirable sketches. These are: Zoroastrianism—"the Religion of Purity," Brāhmaṇism—"the Religion of Justice," Buddhism—"the Religion of Compassion," Confucianism—"the Religion of the Golden Rule," Muhammadanism—"the Religion of Submission," and Christianity—"The Religion of Service". In each case the language and treatment are simple and convincing—almost poetical at times; it is always for the life side of the religion that the writer pleads, rather than the form side, the heart-doctrine rather than the eye-doctrine. The summary of Hindūism is particularly effective, and suggests that the writer has derived much of his inspiration from Theosophy; Buddhism also reveals that subtle fragrance which has endeared *The Light of Asia* to so many Westerners; while Christianity is presented in a light to which many of its professed followers may have hitherto been blind. Of comment there is little, and of argument still less; Mr. Davis allows these great messages to declare their own kinship, and contents himself with explaining his purpose and showing the need for understanding and active co-operation. To quote from the Preface:

The Garden of God has a variety of blossoms, but they all illustrate the beauty of God. The Rose-Lover may prefer roses, but he would be unwise to deny loveliness to the lily. So all religions illustrate that beauty which is truth. Their beauty is not competitive, but confederate. They confirm each other's testimony. They strengthen each other's faith and fortitude. Their power is not drained, their mission not fulfilled and cannot be, until their purpose has been completely realised in the holier lives of men and in the juster institutions of Society.

In spite of its brevity and suitability for public distribution, this little book may well take its place among the more learned publications on the same subject, and even the veteran student of comparative religion will find a fresh pleasure in reading it. We have only one suggestion for future editions, and that is, that some mention be made of the Parliament of Religions held at Chicago in 1893, as being a first step—and a very considerable one—in the desired direction.

W. D. S. B.

*A Not Impossible Religion*, by Silvanus P. Thompson. (John Lane, London. Price 6s.)

Dr. Silvanus Thompson's religion, as stated in a fairly readable form in this volume, is the religion of most thinking people who are familiar with the discoveries of modern science, the theories of psychologists of the last school but one, and who have the religious sense moderately well developed, without any leaning towards psychism or occultism. Such people may perhaps differ from Dr. Thompson as to the terminology they use—they may not choose to adopt so much of the Christian phraseology—but on the whole their conclusions will be much the same. The Fatherhood of God, the brotherhood of man, the necessity for a life of kindly, friendly helpfulness and self-control, and a wide tolerance for opinions other than one's own, are the outstanding, positive features of the religion he describes. It is the Gospel of Christ and the Creed of Christ, as distinct from the Gospels and Creeds of the Churches and the theologians.

One curious chapter there is—the one headed Materialism—in which he denounces sacramentalism as materialistic. By a curious reversal of the usual point of view he says that as science has clearly proved that transubstantiation, or even consubstantiation, are not only impossible but unthinkable—therefore those who teach or believe such doctrines are grossly materialistic, inasmuch as they represent as actual, things which are in reality spiritual. But if Dr. Thompson is spiritual in his religion, he is material in his science, and refuses to recognise the reality of any link between the physical and spiritual worlds, speaking somewhat slightly of Sir Oliver Lodge and the “quasi-science of psychical research,” and of William James and others who “tickle our ears with the jargon in which they dress up the half-ascertained, half-unknown facts on the borders of our consciousness, and attract us by their skill in essaying the manufacture of an exact science out of the very elements of inexactness”.

To Theosophists, the book will present very little of interest; its appeal will be mainly to those who, struggling out of the darkness of unimaginative orthodoxy into what seems the greater darkness of scientific materialism, will find relief in knowing that an eminent scientist can find room in the universe for a religion apart from science, though not contrary to it, and from this standpoint they may perhaps find for themselves a way to the unity in which science and religion are complementary.

E. M. A.

*Chosen Peoples : The Hebraic Ideal versus the Teutonic*, by Israel Zangwill. (George Allen & Unwin, London. Price 2s.)

“Germanism is Judaism”—these three words, quoted from a writer in the *American Bookman*, sum up ideas which have been afloat among the Allies during the war. Various writers have compared the attitude of the Kaiser to that of the ancient Jewish kings, and attention has been called to the fact that the Germans resemble the Jews in the conviction that they are a chosen people. In his Arthur Davies Memorial Lecture—which appears in book form in the little volume before us—Mr. Zangwill gives us his opinion of the comparison. There is a Germanism—that represented by Goethe and Schiller and Lessing—which, he says, he would be only too proud to say was Judaism, but to identify the modern spirit of Prussian militarism with the ideal of the ancient Hebrews is preposterous, though it must be admitted that there is in the assertion of their identity a dash of truth—“just that dash of truth which is more dangerous than falsehood undiluted”. He analyses the ideal which moulded the Jewish people and shows it to be universal, not tribal. The Jews did indeed think themselves a chosen people, but whereas the German writers who wish to foster a like conviction in their fellow-countrymen monotonously praise and glorify their own nation, Jewish writers and prophets monotonously rebuke theirs—the Bible “alone among epics is out for truth, not high heroics,” and the Jewish mission is not self-aggrandisement but the building of Jerusalem in every land.

A. DE L.

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*The Bridge of Death*, by H. A. Dallas. (The Spiritualists National Union, London. Price 2d.)

This small booklet is meant to bring to the notice of the bereaved the possibility of communication with those who have passed over. A few instances are given, and death is shown to be more of an incident in a continuous life than an end. The book is, in fact, an attempt to bring the realisation of the oneness of the life of the dead and the living to those who feel a great barrier separating them; but it is a small crumb, and will do little else than create a hunger for more knowledge, which others will have to satisfy.

A. L. H.

# THE THEOSOPHIST

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## ON THE WATCH-TOWER

**M**RS. ANNIE BESANT writes:

From all parts of the world cables and telegrams have come to me, conveying loving greetings and good wishes on my entry into my seventy-third year of mortal life. I cannot answer them all, and here express my grateful, loving thanks to the senders. They come from many towns, institutions, political bodies, and societies and public meetings in India, and from many in Great Britain; from Samarang, Batavia, Mysore, Cuba, Barcelona, Netherland Indies, Brisbane, Valparaiso, Aboukir, Geneva, Dunedin, Sydney, Krotona, Stockholm, Amsterdam, Buenos Aires, Copenhagen, Brussels, Faaborg, Nairobi. There were letters, also largely signed, from Lyon, Marseille, Vancouver, and messages from the various National Societies that make up our international Body. To each and all my gratitude, deeper than words can say.

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At the urgent request of the Hon. Rai Bahadur Purnendu Narain Sinha, General Secretary of the Indian Section of the Theosophical Society, the place of the Theosophical Convention

has, as our readers are by now doubtless aware, been changed to Benares—Mrs. Besant's approval having been previously obtained. It is still uncertain whether she will be able to be present, as the date of the passing of the Indian Reform Bill has not yet been fixed. But whether she comes or not, members of the Theosophical Society should remember that they attend a Convention of our Society to give and not to get. If Mrs. Besant is unable to be present, all the more reason for those who can possibly manage to get away to make a point of attending. There are people who say: "Oh! well, if the President is not going to be there, it is hardly worth while to go." In other words: "Because the President cannot attend, I have little or no interest in the annual gathering of the Society, for there is nothing I can get out of it." It should be remembered that if we try to make the gathering worthy, the Masters will certainly be there, and the abstention of anyone of us on selfish grounds makes their co-operation more difficult. And, after all, if They are in our midst, if Their influence surrounds us, surely we are blessed beyond our deserts. Would you try to attend if Mrs. Besant were to be present? If so, you ought to try still harder to attend, if she cannot come.

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All over the world the forty-fourth anniversary of the Theosophical Society must have been celebrated on November 17th with gladness and gratitude. Only those who have lived some years under the inspiration of their membership of the Theosophical Society can know what that membership means to them—how it comforts them, encourages them, strengthens them, and helps them to understand, and strive bravely to bear, the hardships and sorrows of life. It is this knowledge, deeply planted in the hearts of the members of our Society, which, under the guidance of the Masters and Their messenger, Annie Besant, has brought the movement triumphantly through its many trials, has rendered it unshakable by virulent

and cowardly attacks, and has prepared it for the great work which lies before it in the immediate future. Never was the Theosophical Society stronger than it is to-day. Never was confidence in its great President more abounding than it is to-day. And fortunate is it that this is so. For the Theosophical Society has an outstanding part to play in that reconstruction period which every country in the world is just now entering as a result of the Great War. The various Sections of the Society should make themselves ready for a period of intense activity, for the truths we stand for are urgently needed for the refashioning of the world, that it may be ready to meet its Teacher. The year 1920 should be an epoch-making year with regard to our Society. Our members should enter heart and soul into such activities as may be appropriate to their avocations, circumstances and temperaments, so that every field of human activity—political, social, educational, religious—may be sown with the seeds of the truths of Theosophy.



Numerous efforts are being made along various directions to ensure that the War which has just ended shall positively be the last. The League of Nations is, of course, the most prominent among these efforts, and, perhaps, the most hopeful, if given adequate support and encouragement. But ingenious people are at work to try to discover yet other ways, and although many of the proposals are undoubtedly wild and on the face of them impracticable, Señor Ciro F. Mendez of Mexico makes a suggestion which is somewhat fascinating. He proposes

that all Nations marching in the vanguard of civilisation, come to a general agreement, and by means of representatives or delegates, form an International Convention with the end in view of admitting into full citizenship in each and every Nation entering into this Convention, every man or woman, irrespective of race, nationality, caste or colour, who, for his accomplishments in the field of human endeavour, merits the gratitude of his fellow man.

No group of human beings could be more worthy of respect than one thus selected, as it would contain the most conspicuous elements of human intelligence and wisdom, and for this reason would be eminently fit to constitute an arbitrating body in any conflict, either of a national or international character, a body which would render its decisions with justice. It is therefore proposed that from these elements there be formed a Grand International Jury, whose decisions would be binding on all those Nations entering into this covenant.

He would call this body of men and women a Grand International Jury, and would make the Representative Assembly of each participating country the choosers of the country's representative men and women. Once the Jury has been established, it will have the right to approve or disapprove nominations made by individual countries. The idea is difficult to put into practice, and a large number of obstacles are obvious. But to gather the world's best men and women together, selected under different heads of service of humanity, is certainly a step in the direction of universal brotherhood, provided that this élite body is charged with the duty of promoting all that makes for brotherhood and of denouncing all that makes for quarrel, and provided also that it is given the power to enforce its decisions. Such a body might be brought into existence as subsidiary to the League of Nations.

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It is curious, and at the same time significant, how those who have any real insight into the meaning of the War are making every effort to extract from it the lessons it was sent to teach. The League of Nations is, of course, an outstanding effort on the part of the statesmen of the world. But it is also beginning to be realised that in every field of human endeavour the objective and goal must be modified to harmonise with the profound revolution of outlook the World-War has brought about. For very many years, war has been the preoccupation of the vast majority of the world's workers, and the Nations have starved, have perhaps been compelled to starve, their finer forces, for the sake of massing weapons of



offence and defence against the time of strife. The anticipation of war has nerved our scientists and our organisers to the achievement of a mastery of Nature which, a few years ago, would have been thought impossible. Self-preservation, in the midst of critical circumstances, was the motive power—the preservation of the body of the Nation. But now that this task has been accomplished, the question is being asked: “To what end?” The body has been preserved. Has it been preserved in order that once again it may pass through the horrors of war, or that, putting war for ever behind it, it may grow in brotherhood and peace? Hitherto, war has dominated the life of this world of ours. The spirit of destruction has brooded over the intelligence of man. “Whence,” asks the *London Daily News* most pertinently, “is to come the enlightenment and the motive that shall turn all this astounding intelligence and ardour from the service of death to the service of life?” *The Daily News* does not, perhaps cannot, answer this question. But Theosophists can suggest that only as some of the ancient but now forgotten truths are gradually remembered and made parts of daily life, can come the necessary enlightenment and motive power.



The world needs to know that the distinctions and differences which now so often divide and antagonise—differences of religion, of caste, of custom, of race—are in reality illusory and impermanent. The world needs to know that a brotherhood of nature exists to-day, however little it may be recognised, and that differences of religion, of caste, of custom, of race, are merely labels marking out different groups within the brotherhood, different lines of growth, different temperamental attitudes. The words “superiority” and “inferiority” are too often on our proud lips. Too often do we seek to hide our ignorance within the camouflage of contempt. Recognising in theory that we are all God’s children, we nevertheless

imagine we come closer to Him when we push aside those who worship Him under forms different from our own, in bodies differently-coloured from our own, and proclaim that we are dearer to Him than all others. Conceit must go. Ignorance must be faced. And, above all, we must recognise the Fatherhood of God and the brotherhood of Man. For this the Theosophical Society in its present incarnation has been striving these forty-four years and more. But the world has not yet learned the lesson, though we would believe that it is beginning dimly to perceive that along the road of brotherhood lies the only way out of that darkness of ignorance and jealous strife in which the world has lived so long, to its great misery and despair. And because the lesson has not yet been learned, because

drunk with sight of power, we loose  
Wild tongues that have not Thee in awe,

the World-Teacher, the Christ, the Lord Maitreya, is about to come once more among His children, that they may watch for a few marvellous years a perfect life of brotherhood lived upon earth, among them, and under the conditions of this modern world. He comes among us as much to live His great example as to preach the ancient truths. And then those who have the eyes to see and the ears to hear, will know what perfect citizenship means, and how the powers of man are to be directed to the accomplishment of the ends of God.

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*The Los Angeles Times* has, in a recent issue, a remarkable article under the novel title: "Visioning." As our readers will see, the advice given savours much of Theosophic teaching:

A new mental muscle-developer is bidding for attention. It is visioning—visioning as the first requisite toward a happy future. And they tell us this visioning should begin early—when we are learning walking and talking and new words and new places. Visioning means a full life, these visionists tell us. It is the foundation for

things which will come if we hang on to our visioning. It is hope made practical. It is no longer enough to vapidly wish for this or that. You must see yourself in the conditions and situations you desire. Your present must be scintillant with the inward sight of other faces and other places—that is, if you yearn for other faces and other places—and most of us do. Futhermore, they tell us that those who have struck deadly ruts have done so for the simple reason that they never learned how to vision. They never learned to see themselves successful in whatever way they desired success. They did not see themselves speaking in their Legislatures or Congress; they did not see themselves directing great forces of men upon buildings or bridges; they did not see themselves as orators or men of money and power; they slumped early and began to talk about the advantages they had not had, the drawbacks they had had, and the general all-around impossibility of ever having anything worth while in this vale of tears. They visioned themselves in exactly the same unhappy, limited rut in which they first found themselves, and there they stayed. They do not belong to the Sarah Bernhardt class, whose motto is: "In spite of everything." It is quite safe to say that all the great accomplishments, the Pyramids and all the rest of the monuments of man's determination to make some impression on the earth during his transient stay, were visioned even greater than they developed.

Truly, the absence, or rather the neglect, of well-directed imagination is responsible for most of the misery and failure which, to so many, make this world hard and cold, and life not worth living.



But true visioning, the striving to pierce the veil that hides from us God's magnificent plan for the triumphant evolution of the world, the strenuous effort to imagine the ends towards which Divinity is shaping us and then to walk more straightly towards them, the endeavour to imagine the eternal in the midst of the fleeting, peace amidst turmoil, contentment amidst grief, hope amidst despair, certainty amidst doubt—all these are of the essence of education and growth, and without them, without such visioning, our lives are greyer than they need be. *The Los Angeles Times* says:

James J. Hill, shortly before his death, said that every man worth the name had his great adventure. To some, he said, it was a fortune of dollars, to some it was a wealth of political accomplishment, to some it was a line of steamships sailing the seas, but to him

it was the Great Northern Railroad. He visioned that road, put his heart in it and his shoulder to the wheel, and became one of the great men of his time.

Talk to your neighbour and find what his vision is. If it is small and uninteresting, savouring not in the least of adventure, you may look forward to the time when you will call upon him in his little rut and suggest that he teach visioning to his children, that they may escape his fate.

And these visionists tell us that visioning puts radiance into life, dulls all the exigencies of to-day, and makes every hour a happy milestone on the way to the realisation of our vision, whatever it may be. But they say you must wake up and put a vision ahead of you that is wide and deep and high. No puny vision will do. No hoping for glories that will crush or maim any other human being—for if you do, that will work, too, and your dream, come true, will bring you sorrow. For visioning, they maintain, once started, will become your own condition "in spite of everything".

Indeed is it no exaggeration to say that once the greater visions are seen, they compel our powers to achieve their realisation, for once the will of God is manifest, the will of God in man responds in irresistible attraction. And, after all, true visioning is but knowledge of God's will, sight of His plan, certainty that the Divine Spark in a man shall some day become the Divine Flame of a God. We sorely need to be among those who see visions, and if only youth were encouraged in that visioning which is the soul of youth, a recent heritage from the heaven world, maturity and age would be far nobler and far more clear-sighted than they are to-day.

G. S. A.



THE SPIRITUALISATION OF THE SCIENCE OF  
POLITICS BY BRAHMA-VIḌYĀ<sup>1</sup>

By BHAGAVAN DAS

(Continued from p. 128)

III

(a) THE GENERAL ELEVATION OF HUMAN CHARACTER

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<sup>1</sup> i.e., Metaphysic and Psychology. A friend suggested that "Brahma-ViḌyā" had a strange and suspicious look to persons unacquainted with Samskr̥t, and, appearing at the head of an article, might effectively prevent them from reading any further! I have therefore added the nearest English equivalent.

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By a widespread system of moral (together with intellectual and physical) education, by precept and example; by rewarding good and punishing bad impulses, in the adult as well as the child; by providing harmless outlets for bad passions, and devices for converting and sublimating them into useful forms of energetic action, as just so much explosive force; or even by physiological treatment—such are not the methods of improvement of character, “by means of science,” that need to be discussed here.<sup>1</sup> The method we have in mind here is the comprehensive method of social organisation, in all departments of the communal life, by the application to the administration of human affairs, of the science of the Spirit, or Metaphysic, the science of the human mind, or Psychology, and the science of human nature, or Psycho-physics. For in the setting of such a social organisation, and perhaps only in such a setting, can all the other methods dealing with individuals in detail, find effective scope.

Even a few years ago, one might well have felt hopeless of even the least success in importing such extraordinary things of academical and theological verbiage as metaphysic and psychology and the science of the Spirit into such a matter-of-fact affair as politics. But now, at least for the time being, conditions have changed, at least somewhat, at least on the surface, and the signs are at least outwardly favourable. That the pulpits and the churches should resound with appeals to, and for more of, the higher nature in man, is no wonder. That the scripture should admonish and adjure us to achieve righteousness of spirit and should promise that thereupon all good things else shall add themselves, is no wonder. That dialogue-weavers like Plato should sigh and yearn for prince-philosophers to govern States and guide nations, and speculative philosophers like Herbert Spencer should lament and hope, as

<sup>1</sup> See the paper “On Bad Passions,” by the present writer, in *THE THEOSOPHIST* for June, 1919, for a discussion of such methods.



quoted before, that "the practicability of such a system depends upon character," and that "only as men's natures improve, can the forms" (of social organisation) "become better"—even this we are accustomed to. But when the Premier of the nation of John Bull, downright, matter-of-fact, priding himself unendingly on his practicality, his common sense, his sobriety (in the administrative and not the other sense), his solid mundane-mindedness, his firm grasp of the money-bag (and incidentally of power and glory), and his healthy contempt of all sentimentalism and idealism—when the Premier of such a nation lets himself go into language like the following, *then* there is cause for wonder, and for hope. Mr. Lloyd George is reported to have said at a public meeting, not very long ago, as follows: "I speak as one standing high on the watch-tower, and know that the need of the land is *not material*. *It is spiritual*. Get the *spiritual*, and the material will follow. The wounds of the world are bleeding, and material things will not heal them. This is why I hail any movement which spreads the great spirit of brotherhood." It is true that the next sentence says: "The one need of England and France to-day is the healing and brotherhood of the Cross," which seems somewhat to limit the brotherhood to two countries, and so makes the whole utterance rather suspicious; and unkind critics are not wanting who say that this kind of talk is "only electioneering claptrap, intended solely to catch votes"; but we need not examine into the motives too deeply; it is enough that a "responsible" Minister is permitted to indulge in such "sentimental idealism" in public without being deposed at once; and we ought to give credit for good motives and courageous utterance, until hypocrisy is proved.

Another professional English politician (a provincial Governor in India)<sup>1</sup> has recently allowed himself to recommend the study of psychology, in a public speech, to all who

<sup>1</sup> Sir George Lloyd, of Bombay.

would uplift their country. It is true he does not realise the intimate connection between metaphysic and psychology, and says: "Don't worry about general principles. Leave them to the schools. Keep away from metaphysics and study psychology." But we need not blame him overmuch for this. Metaphysics in the West have not been, and are not yet, of any practical use in and to life. Psychology has only recently become "scientific" there, and is making progress along many lines and striding boldly and unchecked into the precincts of many so far exclusive sciences. It is much that the professional politician has allowed himself to come under the influence of this fact. Before long, metaphysic too will put on, in the West also, the more practical garb it wears in the traditions of India, and then the honour now being extended to psychology will be extended in greater measure to metaphysic, as the very matrix of all the other sciences, politics pre-eminently included.

One or two more instances may be added. A writer of a text-book on politics, after discussing various forms of government over some hundreds of pages, enunciates this sad conclusion: "Here, as elsewhere, the forms of government are of no avail *without the spirit.*"<sup>1</sup> And two professional politicians, engaged in the very practical work of reporting how to reform a government, very badly needing considerable reform, of a very large country with an immense population, express the hope, towards the end of their Report, that "no insuperable difficulty will arise *if reasonable men conduct themselves in a reasonable manner,*"<sup>2</sup> *i.e.*, if they have the right spirit and character.

All of which is hopeful—in one sense; though the *if* in the last quotation marks just *the* difficulty. It is a very big "if," indeed. We foster diligently, by our haphazard social organisation, or rather disorganisation, by our patchwork

<sup>1</sup> Leacock, *Elements of Political Science*, p. 349 (Edition of 1917).

<sup>2</sup> The Montagu-Chelmsford *Report on Indian Constitutional Reforms*, para 257.

temporising and opportunism, and lack of fixed "general principles" and comprehensive policy in politics, the very conditions which corrupt the spirit and debase the character of whole populations, which make men *unreasonable*—and unreasonable means unreasonably selfish and covetous, and blind with prejudices and passions—and then we talk of "if's"!

### (b) HOW TO MAKE IT POSSIBLE

The problem of problems is, how to improve the general level of human character, so that it may make at least a good approach to, if it cannot quite achieve, righteousness. The only way, it seems to some of us, to make this possible, is to create favourable conditions, to make the whole organisation of society less haphazard and more reasonable, to make the atmosphere and the general setting in which the higher nature of each individual will have a fair chance of growing.

Of course many people wish, and wish most earnestly, that every human being should be motivated by pure altruism. If this could be, then nothing more would be needed; earth would be changed at once from hell, or at least purgatory, into heaven. But such a radical change of the nature of the whole race is very distant, if not altogether impossible. Mere pious wishes will not bring it about, nor even the example of a few saintly-minded persons, such as are fortunately not altogether absent from, though very rare in, mankind to-day. And mere tinkering with artificial political devices, we have seen before, is of no use. It only comes to a futile and fatuous merry-go-round of strikes and negotiations, and shortening of hours of work and increasing of wages, and then the raising of prices, and then of taxes, and then the whole gamut of strikes and negotiations and shortenings and increases, over and over again, till the whole thing suffers vertigo and tumbles down in a heap altogether.

What we want is a scheme which should provide, with a just appreciation of psychological facts, *for a due combination of egoism and altruism*, should appeal to educated and thoughtful public opinion as *prima facie* equitable and reasonable, and also natural and practicable, and should therefore be capable of enforcement by legislation, if necessary.

We have just such a scheme in the social organisation of ancient India, indicated by the old books (if interpreted as, to the minds of some of us, they ought to be interpreted). This scheme does not say to anyone: "Become wholly selfless." It only says: "Be selfish to this extent, and no further." To the man of knowledge, it says. "Yes, you may be ambitious of the highest *honour*; but you must deserve it, by gathering and advancing and spreading useful knowledge diligently, in the missionary spirit; you must not let your wisdom degenerate into selfish cunning for self-aggrandisement; and you must be content with pre-eminent honour, and *honoraria* and State-subsidies sufficient for comfortable subsistence, and must not hanker after (official) power and wealth and amusement in equal degree, or even in any degree beyond that which is indispensably necessary for the due performance of your particular mission and duty in life." To the man of action, it says: "You may be rightly ambitious of the greatest official *power* and authority over others; provided you deserve it by using it righteously for the helping of the virtuous against the vicious, for gathering the means of, and spreading, protection and defence over all the law-abiding, for compelling every one to do his duty and thereby promoting general as well as individual welfare; you must not abuse your authority to bully and exploit the weak, in order to enhance your feeling of self-importance and your luxurious living; and you must be content with pre-eminent power, and *perquisites* and State-salaries sufficient for comfortable living, and must not covet honour and wealth and amusement in equal degree, or even in any degree

beyond what is necessary for the due discharge of your special duty in life." To the man of desire, it says: "You may surely be ambitious of *wealth*, as much as you can accumulate lawfully, as *profits*, without profiteering and cheating, and manipulations of trusts and corners and combines, and false advertisements and gambling speculations and manœuvred stock-jobbings; but you must deserve to be supported and protected in your accumulations, by spending a fair share of them on pious and public works and charities, and useful institutions; you must also make effective arrangements for the proper distribution and supply of necessaries and minimum comforts to all the population within reach of your resources, at fair and reasonable prices; you must not make your living too luxurious, thereby accentuating contrasts between wealth and poverty and arousing hateful jealousies; and you must not crave for honour and power and amusement also in equal degree, or indeed in any degree beyond what is required for the proper performance of your particular function in the corporate life of the community, and what will come to you of itself in direct ratio to the extent of your charities and good works." To the workman, the unskilled labourer, the man of service, it says: "You may have play and *amusement* and holidays, as much as you please, and you will have *wages* in cash and kind which will ensure a reasonable and sufficient amount of food, clothes and housing; but you must do your fair share of appointed work; you must not want too much amusement and too many holidays; and you must be content with your wages, and not yearn and pine for honour or power or wealth in equal degree, or in any degree beyond that which is necessary for your appropriate work and is the natural outcome thereof." <sup>1</sup>

Such a scheme seems to embody the simple secret of, not abolishing (which is impossible), but of regulating (which is

<sup>1</sup> *Manu*, ii, 134—156; iv, 2—11, etc.

very possible), the natural human desires, by partitioning them and their corresponding objects. There is no greater impossibility in the regulation of these ambitions than in the restraint of the other natural human desires, for instance, those dealt with by the penal codes. Indeed every law is a restraint and a regulation of some human desire.

It is the earnest conviction, of some persons at least, that the happiest results would follow if such a division of ambitions and prizes were made systematically, in combination with a scientifically organised system of vocational as well as cultural education. The so-called "caste-system" would be restored to its long-lost, proper meaning and usefulness, and would become identical with an enlightened and scientifically arranged "class-system". Every individual would fall into or be assigned to his natural and proper caste or class, in accordance with his deepest, most natural, most inherent ambition and his selection of one, and his forgoing of the other three prizes, which would act as an automatic test. The temptations to the sale and prostitution and abuse and corruption and excesses of honour and power and wealth and pleasure, would be minimised. The incentives to pursue the ambitions in a socially helpful way would be maximised. Wealth would no longer be the barefaced and brazen purchaser of honour and power, therefore the greed and grab for it would diminish; extremes of private wealth and poverty would disappear; public possessions and national riches in things of beauty and of joy would multiply; and a more equitable distribution of the necessaries of life would follow of itself. And civil wars, military wars, national and international wars, class wars and domestic wars, the conflicts of man and woman, master and man, capital and labour, official and non-official, layman and priest, nation and nation, and race and race, would all lose their point and purpose and motive and be reduced to the smallest dimensions.

## (c) THE CAUSES OF THE PRESENT UNIVERSAL UNREST

The world-war is over. But the unrest is more acute, more widespread, more pervasive than ever—because the reasons, the real psychological causes, of universal strife are as intensely operative as ever. Only the external means for expressing that strife externally have failed, for the time being.

Because every person who is at all capable, energetic, strong, “clever” (alas! not “wise”), grabs at all the four prizes of life, and all the different kinds of livelihood, *in the present social conditions*, therefore we have this immense and intense jealousy, hatred, arrogance, heart-burning, which converts human energy wholesale into gunpowder. The person with a fixed salary or a steady income as a member of one of “the learned professions,” wants to become at least a small, if not a large, “landed proprietor” *also, and* to own a mill, *and* to have substantial investments in Government paper and bank-shares, *and* to turn an honest penny by contributing a short story or an article on a burning topic to the journals—and *vice versa*. The person who has hundreds of thousands of pounds a year as a millionaire, or thousands as a public servant, wants *also* to be the cynosure of all eyes, “a star of glory all from spur to plume,” the honoured of the honoured, to be bowed to humbly and respectfully, spoken to deferentially, and given the highest place in all gatherings of his fellow-creatures, especially public official functions; *and* to walk with his head high and (more expressively, if less elegantly) his “nose in the air,” feeling: “I am the monarch of all I survey” and “I am the State”; *and* to gad about all night long in luxurious cars, tasting all the fashionable dinners and dramas and the more (or even the most) questionable pleasures. The labourer, the workman, the poorer artisan, seeing the other classes grabbing at more and more rights and privileges and gains and enjoyments, and shirking duties and responsibilities and pains and hard

work, finding life becoming harder and harder for himself, also begins to imitate the ways of the others to the extent possible to him: shirking duties, breaking expressed and implied contracts, avoiding work, doing the least possible, taking his ease as he can, sitting idle and refusing work at loss and suffering to himself, if so he can only spite and cause loss to his employer, becoming more and more sullen and morose, thinking and saying: "I am as good as you, if not better; your equal, if not superior, as a human being," ever ready to rebel and often going on strike, and making the whole domestic and industrial and professional life of the whole country one continual, perpetual, jar, worry, uncertainty, and acute disquiet and confusion. The "elder brothers" have forgotten overmuch the noble truth that "no man is too good to be another man's servant"; therefore the "younger brothers" have remembered overmuch the truth that "no man is good enough to be another man's master".<sup>1</sup> The head, the hands, the heart and stomach, the feet, of the social organism, are all at cross purposes, instead of co-operating with each other.

All this requires to be changed, if healthier conditions are wanted. Disease is disturbance of the natural proportion and normal balance of the constituents of the organism. Cure is restoration of that proportion and that balance, by enhancing, or reducing, respectively, to the natural, normal degree the constituents that have become abnormally weak, or abnormally strong.

#### (d) THE NATURALNESS OF THE REMEDY SUGGESTED

The remedy suggested—a careful and systematic partition of the various forms of livelihood and of the rewards and prizes of life between the four classes—is entirely in accord with natural facts. Indeed it is so natural that, even as human

<sup>1</sup> The two maxims are quoted by C. D. Burns, *Political Ideals*, p. 121.



society everywhere instinctively tends to divide itself into the four main classes, even so instinctively does it tend to make this partition ; but it does so without peace, without grace, and without the proper good results, because without deliberate definition and understanding, without proper safeguards and regulated elasticity, without provisions for "change of caste and of vocation" and correction of initial error in allocation, or for adjustment to subsequent changes of temperament.

This requires to be realised fully. For in the naturalness of the partition consists its special merit, its effectiveness as a remedy, its eligibility for adoption, its facility of administration, its equity and rationality and practicality—as distinguished from the artificial devices of the political empirics, who think that to jeer and sneer at the "idealist" is the surest way of proving the perfectness of their own prescriptions.

If the naturalness of the correspondences above mentioned is not already clear from what has been said before, let us take concrete instances. Even in conditions of frank, undisguised mammon-worship, even in the richest and most commercial of all countries, England, the place next after the Sovereign and the Royal Family, in the order of precedence, is given to the Archbishop of Canterbury, the head-brāhmaṇa of the country, who ought presumably to be the man of deepest wisdom in the land and therefore appropriately the recipient of the highest honour. In Ancient India, the puro-hiṭa (the very word, etymologically, means the "foremost-placed") would "precede" the sovereign himself, except at the coronation ceremony or rāja-sūya.<sup>1</sup> In England, after the Archbishop of Canterbury comes the Lord Chancellor—also a variety of the "man of wisdom"—and then the Archbishop of York, the second head-priest. Then comes the Prime Minister, the virtual ruler of the land ; and although the chief executive officer, and so a man of action primarily, he is at least as much

<sup>1</sup> *Bṛhadāraṇyaka-Upaniṣat*, I, iv, 11.

a man of intellect. Then come the landed aristocracy and high military officers, representing the kshat̥triya-element. And then the distinguished and titled Commons or merchants, the vaishya-element.

In almost every country, the word "venerable," or an equivalent, is reserved for those who possess, or are presumed to possess, knowledge and benevolence combined, that is to say, wisdom, in a high degree, and who *give* widely such knowledge by instruction and advice, intellectual, physical, moral and spiritual, helpful in this world and the next. Ruler-soldiers and conquering heroes may be "majesties" and "highnesses" and "excellencies," etc., but the element of "holiness," of "reverence" and "venerability" in humanity is best represented by the *true priest*, the presbyter, the wise "elder," the Agra-janmā, the "elder-born" (not the priest-crafty make-believe thereof). The head of a great educational institution, who has sent out many generations of *alumni*, in his later years becomes the recipient, from crowds of his ex-pupils—now including some of the greatest and most successful in the land—of honour such as is not given to kings. And even in a commercialist country like England, the rule exists in theory that the legal advocate—a man of one of the learned professions—can receive only an *honorarium* for his professional services, and cannot sue for fees. Of course, in practice, the rule has been reduced to a farce, or a tragedy, as one may like to see it, by the prevailing spirit of money-grabbing, and the barrister takes good care to make sure of more than his dues beforehand, and it is the client who not unoften finds it difficult to secure due return in professional service, for the payment. Many countries give to their legislators the title of "honourable". The instinct, the theory, is right and natural. The patriarch of the clan, the most highly honoured elder, disinterested well-wisher of all the youngers alike, is the natural lawgiver, referee, umpire, arbitrator and judge. It is

the fault of the prevailing conditions that the elective process—about which more will be said later—is stultified, and the title made inappropriate in many cases. Comparatively too few of the elected are honourable, either in the sense of possessing a due sense of honour,<sup>1</sup> or in the sense of being worthy of (corresponding) honour from their fellow men—which latter is the meaning in which the word “honour” is used here, as a “prize” of life, the prize that *ought* to be awarded only to those who know truly and feel truly and act truly, *i.e.*, who have science, who have benevolence, and who have that nice sense of honour which is inseparable from self-denial. The case of the titles of “reverend” or “venerable,” or equivalents, given to priests, is perhaps in somewhat better condition. The award of honours and titles is, in most civilised countries, made, in theory, for conspicuous public service, which implies self-denial of some sort or other as well as ability. Such self-denial is most constantly and comprehensively associated with the ascetic life of the true man of thought, and more sporadically and acutely with the life (and frequently the death) of the man of action (as soldier). But in practice, the shameless “sale of honours” to the merely rich is prevalent, and is often the theme of denunciations in the daily press.

Finally, it may be noted that the great seers and poets, the whole-hearted philosophers and scientists, the genuine men of art and of letters, of all ages and countries, while they have received great honour (and often not even that), have seldom had official power entrusted to them, and almost never have been rich—indeed, often they have been very poor, sometimes lacking in necessaries.

So with “power”. Of course by power here is meant the official power or authority to command others, not muscular or intellectual or artistic or emotional or superphysical or moral or spiritual personal power. Such official

<sup>1</sup> Leacock, *Elements of Political Science*, p. 345.

power and authority naturally and pre-eminently vest, in all countries, even the most advanced and civilised, in the soldier-ruler. The authority to command means the power to compel by force, if necessary, which is the function of the man of action. The sovereign, whether president or king, the chief man of action in time of peace, is theoretically always the head of the army and navy (and now of the air-force) also, even in China (where the profession of the soldier has ranked lowest of all professions for generations, to the harm of that great country now, as it appears, in the modern conditions of rivalry and aggressive militancy). In time of war, of serious danger and crisis, the generalissimo, the military dictator, supersedes the political apparatus of peace-times, and exercises supreme, unchecked, autocratic power. The person on whom is placed the duty of giving "protection" to the people, must necessarily be trusted with "power" to "command" and "compel" all others to help him in gathering the means of that protection. And government, the larger half of whose function is protective or constituent, while the other half is promotive or paternal or ministrant, as it has been variously called, ultimately rests on compulsion or force, the power to compel compliance with commands—the jurists' "law" being, technically, a "command" of a sovereign authority.<sup>1</sup> It so happens that the power and means of defence are the power and means of offence also—whence enormous abuses.

On lower levels also, the bureaucrat, the man of office, actually has, in all countries, more *power* than either the man of books or the man of bags, however many and large. The

<sup>1</sup> See *Mīmāṃsā-Sūtra*, I, i, 2; Woodrow Wilson, *The State*; Leacock, *Elements of Political Science*; and *Manu*, i, 89; xi, 235; vii, 14—31, etc. "The one Supreme duty of the Kshatriya, the king, is the protection, rakshana, of the people." This constituent or protective duty the Kshatriya discharges directly, himself. The king's other two principal duties, paternal or ministrant, of vinayā-dhāna or shikshana, and of bharaṇa or vṛtti-kalpana (see, e.g., *Raghu-vamsha*, i), i.e., the education of the people and the induction of them into vocations, the promotion of science and of the industries, in other words—these duties the king discharges by making the "brāhmaṇas" and the "vaishyas" (and the "shuḍras") do their respective duties.

power of getting their fellow men to do their bidding or carry out their wishes, which the latter have, is an indirect one, and works principally, when on a large scale, by winning over and enlisting the help of the man in office, either through intellectual persuasion by the man of knowledge, or bribery and corruption by the man of wealth. The dangers of the abuse of power by a powerful bureaucracy have been pointed out by Herbert Spencer and Mill and others.<sup>1</sup> As said before, the greatest danger of the present time, threatening to make a rational reconstruction of society impossible, is a coalition between bureaucracy and capitalism. Such a coalition would probably give rise, before long, to a universal class-war, before which the tremendous militarist war just closed would pale into insignificance, and of which the civil war now proceeding in Russia is a small sample.

A recent writer, confirming the arguments of Mill and Spencer, says:<sup>2</sup>

The ideal organisation of society by the mastery of the State over all the means of production seems to me to imply the existence of a large official caste with no competition to fear. I do not know what changes in officialism the realisation of the socialist ideal might accomplish; but from our present point of view the multiplication of officials must be regarded with suspicion. If society, once socialised, were never to change again, then perhaps the State officials would be altogether useful; but if history would not end even at the coming of Socialism, then, the official caste being hostile to further change, we shall be enslaved to the servants we have appointed. We shall have given to this caste the best brains of the community and the organised force of society; and it would be much more difficult to revolt against such tyranny than it was against personal despotism or oligarchy.

All this is quoted primarily to show how "power" naturally goes with office, rather than with "knowledge" or "wealth".

Incidentally, it may be noted that, though it might seem to "be much more difficult to revolt against such a tyranny," yet the axiom of metaphysic holds good in all departments of

<sup>1</sup> Herbert Spencer, *Principles of Sociology*, Vol. III, ch. xxii; Mill, *Liberty*, ch. v.

<sup>2</sup> C. D. Burns, *Political Ideals*, pp. 272, 273.

nature, that everything born into life, whether an individual or an institution, carries the seeds of its death within itself from the moment of its birth, and that the moment of its passing beyond the moderate and just middle course into excess is the moment of its turning from growth and prime to decay and death. Excess defeats itself. And this law works itself out in the most unexpected ways, oftentimes providing to the most difficult-seeming situations, solutions that are strangely easy. The most formidable organisms sometimes suffer from sudden heart-failure. Other dangerous ones become top-heavy and topple over with their own weight, statues of brass and iron on feet of clay. In the present case, gout in the legs seems likely to paralyse all the might of the arms and the trunk. By a provision of nature, any class exceeding its proper rights, arouses the jealousy and opposition of the other three. In past history the spiritual power and the temporal power, the civil power and the military power, sacerdotalism and militarism, have supported and also restrained each other.<sup>1</sup> At present, commercial power, combining with civil power into a new type of bureaucracy (one redeeming feature of which, from our standpoint, is that it is not hereditary), seems likely to have its excess restrained by labour power developing a new kind of democracy.

Also, it may be noted incidentally that if the Socialism and the ideal organisation of society, referred to in the quotation made above, were of the kind suggested here, that is, were based on the partition of the functions, means and ways of living, and the prizes of life, between the classes, then officialism would be so changed that excesses and abuses of power would be largely avoided, and easily corrected.

To turn to the subject specially in hand at the moment—as it is with honour and power, similar is the case with wealth.

<sup>1</sup> *Manu*, ix, 320—322; the relations of the Popes and clergy with the kings and politicians of Europe in the Middle Ages supply illustrations.

The richest men have always been, and are, the men of trade and finance. The cleverest and most penny-gathering man of the learned professions, however rapaciously he may treat his clientèle; the most unscrupulous, cunning and cruel man of office, even if seated on a throne, however ruthlessly he may oppress and wring the people who have come under his charge—has not made such large fortunes, by far, as the correspondingly clever financier, the steel-king, the wheat- or cotton-king, the railway-king, or the wire-puller of a business-ring. Men of letters, or soldiers, even of the highest rank, are seldom rich, are very rarely very rich.

The reason is not far to seek. In the case of the man of wisdom, or even mere knowledge, there is the natural antagonism between "God and Mammon," between Sarasvatī and Lakshmī. In the case of the man of action and office, "the fierce light that beats upon a throne," especially the fierce light of the rivalry of other militarists, ready to fight for the same prey, makes the preying of any and every one less effective than it would otherwise be, and, besides, entails on each an expensive "race for armaments," which brings about distribution quicker than accumulation of wealth. The histories of the last Khalifās of Baghdād, puppets in the hands of their Turkish Guards; of the Sultans of Constantinople, puppets in the hands of the Jānizāries from the fifteenth to the eighteenth centuries; of the Roman Emperors, made and unmade by the Prætorian Guards from the time of Commodus downwards—supply illustrations.<sup>1</sup> In the case of the man of business, on the other hand, while the capacity and the will for the whole-hearted worship of Lakshmī are present, the *violent* jealousies and oppositions above mentioned, and their consequences, are absent; rather, the law and the general public help, or at least tolerate and permit him.

<sup>1</sup> The distribution by each new successor, set by the soldiers upon the throne, of the cash accumulations of his predecessor amongst these soldiers, constitutes what is called *āmīsha-saṅghī* in Kāmandaka's *Niṭi-sāra*.

Finally, similar is the case with play and amusement. No mentally grown-up, educated, "twice-born," regenerate person, duly evolved and differentiated out of the plasmic stage of the "once-born" unskilled labourer, and "born a second time" into self-consciousness and the consciousness of his mission in life, as either a man of thought, or of action, or of desire; no such person, who has even once caught a glimpse, however dim and fleeting, of things other than those of this life, of the beginningless past and the endless future which inhere in the present, of the infinite concerns of the Spirit, or of even only the panorama of the external history of the human race for the few thousands of years known to the strict historians, infinitesimal part of endless time though it be; none such as has experienced this, and thus sown within his soul the seeds of discontent with, and detachment from, the mere life of the flesh, can enjoy play and amusement with the vim and gusto and whole-heartedness with which the "once-born," undifferentiated child-soul of the workman who has finished his day's work can—unless, perhaps, he have attained unto that second childhood of perfected spiritual wisdom which is the gateway into the kingdom of heaven.

Bhagavan Das

*(To be continued)*

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## THE CASE AGAINST WOMAN

By FRANCES ADNEY

**G**RAVE charges against Co-education have been made in America. They have been copied from *School and Society* into a monthly publication, *Current Opinion*, which summarises many of our most important contributions to periodical literature. Among other quotations appears the following:

Co-education forces young men into a competition that is unnatural and unfair. A college senior, being asked why he objected to the women, replied: "They drag all the prizes." This is a cogent epitome of some of the most serious difficulties inherent in co-education. Girls are better students than boys, surpassing them in the power of application and the will to learn. They read more, write more, have a wider range of ideas and are proportionately more intellectual. The result is inevitable: academic honours fall disproportionately to the girls. Boys are content with a low standard of scholarship, and, so long as the dominant interest of the college is athletic rather than intellectual, this low standard of scholarship must prevail. Thus a young man who would win honours in a detached men's college is deprived of them in a co-educational college. Naturally he feels that he has been robbed of his rights; and, in view of the acquiescent attitude of Faculties toward the substitution of sport for scholarship, he is perfectly correct in his feeling of injustice. There is even a deeper feeling than this, a feeling of inherent impropriety in this unnatural race with women—an Atalantan race, more suitable for mythology than for real life.

This was written by a man, Dr. Julian W. Abernethy, evidently in deepest earnest, for, with the above exception, he exhibits no sign of humour, intentional or otherwise.

There is little excuse for such a state of affairs as the learned doctor cites; and, of course, if it continues, it will be

too uncomfortable for words. Such inequality as this might reverse or obliterate the able arguments in the article "Without Distinction of Sex" which appeared in THE THEOSOPHIST of December, 1918.

Another phase of the matter, however, is put forward in THE THEOSOPHIST of April, 1919, under Correspondence :

. . . If the absolute equality of man and woman is a fact, we should expect the Great Ones to live in female as well as in male bodies. And if it is a fact that they do not wear female bodies (our books do not say anywhere that they wear female bodies), can it not be said that the male body is more useful than the female body ?

The question of feminine forms functioning in connection with highly evolved spiritual Beings was raised in the early eighties, when the following appeared in THE THEOSOPHIST :

How can a system impart that which it admits it does not possess, *viz.*, the *dual* states of adeptship? Where there are no feminine adepts in the order, it must ultimately yield to that dual power which is able to polarise and prepare both male and female atoms for the state in which they are to be fitted to be drawn up into the "Celestial Marriage".

Appearing with the article from which the above paragraph is quoted, were foot-notes, written at the Editor's request, by T. Subba Row. In reply he wrote (the italics are his):

Again an unwarranted assertion, whichever way we see it. There *are* "female" adepts in the Brotherhood, and of a very high order. Therefore, there being such in fact, the deductions drawn from a mistaken premise fail.

The authority of T. Subba Row's statements was vitiated in some minds by the various disputes in which he became involved; but, after all controversies were over and done, Colonel Olcott wrote of him :

He was an intellectual phenomenon, and his mental history goes as far as anything conceivable to support the theory of palingenesis.

And further, referring to the period which followed his connection with H. P. B., H. S. O., and Damodar, the Colonel said of Subba Row :

It was as though a storehouse of occult experience, long forgotten, had suddenly opened to him; recollection of his last preceding

birth came in upon him ; he recognised his Guru, and thenceforward held intercourse with Him and other Mahāṭmas—with some, personally, at our Headquarters, with others elsewhere and by correspondence.

As the arc of the Woman Question swings higher and wider, ever deeper does the puzzle appear. We humbly wish that some one who *knows* would explain it all. Or is it decreed that we should use our somewhat embryonic intuitions? H. P. B. forced Colonel Olcott to develop his intuition. Of course, matters feminine are the most natural avenues for the exercise of the intuitive faculty ; and a few hints from widely separated sources may perhaps be profitably pondered.

There are those who, arguing from H. P. B., our President, and others, seem to believe that *below* a certain level, women's bodies may be quite as efficient as men's : others indicate that only *after* a certain exalted conquest of matter, *viz.*, after having attained Masterhood and having definitely chosen the Devī evolution for the ongoing—only then can the feminine type of vehicle really begin its highest possibilities of functioning. Still others (rhythmic natures perhaps) appear content to sit on the fence indefinitely, or at the most to wish to call attention to the fact that differences of sex are essentially illusory.

In connection with the illusory nature of sex, it is particularly interesting to note (inasmuch as the ignorant among the early Christian Fathers were probably, of all humanity, the most fanatically opposed to woman) that the Christianised version of the Olympus Myth, instead of an equally balanced set of gods and goddesses, made the androgynous Hermes wear a female aspect, thus giving Jesus seven sisters and five brothers. Christianity, indeed, cleansed of its Rabbinical taint and rescued from the pits of the more ignorant moderns, is easily one of the foremost of religions in its recognition of the superlative value of the feminine principle in nature and supernature. With Istar of Babylon, Isis of Egypt, and Devakī of

India, ranks Mary of Bethlehem, wearing the ever-recurrent crown of stars ; and with the Divine Mary, the Mother of Jesus, were other women whose equality with men was freely recognised—whose superiority over them was even hinted. In that remarkable document, the *Pistis Sophia*, the male disciples exhibit, not stupidity perhaps, but a certain thickness which links them with Asclepius of the Trismegistic Gnosis, whereas the women are closely allied to Tat, who went so swiftly because an intuitional nature permitted the soaring aloft to great heights of illumination. Tat was in great haste to “strike his tent,” and was commended therefor. In the *Pistis Sophia* treatise, “the Master having invited questions and interpretations of the mysteries He has revealed, Mary Magdalene, who is throughout represented as the most spiritual by far of all the disciples, comes forward,” speaks, and is “commended for her intuition”.

Later, Mary said (and no one presumed to dispute): “Master, my indweller of light hath ears, and I comprehend every word which Thou speakest.”

In another MS., however, when the Master was not present, Andrew and Peter did dispute, and it is recorded that Peter was rebuked by one of his brothers as an eternal quarreller. When John, the brother of James, the son of Zebedee, was sunk in despondency,

then Mary arose, and, having embraced them all, spake unto her brethren: “Weep not, and be not sorrowful, nor doubt, for His grace will be with you all and will overshadow you. Let us rather praise His goodness that He hath prepared us, and made us to be men.”

Peter requests her to proclaim what the Lord had revealed to her, acknowledging the great distinction which the Lord had always permitted her above all women. Thereupon she begins the narrative of an appearance of the Lord in a dream . . . Hardly has she finished when Andrew arises and says that he cannot believe that the Lord has given such novel teachings. Peter also rejects her testimony and chides her.

From the *Akhmin Codex*, which contains the above, the following is also taken :

He (the Father of All) thinketh His Image alone and beholdeth it in the Water of Pure Light which surrounded Him. And His Thought energised and revealed herself and stood before Him in the Light-spark; which is the Power which existed before the All, which Power hath revealed Itself; which is the perfect Forethought of the All; the Light, the Likeness of the Light, the Image of the Invisible: that is, the Perfect Power, the Barbēlo, the Æon perfect in Glory—glorifying Him because she hath manifested herself in Him and thinketh Him. She is the first Thought, His Image; she becometh the first Man; that is, the Virginal Spirit, she of the triple Manhood, the triple-powered one, the triple-named, the triple-born; the Æon which ages not, the Man-woman, who hath come forth from His Forethought.

According to Irenæus, it was at the request of Barbelo that the feminine Æons came forth.

Forethought asked for Foreknowledge; Foreknowledge also having come forth, again upon their petition came forth incorruptibility; then afterwards Life Eternal; in whom Barbēlo, rejoicing, and looking forth into the greatness, and delighted with her conception, generated into it a Light like unto it; her they affirm to be the beginning of the enlightening and generation of all things; and that the Father, seeing this Light, anointed it with His goodness to make it perfect; and this, they say, is the Christ.

Irenæus doubtless had in mind the document which asserts that the Blessed Light-spark, to which Barbēlo gave birth, did not differ from her in greatness. Along this line of thought comes the memory of the mystic assertion that the Assumption of Mary is presupposed or prefigured in the Ascension of Jesus.

From the great mass of reference to the high place of the feminine principle in spiritual economy, but one or two more examples may be cited. The Mago-Chaldean System identified the First Woman with the Holy Spirit; according to the Mithraic Ritual, "The Breath is the feminine power of Aṭman"; and *The Book of the Great Logos* (G. R. S. Mead's account) sets forth the feminine factors in the Baptism and the Eucharist.

Of the Mystic Rites it is written :

The Master (Jesus) turns with his disciples to the four corners of the world, and the disciples are commanded to set their feet together (an attitude of prayer). He then offers a prayer which is prefixed with an invocation in the mystery-language, interspersed with triple Amens, and continues as follows :

“Hear Me, My Father, Father of all fatherhood, Boundless Light, who art the Treasure of Light! May the Supporters come who serve the Seven Virgins of Light who preside over the Baptism of Life. May they come and baptise my disciples with the Water of Life of the Seven Virgins of Light, and wash away their sins and purify their iniquities, and number them among the heirs of the Kingdom of Light. If now Thou hast heard Me and hast had pity on My disciples, and if they have been numbered among the heirs of the Kingdom of Light, and if Thou hast forgiven their sins and blotted out their iniquities, then may a wonder be done, and Zorokothora come and bring the Water of the Baptism of Life into one of these wine-jars.”

The wonder takes place and the wine in the right-hand jar becomes Water; and Jesus baptises them, and gives them of the sacrifice, and seals them . . .

This is the Baptism of Water; we are next given the Baptism of Fire . . . Vine-branches are used, strewn with various materials of incense. The Eucharist is prepared as before.

The prayer is longer than the preceding one, but all to the same purpose; the supernal baptisers are no longer the Ministers of the Seven Virgins, but the Virgin of Life herself, the Judge; she it is who gives the Water of the Baptism of Fire.

In the Baptism of the Holy Spirit which immediately follows, the final sealing is with the seal of the Seven Virgins of Light. These Seven Virgins are probably a higher manifestation of those seven sisters referred to in the Synoptic Gospels (Pryse's *Restored New Testament*), as follows :

Jesus ascended the sacred mountain; and when he was seated there, His disciples came to Him. And He appointed twelve to be His companions—his five brothers, Ioannēs and Iakōbos, who are as the forked lightnings of the shining cloud; Andreas and Simon, who are as its reverberating thunders; Ioudas, who is as the thunderbolt that strikes; and his seven sisters, whom he likened to the seven rainbow hues,

At the close of that wondrous Wisdom-drama, the *Pistis Sophia*, Mary said :

“Blessed are we before all men, because of these great truths which Thou hast revealed unto us.”

The Saviour answered and said unto Mary and all His disciples : "I will reveal unto you all the grandeurs of the height, from the interior of the interiors to the exterior of the exteriors, that ye may be perfect in every gnosis, and in every pleroma, and in every height of the heights, and in every deep of the depths."

That appears to be without distinction of sex.

Turning for the moment to the Egyptian presentation of the Mysteries, Isis was regarded as the counterpart of Osiris. That Proclus held the female element in high esteem is evidenced by his inscription on a statue of Isis :

I am that which is, has been, and shall be. My veil no one has lifted. The fruit I bore was the Sun.

The partial unveiling of Isis by a woman (*i.e.*, H. P. B.), coupled with the numerous assertions regarding "spiritual counterparts," makes us pause to ask : "On just what step of the ladder of evolution does a woman's body become fit only for rejection ?"

After reading many Gnostic authorities, it appears that "The Case Against Woman" for the Christian Priesthood lies in Prāṇa only. Those who have felt the beneficent power of the Mass, and who realise how desirable it is to have numerous channels for the outflow of that marvellous force to struggling humanity, can only hope, since women indisputably are fit in most respects, that either the existing objection may somehow be considered abrogated, or that some ritual will be instituted in which women may partake as active agents.

Mr. Leadbeater's statement to the Sydney Round Table, concerning the preparation and possibilities of vehicles for the use of the coming World Teacher, contains a hint which the intuitive will ponder and perhaps apply :

We do not know whether He will choose to work through a girl's body or through a boy's body.

And if the Lord of Love and Wisdom should desire highly intuitional powers in some of the vehicles through which He manifests, shall He not certainly find many pure and consecrated women ready to serve Him rapturously ?

Frances Adney

## EXTREMES MEET

By THEODORA MACGREGOR

**J**UST as Rousseau embodied the mass of thought current about him, so the educational aspirations of our age have become articulate in the writings of Mr. Holmes. "Exaggerated truths become the most dangerous of lies," yet a pioneer must state his findings strongly, in order to balance the opposite exaggeration which has been in possession for ages. Such work is obviously intended as a starting-point of thought, and it is for us to find and hold fast the golden mean.

Until this generation, the theory was that children ought to be kept in rigid subjection. Now we are anxious to give them perfect freedom, unmindful that the only true freedom can neither be given nor taken away. It is the "Great Work" of the human soul, and its acquisition is the supreme aim of life. Unfettered bodily activity and unbridled speech do not necessarily either give freedom at the moment or lead to it.

Where a bond of love exists between an adult and a child, the latter will inevitably look up to the loved one with humility, not unmixed with reverence. If our children do not regard us with a certain humility and faith, let us examine ourselves as deeply and sternly as we know how, for we have been weighed in the balance and found wanting. Let us also realise that most of our failures arise, not from the depravity of the children, but from our own inefficiency. This attitude is an immense help. It is wonderful how much more patient and



forgiving we can be, when we secretly believe ourselves to blame.

In all dealings between man and man, "love is the fulfilling of the law". We love our fellow men only in so far as we understand them. The more we understand them, the closer we get to them, and the more nearly we are at one with them. Evils in the education of children arise from separateness. Union brings knowledge of what to do, and love is the only thing which can abolish rule-of-thumb educational methods, old or new.

We know that normally the individual enters his physical body very gradually, and that at first the latter is largely at the mercy of its environment. For seven years or so, parents must see that the animal mind and the animal will of the child are kept within due bounds. This must be done at all costs, or the individual will find himself a stranger and an outcast in his own body, and will be handicapped throughout life by temptations which need have had little power over him. Matter is always struggling to overcome spirit, and the young human body is the supreme battle-field.

Whatever views on the upbringing of children a parent or teacher may hold, his success will be exactly proportionate to his indwelling love. It cannot be too often or too strongly stated that the adult must be able correctly to diagnose the child's case, and must enter his being sufficiently to be able to help him in his conflict with encroaching animality. He must take the child exactly as he stands, must know where he stands, and what his case needs; or, in spite of the finest talk, humanity will only be once more sacrificed to an idea. As yet very few children have been treated from birth with perfect wisdom, and there is no knowing what we may have to do to counteract the bad effects of previous errors, or kârmic limitations. In this work we need not expect to have our vanity flattered, or to be left with any high opinion of ourselves.

The one thing needful is to "keep alive the natural warmth of the human heart," and this is no easier by new methods than by old. Soul responds to soul, and heart to heart. The communion of our soul with the child's soul, and of our heart with the child's heart, must be wrapt in silence; therefore the root of success or failure lies in what we are, and depends upon the degree and power of our realisation of the Eternal Oneness.

There is a tie of the flesh, when the outer husk is loved without penetration, and the very being of the Indweller is ignored. This is a selfish love which looks for return, and there is no hope that it will be able to reach to the springs of action. The parent or teacher who has an adequate degree of true spiritual love, will understand the meaning of the child's actions, will know what to do in cases of difficulty, and will not be in bondage to any theory.

Although punishment is an extremely painful necessity, and will nearly always be avoidable if children have been treated with common sense and understanding all along, yet, given certain children, occasions may possibly arise when it is the only effective thing. Even corporal punishment may upon occasion be far kinder than isolation, but it would be absurd to argue for or against either without having seen the children concerned. In this connection the one essential thing is that no faintest tinge of fiction, sham, or insincerity should exist; if it does, all is lost. If we keep watch over ourselves, we shall find that we are ever pursued by a subtle and implacable fiend, self-deception, which is nothing but a degree of hypocrisy. Let children once see that their parent or teacher has a different and lower standard for himself than for them, and all their respect, love and admiration for him will disappear. Then the fact that he is the greatest educational theoriser in the world, will avail him nothing. The stronger the tie, the more definitely will the person in charge know what is the best treatment for the child. If the former shrink from taking any course through

cowardice, or give way against his better judgment to the influence of specious talk or sweeping generalities, he will have cause to regret ever after that he has failed the child in his hour of direst need.

While blows wound the physical body, it should be remembered that hard words wound the astral body and vibrate to the higher planes more or less. Where the proper relations exist, the adult will feel sympathetically what the child feels, and will be pulled up before he has done much harm, but empirics think they are getting on gloriously when, by the violence of their assaults on the astral bodies of children, they succeed apparently in reducing them to a state of submission. Then they congratulate themselves on being able to do without corporal punishment.

A dangerous error is to try to force the child to be helpful and unselfish by continual moral lectures and sermonising. Under certain circumstances we may compel an inexperienced physical body to follow or abstain from a prescribed course, but if we force a human being to *choose* a course of action, we are imposing our will upon his, which is forbidden. By means of criticism and disparagement, a very real pressure can be brought to bear upon the will, even where nominal freedom prevails. A great soul may be wrapt in a veil of dreams, and may live in a state of abstraction, "its hour being not yet come," and it ought to be protected from being forced to fix itself prematurely on material objects. It is possible by overmuch talk to violate the sanctuary of a child's soul.

All we have to do is to see that nothing hinders the natural, healthy emergence of the innermost divine impulses. Having done that, we need not worry about showy results in the way of precocious youthful "helpfulness". We must on no account dare to judge of a child's spiritual progress and condition according as the latter serves well or badly our convenience in everyday matters.

If with a brutal hand we strip off the bud-scales from the baby leaves before they are capable of bearing the rough winds, we cannot expect them to come to much. Yet they appear for the moment to be further advanced than their brother leaves lying closely folded away, and apparently quite useless. The latter are not having every faculty stimulated to the uttermost, developed and brought out, but they will be all the stronger in the end.

Theodora MacGregor

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## THE BOON

### *The Request*

“ A BOON, O God! a boon, I pray.  
Grant me no dwarfed and cloudy guess,  
But eagle eyes in flaming day,  
Sheer summit vision—nothing less.”

### *The Reply*

“ Child! ere the breakless pact We close,  
Weigh thou the rare exalted stress,  
For with the boon of vision goes  
My dreadful gift of loneliness.”

JAMES H. COUSINS

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## THE COMING OF IDEALISM

By W. D. S. BROWN

**T**HE possibility of a world-religion, as one of the developments the new age has in store for us, has given rise to much reasonable speculation as to what form such a world-religion might assume. Both before and after the war, some definite attempts have been made to bring about a better understanding between the more liberal-minded members of

different religions, attempts which indicate the growth of a more tolerant attitude—for which, in all probability, the work of the Theosophical Society has been to a great extent responsible. Conspicuous among the early attempts was the Parliament of Religions held at Chicago in 1893, an event which Dr. Carus Wilson hailed as “the dawn of a new religious era”; but it must be admitted that movements of this kind have so far met with little response from the public in general, except as the result of discounting the value of religious belief altogether.

At first this may seem strange, for a closer acquaintance with the living religions of the world, such as a study of Theosophy confers, naturally raises the question: “If there is a common basis of truth in all religions, why cannot this common basis be defined and accepted as a bond of fellowship between all who have outgrown hereditary prejudices?” The agreement in teachings of morality should be obvious to all educated people, while an elementary grasp of Theosophical principles provides an interpretation of symbolism which reveals in each religion more or less instruction concerning man’s spiritual nature and the invisible worlds. Nevertheless, for some reason or other, this common denominator of all religions, even when recognised, has not yet led, and does not seem likely to lead, to popular adoption as a religion in itself. When anyone is dissatisfied with the crudities of his own religion, he either throws over religious observances altogether, or, more rarely, adopts another religion. Theosophy may enable him to appreciate his own religion in a more real sense than before, but generally his interest will have been transferred to the actual truths his religion presents, rather than the forms in which they are presented. After all, it is the form side that chiefly distinguishes one religion from another, and when the familiar forms have been outgrown, or

the life has been realised apart from the form, there is little or no desire to substitute hybrid forms. It may be that the World Teacher, when He comes among us, will originate new forms in which to clothe this common denominator of religions, but in the meantime it remains lacking in any of the forms that go to make up a religion in the popular sense of the word, and that attract and hold adherents.

This being so, we may well ask whether a world-religion would necessarily be a step forward, even if it were practicable. There is little reason to suppose that it would. The forms already provided by the different religions are still capable of adaptation to modern thought and conditions, and have the preponderating advantage of time-honoured associations. What seems to be wanted is not a uniformity of minimum observance, offered to the individual from without, but an unlimited variety created by individual idealisation.

Now there is already considerable evidence of a tendency in this direction almost everywhere ; so much so that, amid the bewildering tangle of new ideas and old, one common feature is to be discerned in all, and that is—idealism. It may even be that idealism will be the main source of inspiration for the future progress of the world ; and in this sense alone it may justly be regarded as a world-religion.

By idealism, I mean the path of active response to the highest, whenever and wherever it is recognised. It is a dynamic force which works, not to supplant religion, but to revitalise it. But its influence extends far beyond the boundaries of religion in the popular sense of the word. It awakens new life in all it touches, whether that be politics, education, or art. The outstanding feature of the twentieth-century outlook on life is a discontent with the state of things into which the world has drifted, and a determination to replace the old order of things by a new and better one. No longer can the exponents of religion ignore human nature and

its relations with this world, as being inherently sinful, and secure a following by holding out the consolation of a heaven after death, in which all earthly troubles will be forgotten. The modern public is asking, and does well to ask, why we have not made better use of the world *as we know it*, and of human nature *as we know it*. Every one, from seer to savage, is more or less conscious that there is beauty and nobility to be found in human nature and in the life on this earth, whenever the opportunity is provided for its expression; and now, apparently for the first time in the history of our humanity, the cry goes up from the hitherto inarticulate masses: "Give us the chance to live as we have the right to live!"

It will be seen from this inclusion of the whole democratic movement within the scope of idealism, that the latter is not the vague, unsubstantial sentiment it is often supposed to be, but is the eminently practical determination to make the simplest article of daily use as beautiful and as well adapted to its function as the human spirit can make it. It is the special application of the word to Art that has perhaps led to more confusion of thought on this subject than anything else. This application arose from the natural swing of the pendulum between two extremes: first, there was the old-fashioned school of conventionalism, which might well be taken as an illustration of the sham idealism, though certainly idealistic in its origin. But what was the idealism of one generation became the conventionalism of succeeding generations; what was at first the natural tendency to choose the finest productions of Nature as models for artistic treatment, degenerated into an artificial code of technical respectability, until at one time a picture-gallery bore about the same relation to Nature as an illustrated catalogue of an agricultural show. When the inevitable reaction came, and a new generation of artists revolted against this imposition of immaculate dummies as the criterion of Nature's handiwork, "fidelity to life" became a



dogma almost as tyrannical as the old notion of what constituted "art".

The old practice of depicting only "attractive" objects gave way to a craze for positively abnormal products of Nature, and this flaunting of the hideous claimed the title of "realism," as opposed to the old "attempt to improve on Nature," which, in turn, was contemptuously styled "idealism". But of course this use of the word "realism" was just as misleading as the antithetical use of the word "idealism"—both from the artistic and philosophical standpoints. Nowadays every artist recognises that a mere literal copy of an object is lacking in the first qualification of a work of art—that it should enable people to see in that object a beauty hidden from the casual observer. This is a very different thing from trying to "improve on" the object by making it conform to some preconceived assumption of what it ought to be; the artist will tell us that his "ideal" vision gives a more "real" impression of that object than any coloured photograph—which would be the standard of perfection if pseudo-realism were carried to its logical conclusion. Philosophically, the casual observer is content with appearances, whereas it is only the idealist who can be said to approach the ever-concealed reality.

The social analogy is clear. The true sociologist does not try to improve on the divine laws which govern human society, but to discover and apply them. The past social chaos has resulted from the same crude notions as produced the conventional period in Art, namely, that beauty consisted in glossing over the failings of the well-developed few, and ignoring the existence of the ill-developed many. As long as a nation presented a showy front of wealth, prestige and culture, all was held to be well; the shady side of the picture—the life of the masses—was not considered a fit subject for respectable politicians; the art of politics was dominated by the sham idealism of unnatural and lifeless standards of value, and

repudiated the ultra-realism of the early Socialists, who chose for the subjects of their political art all the worst features of civilisation that they could unearth, and displayed them before an offended public, insisting on their recognition as subjects more worthy of treatment than the exploits of financiers and diplomatists.

Here again, the realism was at first of the pessimistic kind that judges Nature by the results of man's violation of her laws, and accordingly idealism again suffered from mistaken association with its dying counterfeits—imperial ambition and official religion. But just as the ultra-realists in Art blazed a trail for the true idealists in their search for the true realism, so the antagonistic phase of the Socialist movement has cleared the way for the true ideal of a social order founded on brotherhood. Wherever this ideal has not yet penetrated, we see the disorder that inevitably follows in the train of all attempts to overcome evil by evil.

Before returning to our starting-point, namely, the capacity of idealism to fulfil the requirements of a world-religion, let us briefly consider what is implied in the idealistic attitude from the Theosophical standpoint. First of all, the idealist claims to be able to change circumstances and environment for the better—here and now. The ideal which inspires to action may be different—must of necessity be different—for each individual, but the individual, preferably in association with others, sets to work in full confidence that his success depends on his own effort. In Theosophical language, he affirms that man is master of his destiny. Next, he does not gauge the success for which he works by the material benefit resulting to himself, but by the exaltation of consciousness which his work brings to him as an accomplishment of absolute value—and therefore of value to all. In Theosophical language, again, he assumes the spiritual nature of man.

Further, he begins by forming a mental conception of his ideal, a conception which he keeps alive by continually referring it to the ever-widening circle of revelation; and he is content to see his work in physical matter scrapped, time after time—in fact, he often scraps it himself—knowing that if his mental conception be a true one, he will sooner or later reproduce it in physical matter. As a Theosophist would say, he consciously exercises the creative power of thought; he foreshadows the intelligible world of Plato. He may even discover from experience another law, which the Theosophist will have already learnt, at least in theory—that to idealise another enables that other to express more of his real self.

So far, it is true, the truth of reincarnation has not often been included among the sources of inspiration available to the idealist, neither is it directly implied in, nor essential to, the elementary practice of idealism. Yet there is an indirect implication which will at once occur to anyone who has reasoned out the case for reincarnation. It turns on the obvious impossibility of fully carrying out one's ideals, in so far as they relate to the physical world, in only one earth-life. Without the opportunity for ultimate success which reincarnation provides, the idealist must either confess himself doomed to partial failure, or draw his consolation from an altruistic satisfaction in the hope that posterity will bring his work to a triumphant conclusion. But Theosophy not only assures him of repeated return to the scene of his labours, but also of intervening periods of intenser vision and assimilation of his ideals.

Enough has perhaps been said to indicate that the growth of idealism, so plainly discernible in the present demand for a revaluation of life, finds its complete justification in the teachings of Theosophy. But how may we expect this new leaven to work among the recognised religions of the world? For

instance, what has idealism to say of the various theological conceptions of God?

Here, to my mind, is a case which demonstrates its universal adaptability. Every living religion presents ideals in some form or other, and the idealist approaches them all with an open heart and mind, but he refuses to allow any religion to impose on him an ideal to which he does not find himself gladly drawn; equally does he refrain from imposing his own ideals on anyone else. If the religion to which he is drawn, permits his individual freedom of thought, he may find its organisation the most inspiring field for his labours; otherwise he will retain all that is of real value to him in his religion, without joining its organisation. If a belief in God, as found in Theistic religions, is essential to the vitality of his ideal, he will seek the highest conception of God to which he can respond; if he should draw greater strength from a philosophic monism, or even a mathematical pluralism, he will be no less an idealist, so long as he is true to what he sees. On such a platform as this, it is possible for Christian and Buddhist, Theosophist and Agnostic, to meet in brotherhood and co-operation for the welfare of humanity.

In conclusion, a few words are due in explanation of the use of the word "coming" in the title of this article. Idealism is as yet in its infancy; it has not yet found its feet, nor felt its strength. Up till recently, progress for the masses was chiefly by evolution, by response to impacts from without; only the few were ready for unfoldment from within, in response to spiritual promptings. Now, however, everything points to a stage having been reached where unfoldment can become more general. Just as the rise of democracy is essentially the demand for an individual share in the responsibility of government, so also, it seems to me, does it denote a capacity for individual effort towards spirituality. Those who cannot move with the times spiritually, as well as materially, will

continue to be spoon-fed from the tables of their religions, or their daily newspapers. But the tide of idealism is rising, and will carry on its flood many who as yet are only dimly aware of its existence, still less of its source and goal. Who is there to guide and focus this spiritual influx, now beating at its prison doors?

Many Theosophists are hoping to witness in the near future the physical presence of a World Teacher. If that hope be realised, surely idealism will find in Him its incomparable Initiator. "And I, if I be lifted up from the earth, will draw all men unto me," for "we needs must love the highest when we see it".

W. D. S. Brown



## THE ORIGIN OF THE NAMES INDIA AND BHĀRATAVARṢHA

By K. N. SITARAMA

EVERY nation in the world generally calls itself by a name which is different from the one by which other nations designate her. A nation is a congeries of peoples living within definite and well-defined geographical boundaries, having common traditions and a common ideal. Thus the Greeks, howsoever divided they were, still felt themselves to be one nation—an entity different from others—whenever they celebrated their national festivals, like those at Olympia and Delphi, and recited Homer. This unity was brought more prominently into view whenever their culture and civilisation was threatened by a foreigner, such as the Persian. The Greeks called themselves Hellenes, and their country Hellas; so also the Germans call their fatherland not Germany but “*Deutschland*,” while the name Germany, originally that of a clan, came to be given to that country by the Romans. Again, England is known to herself as “Angles’ Land” or England, but to the French and others as “Albion”. Not only are civilised nations thus known under two different appellations, but also comparatively barbarous nations, *e.g.*, the Eskimos. This name was given to them by the Europeans, and signifies “eaters of raw flesh”—not of cooked flesh, like the civilised European nations. But among themselves they are called “Innuites,” which means a nation. So also among the Red or North American Indians, Hottentots, etc.

Thus also, the name India was first given to our country by the Greeks. The earliest mention of this designation which I can trace, goes as far back as Megasthenes, whose book on India is itself called *Indika*. Megasthenes was the ambassador at the Court of Chandraguṭṭa Maurya—the first Chakravartī or Sārva Bhauma known to students of present-day Indian history. This name, India, is therefore of Greek origin, being first given to India by the earliest civilised European nation—the Greeks, and from that day to this the name has remained. The Greeks got this name from the Medo-Persians. The Āryans, when they poured into India through the north-west passes, were first brought to a pause by the gigantic stream of the Indus. Since they had not seen such a big river before in their wanderings, they naturally gave it the name “Sindhu,” which means “ocean”. Since the Iranians and the Indo-Āryans were a kindred folk, the Iranians began to call their brethren on the other side of the Paripaṭra or Pariyāṭra mountains, or the Hindukush, the “Hendu”; because, according to phonetic rules, the “S” in Sanskṛṭ became “H” in Iranian, and hence “Sindhu” became “Hendu”. For instance, “Bāsu” in Bengālī is pronounced as “vāsu” in the south, and there is a rule “va-pha, yor-nabheḍah” (no matter if either bha or va is used); and from this “Hendu” our present word “Hindū” is derived.

But to us, the children of the soil, this “Puṇya Bhūmi,” our “Janma Bhūmi” or land of birth, is known as Bharṭa-khaṇḍa or Bhāraṭavarṣha. This name has been given to the country from time immemorial, and the word is used as the designation for the country in some of the oldest of the Purāṇas and the *Mahābhārata*, and has also come down from the days of the oldest Gṛhya Sūtra writers, so that it is not possible to assign any date to the time when this name was first given. It is continued even to this day, signifying the consciousness of geographical unity and national oneness which this country possessed from time immemorial. Even

to-day, in all parts of India, the Hindūs, when they begin any religious performance, first recite the "Saṅkalpam," define the position of the country, and have in mind its natural and geographical unity; thus: "Jambū-dvīpē—Bhāraṭa-varṣhē—Bharaṭa-khandē—Mēruōr Ḍakṣhiṇa Pārsvē" (in Bhāraṭa-varṣha, which is Bharatakhaṇḍa, and which is south of the Mēru mountains in Jambūdvīpa).

Now this geographical unity of India was attained with well-defined boundaries, even before the days of the Mahābhāraṭa; but the first definite mention is in Chānakya's *Arṭhashāstra*, from which it appears that the southern boundary of India was Laṅkā, or Simhala, or Ceylon; the boundary stretched beyond the Ṭāmpraparni, a river in the Tinnevely district, the mouth of which was famous for pearls. On the north, the boundary was Kimpuruṣha, in the country beyond that of the Ottara Kurus, or Tibet—probably the Pamirs. On the east it was Prāgjyotiṣha and Kām rūpa, a little east of modern Assam; on the west it was Paripaṭra, or the Pariyaṭra mountains, the Hindukush. Though these territories were temporarily lost to Bharatakhaṇḍa in the days when the Nandas were weak, they were reconquered by the Maurya Chandragupta and continued in Indian possession till the days of Sabaktigin, when they again passed away, to be again included in India during the Mugal days. One of the proudest pages in Indian history is when it was given again to a Hindū to subjugate Afghanistan and rule it, for this feat was found impossible by the Muslims in the days of Akbar and Aurangzeb. So the geographical boundaries of India are marked by Nature herself, and her kings found that the true scientific frontier.

It is not definitely known from what this word Bharatakhaṇḍa is derived. There are three views about this:

(1) One view is that the word is derived from Manu Swāyambhuva, whose country is Bhāraṭavarṣha, and that



Bharaṭa was his surname because he bore the burden of the country on his shoulders, or rather because he was the first king. In Samskr̥t, ऋ, ब्र, means to bear, and hence bharaṭa means one who bears or supports the earth. This view, of the country being named after its first king, is borne out by the *Maṭsya* and the *Vāyu*, the two Purāṇas which say that India was called after Svāyambhuva, who was called Bharaṭa because he supported the people, and that the country lay south of the snowy mountains.

भरणासु प्रजानां वै मनुर्भरत इत्युच्यते  
 निरुक्तवचनाच्चैव वर्षे तद्भारतं स्मृतम्  
 हिमाहं दक्षिणवर्षे तस्य भरतस्य नाम्ना विदुर्बुधाः

Since these are two of the oldest Purāṇas, because they have been drawn upon and quoted by the *Mahābhāraṭa* itself, their views are entitled to respect.

(2) Some say that it is derived from the name of a clan ; just as the Germans were only a Teutonic clan and gave their name to the whole country composed of so many other races, as also the Franks gave their name to the whole of France, and the Angles to the whole of their country, so also the earliest tribe known to Indian history, and the most powerful, was the Bharaṭa. Their king, country, and clan find frequent mention in the *Ṛg-Vēda* and later Vēdic literature. Hence the process which took place in Europe might have taken place in India also, and the country might have been named after this clan. Further, the typical book representing Indian culture and civilisation, whose popularity is as great now as it was three thousand years ago, the *Mahābhāraṭa*, is named after these heroes of the house of Bharaṭa.

(3) It is part of a popular fallacy to try to derive this name from Bharaṭa, the son of Sākuntalā and Duṣhyaṅta or Duṣhmaṅta. Because he is the one with whom people are most intimately acquainted, thanks to Kāliḍāsa's masterpiece,

*Sākuntalā*, and since it is said he was a great Emperor, naturally they thought that he gave the name to the country. This legend of Bharata, son of Duṣhyaṅta, is a very old one; besides being found in the *Mahābhārata*, it is also found in such very ancient works as the *Saṭapaṭha Brāhmaṇa*, the *Aiṭarēya Brāhmaṇa*, besides also in the *Bṛhad Devata* of Saunaka. But historically this Bharata is only either Bharata II or Bharata III, and there is no evidence in Sanskr̥t literature to show that India was named Bhāratavarṣha after him.

(4) The last is the orthodox view, and also the correct view historically and scientifically, because it is endorsed by most of the Purāṇas. According to this, the name is derived from Bharata, the son of Ṛṣhabha—he who became in his next birth Jada Bharata, and as such was offered to Kali, according to the *Bhāgavata Purāṇa*, and who carried the palanquin of Raja Sanvira, according to about four of the Purāṇas, and who in his previous birth was born a deer because he doted upon one at the time of his death. This view, that Bhāratavarṣha is named after him, is supported by such Purāṇas as the *Viṣṇu*, the *Bhāgavata*, the *Mārkaṇḍeya*, the *Kūrma* and the *Linga*. The *Harivamsha* and *Mahābhārata* also seem to support this view.

Scientifically this view is correct, because there is cogency, method and accuracy in it. Thus: Manu Swāyambhuva had a son, Priyavrata, who ruled the whole world. This Priyavrata married Kaneya, or Kanya, and begot through her, two daughters and ten sons, namely, Agnīdhra, Agnibāhu, Vapuṣhmān, Dyuṭimān, Medhas, Medhāṭiṭhi, etc. Of these, three betook themselves to forest life, and hence Priyavrata divided the earth into seven continents, among which was Jambū-Dvīpa. The king of this continent was Agnīdhra. Agnīdhra had nine sons, and among them he divided his kingdom of Jambū-Dvīpa; of these nine divisions the Himavarṣha, or regions south of the snowy mountains, went to Nābhi or

Nāvi. This Nāvi gave it to his son Rṣhabha. Rṣhabha had a hundred sons, the eldest and chief of whom was Bharata, and the kingdom of his father descended to Bharata. Since he was the first great ruler, and one who probably settled the country and evolved order out of chaos, the country was named after him and called Bhāraṭavarṣha. After he had succeeded to the kingdom, it underwent no division as it had done in the time of his grandfather, and the hundred brothers ruled the country well, having their elder brother as head and treating him as their Guru and Lord paramount. At least six of the Purāṇas say alike that "the country was termed Bharata Khaṇḍa from the time it was relinquished to Bharata by his father," on his retiring to the woods. Thus the Purāṇas say :

हिमाङ्गं दक्षिणं वर्षे भरताय पिता ददौ  
तस्मात् तु भारतं वर्षे तस्य नाम्ना महात्मनः<sup>1</sup>

Later on, after some kings had passed away, in the reign of about the eighteenth king, Bhāraṭavarṣha was parcelled out into smaller divisions, after having remained under a sole head for some centuries before.

K. N. Sitarama

<sup>1</sup> *Mārkaṇḍeya Purāṇa*, Chapter LIII.

## POYA DAYS

By MARIE MUSÆUS-HIGGINS

### IV. THE FULL-MOON DAY OF SĀVANA (AUGUST)

**T**HE events which took place on the full-moon day of Sāvana are as follows :

(a) The Second Wassupāgamana, an annual ceremony in connection with the bhikkhus taking residences in the second rainy month.

(b) The two Buddhist Convocations or Councils. These cannot be fixed exactly on the Poya day of Sāvana, but they are supposed to have taken place during the month of Sāvana, and so they will be recorded here.

#### *(a) The Second Wassupāgamana*

The Lord Buddha, when He gave permission to His bhikkhus to take residences during the rainy season, said that there were *two days* on which to begin taking residences, an earlier and a later day. The earlier day was the day after the first Wassupāgamana of the Asalha full-moon day, and the second, after the second Wassupāgamana of the Sāvana Poya day. And so the monks, who for some reason or other had not taken residences in the month of Asalha, did so after the ceremony of the second Wassupāgamana had been held on the Poya day of the month of Sāvana.

The bhikkhus were not allowed to go on wandering about during the time of retirement—for at least two months. They taught in the place where they lived for the time being, and the people of this village or town brought them their food or invited them for *Ḍhāna* (almsgiving) to their houses.

*(b) The Two Buddhist Convocations or Councils*

*The First Convocation.* At the time of the entering into *Pari-Nirvāṇa* of the Lord Buddha, Mahā-Kāssapa, the Chief of the Sangha, was travelling with his disciples. He hurried to Rājagaha (Rājagriha), where he found (according to Sinhalese tradition) that the funeral pyre had not ignited yet. It is said that after Mahā-Kāssapa walked round the funeral pyre three times and worshipped the feet of the Lord Buddha, it ignited itself without the touch of human hands.

After seven days spent with the funeral ceremonies and seven days in homage to the relics (which were distributed to seven kings present at the funeral ceremonies, and who enshrined them in dagabas), the bhikkhus wandered over Jambuḍwīpa (India), consoling the sorrowing people, and then they returned, in the bright half of the month of *Asālha*, to Rājagaha, a city which was well provided with the four needful things.<sup>1</sup>

Here Mahā-Kāssapa, who had received the garment worn by the Lord Buddha and thus was at the head of the Sangha, resolved to call together a *Sanghāyenāve*, or Council of five hundred bhikkhus, who were all Arhaṭs, in order to gather together the teachings of the Lord Buddha, so that the *Ḍharma* should be preserved and be kept pure. On the second day of the second month of the rainy season (*Sāvana*) the first Convocation or Council was opened in the splendid hall built by

<sup>1</sup> Clothing, food given as alms, dwelling-places and medicines. These are the four necessary things for bhikkhus.

King Ajātasutta in Rājagaha, near the Vebhāra rock, by the entrance to the Sattapanni grotto.

The Thera Ānanda had just reached Arhatship when the Council was beginning, and he appeared in the assembly, seated in his appointed place, without having been seen entering. The Arhat Mahākāssapa, sitting in the Thera's chair, interrogated on the *Vināya*.<sup>1</sup> The Arhat Upāli, seated in the preacher's chair, explained it. All the Theras present repeated the *Vināya* after them. Then the Arhat Mahākāssapa questioned on the *Dhamma*, and the Arhat Ānanda, taking the chair of the preacher, expounded the whole *Dhamma*. And all the Theras, repeating his discourse in chants, became perfect in the *Dhamma*.

Thus the first Convocation, which is called the Thera Convocation, began on the second day of the second Wassa month (Sāvana), and lasted for seven months.

*The Second Convocation.* A hundred years had elapsed since the passing into Pari-Nirvāṇa of the Lord Buddha, and King Kālāsoka reigned in Jambudwīpa, about 393-365 B.C. The *Dipā-Vansa* and *Mahā-Vansa* set the time of the second Convocation in the eleventh year of King Kālāsoka's reign, so it must have been held about 382 B.C.

The reason of the necessity for a second Council on religion was, that in the city of Vaisali, or Vésali, the Brotherhood of Bhikkhus had made ten new rules (or indulgences), which made the lives of the monks very much easier and which were against the rules laid down by the Tathāgata. Among these indulgences they said that they were allowed to accept money. And so the bhikkhus had put a brass (or golden) vessel filled with water into the Upāsatha hall<sup>2</sup> on the full-moon days, and had said to the lay devotees: "Bestow

<sup>1</sup> The *Vināya* contains the rules of monastic discipline. The *Dhamma*, or *Dharma*, contains the dogmatic teaching.

<sup>2</sup> A Upasatha hall is a place where the Buddhist ceremonies are held.

on the priesthood at least a kahapan.”<sup>1</sup> And so that had been done, and the bhikkhus of Vaisali had divided the money among themselves.

The Thera Yasa, who was wandering about in the land of Vazzi, preaching, heard of this, and he came to Vaisali and forbade this practice as not being allowed. The bhikkhus of Vaisali demanded of him that he should ask forgiveness from the people, whose money-offerings had been rejected by Yasa. But Yasa, instead of asking forgiveness, justified himself before the people. The bhikkhus of Vaisali became very angry at this, and wanted to excommunicate Yasa. But he fled to Kosambi and sent from there messengers to Paveyya and Avanti, where there lived some very pious Arhaṭs. Yasa himself went to the Ahoganga mountain (beyond the Ganges), to the Thera Sambhūta of Sāna. Sixty monks of Paveyya and eighty of Avanti joined him, and all decided that the old and venerable Revata of Soreyya was the most advanced of the living Arhaṭs. So they put before him the ten indulgences of the Vaisali bhikkhus, and he declared them inadmissible.

All travelled now, in easy stages, as Thera Révata was very old, to Vaisali. The bhikkhus of Vaisali tried to bribe Révata with many priestly offerings, but this was of no avail. They also tried to prejudice King Kálásoka against the Thera Révata and his followers. But meeting both parties, the King found that the Theras Révata, Yasa and their followers were right, and so he offered his protection to them.

So the two parties met in a assembly, and endless and frivolous discussions arose, till the Thera Révata, advancing into the midst of the assembly, proclaimed that these indulgences must be repressed. He selected, beside himself, Yasa and six other great Theras to examine these indulgences, and they retired into the Valukarama Vihāra, which was so secluded

<sup>1</sup> A kahapan was a square copper coin.

that not even the voice of a bird could be heard there. Here these eight great Theras settled the question against the Vaisali indulgences. Then they returned to the Mahavanna Vihara and in a full meeting they rejected the ten indulgences, and the ten thousand sinful bhikkhus of Vailasi were degraded.

Now the Arhaṭ Révata selected seven hundred Theras, who were all Arhaṭs, to hold the second Council of religion at the Valukarama Vihara, where the rejection of the ten indulgences was proclaimed and the *Dhamma* was again established, somewhat in the same way as in the first Convocation, a hundred years before. In this second Convocation, the great Thera Révata, skilled in questioning, interrogated the Thera Sabbakāmi on each point of the *Dhamma*, and the other Theras repeated the *Dhamma*. So again the teachings of the Thathāgatha were established.

The Theras Révata, Sabhakami, Salha, Yasa, Khuzzasabhita and Sambhūta Sānavāsika were very old; they had been pupils of the Thera Ānanda. And the Theras Vasabhaḡāmika and Summana had been pupils of the Thera Anuradha. These eight fortunate Theras had beheld the Tathāgata in His life on earth, and therefore they were most qualified to understand and teach the *Dhamma* established by the Lord Buddha Himself.

Altogether, with the preparations, this second Convocation at the Valakarama Vihara at Vaisali lasted for eight months.

I am sorry to have to say that many of the bhikkhus complained and would not accept the decision of this Council, and they left the Order. It is said that another Council was held by the Vaisali bhikkhus, which is supposed to have been larger than the second Council at the Valakarama Vihara. This was called "the Great Council," and it created a separate sect, as the first branching-off from the orthodox doctrine. From this, in the next two centuries and a half, at least



seventeen Bodies of more or less heretical doctrines were gradually formed. But all the Schools continued to use the Three Pitakas. The two principal Schools are the Northern School (the Mahāyana or Bigger Vehicle) and the Southern School (the Hināyāna or Smaller Vehicle). The people of the Southern School are those who would not have the Rules of the Order changed (Ceylon, Burma, Siam), and the Buddhists of the Northern School are those who followed the bhikkhus of Vaisali with the new ruler.

#### V. THE FULL-MOON DAY OF POTTHAPĀDA (SEPTEMBER)

The yearly events which took place on this Poya day are:

- (a) The Wass-Pavārana.
- (b) The Katīna-Chīvere.

##### (a) *The Wass-Pavārana*

The month of Potthapāda is the third month of the rainy season in India. On the Poya day of this month there is held an annual ceremony for those bhikkhus who have gone into residences in the month of Asalha and return from their retirement to take up their wanderings again. This ceremony is called the Wass-Pavārana, or the ending of the Wass season, and is for those bhikkhus who leave their residences and begin their wanderings again.

In the second book of the *Vināya-Pitaka*, which is called the *Khandhakas* or the Treatises, this ceremony is mentioned, and it is still held at the present day.

##### (b) *The Katīna-Chīvere*

In olden times the month of Potthapāda was sometimes called the Katīna-Chīvere month, because the village people,

in whose midst a prominent bhikkhu and his followers had taken residence for the first two Wassa months, used to offer the Katīna-Chīvere to this prominent bhikkhu after the ceremony of Pavāraṇa was over. The Katīna-Chīvere consisted of a garment for the bhikkhu, made altogether in twenty-four hours, and of sixteen other offerings, including the eight requirements.<sup>1</sup>

In order to make this special garment, the men and women of the village got up before daybreak, plucked the cotton from the cotton trees, spun the cotton, wove it into cloth, sewed it, dyed it in yellow vegetable dye, and offered the garment to the most prominent bhikkhu in the evening of the same day. The offering of this special garment was considered the most meritorious offering which could be given.

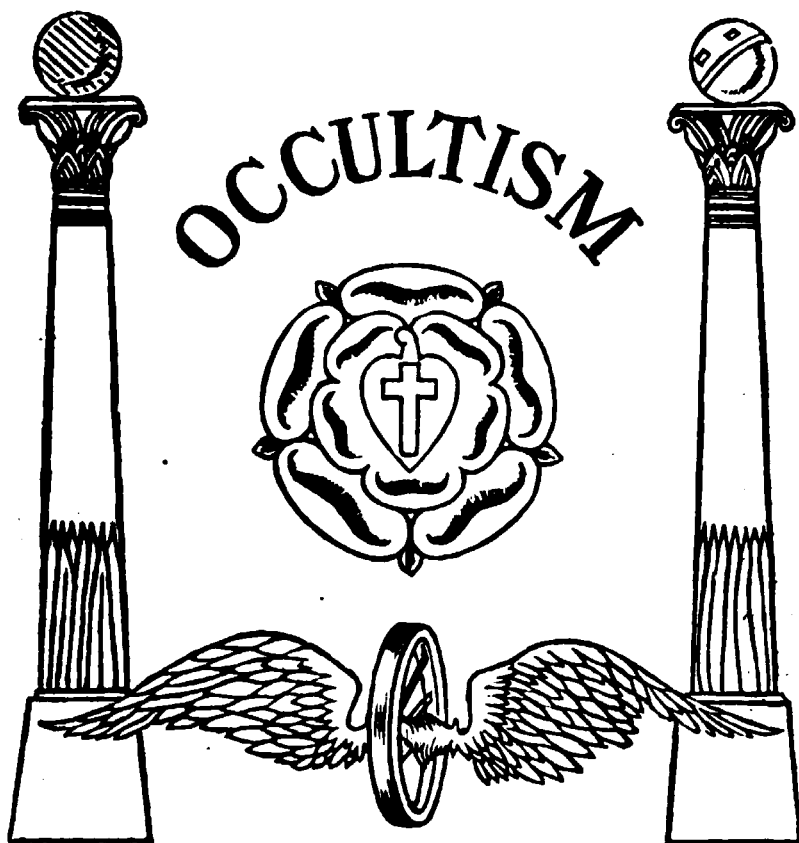
After the ceremonies of the Pavāraṇa and the Katīna-Chīvere were over (and after the sixteen offerings had been divided among the bhikkhus), the monks left their residences and began their wanderings again. It was not absolutely necessary to offer this Katīna-Chīvere on the Poya day of Potthapāda itself. It could also be offered between this Poya day and the following (Assayuga), but after that it was not offered again till the Potthapāda Poya day of the following year.

M. Musæus-Higgins

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NOTE.—At the present time, in Ceylon, the Katīna-Pujāwe is still offered sometimes; but the white cloth is bought in the morning, taken to the temple, where the bhikkhus sew it and dye it, and then it is offered to the most prominent monk who has taken residence among them.—M. M.-H.

<sup>1</sup> The eight requirements for a monk are: "The upper garment, the under-garment, the belt, the bathing cloth, the begging-bowl, the water-strainer, the razor and the needle.



## THE WANDERING JEW

AN INTERPRETATION

By J. HENRY ORME

**O**F all the mediæval myths, "The Wandering Jew" is perhaps the most interesting and stimulating to the imagination, raising as it does the question of physical immortality. The writer is indebted to S. Baring-Gould's *Curious Myths of the Middle Ages* for the various accounts of the myth, and the

reader is referred to that book for fuller information. The story, summarised from various accounts, is this :

After sentence had been pronounced upon Jesus by Pontius Pilate, Ahasverus, a Jewish shoemaker, learning that He would pass his house on the way towards His crucifixion, rushed home and gathered his wife and child in the doorway to see what kind of man this impostor was. As Jesus was led by, bowed under the weight of the heavy cross, He paused to rest before the shoemaker's door. But Ahasverus, in zeal and rage, and for the sake of obtaining credit among his fellows, drove the Lord forward, saying : " Go faster, Jesus ; why do you loiter ? " And the Lord, obeying, looked at him and said : " I shall stand and rest, but thou shalt go till the last daȳ." At these words the man set down the child, and unable to remain where he was, followed the Christ, saw how cruelly He was crucified, how He suffered and died. When this was done, it came upon him suddenly that he could no more return to his wife and child in Jerusalem, but must go forth into foreign lands like a mournful pilgrim.

According to another account he was thirty years old when this happened, and thereafter, upon reaching the age of one hundred years, he returned again to his age at the time of the Lord's crucifixion, beginning all over again the weary years of life.

The earliest recorded mention of him is about A.D. 1200, from which time he drops out of record until 1505. After this date he is mentioned by various chroniclers until the beginning of the eighteenth century, when he appeared in London. After this he wandered into Sweden and disappeared. Perhaps the most interesting account of him is found in the account of Dr. Paul von Eitzen, Bishop of Schleswig, which we will summarise.

One Sunday in the winter of 1547, while preaching, Dr. von Eitzen observed a tall man, with hair hanging over

his shoulders, standing barefoot during the sermon, listening with deepest attention to the discourse, and bowing profoundly and humbly whenever the name of Jesus was mentioned. Every one wondered over the man. After the sermon he was found and inquiry made as to his identity. To these inquiries he replied that he was a Jew by birth, a native of Jerusalem, by name Ahasverus, by trade a shoemaker, and that he was present at the crucifixion of the Saviour. He showed much knowledge of history, conversing learnedly upon various subjects in a manner most convincing.

When he appeared in England at the beginning of the eighteenth century, it is said that he was listened to by the ignorant and despised by the educated and powerful. He not only gave them the details of the Crucifixion, but also described the appearance of the disciples, their clothes and personal peculiarities. He spoke many languages and showed personal familiarity with many foreign places. Professors from Oxford and Cambridge talked with him to see if he were an impostor, but it was found that he knew the languages as well or better than they. The mysterious stranger told them that historical works were not always to be relied upon.

In examining the evidence for the Wandering Jew, it is at once apparent that it is not authentic. Mr. Gould says :

The historical evidence on which the tale rests is too slender for us to admit for it more than the barest claims to be more than a myth. The names and circumstances connected with the Jew and his doom vary in every account, and the only point upon which all coincide is that such an individual exists in an undying condition, wandering over the face of the earth, seeking rest and finding none.

But no myth is wholly without foundation, and there must be some substantial verity upon which this vast superstructure of legend has been raised. What is this verity? Mrs. Besant says of myths :

A myth is by no means what most people imagine it to be—a mere fanciful story, erected on a basis of fact, or even altogether apart from fact. A myth is far truer than a history, for a history only gives a story of the shadows, whereas a myth gives a story of the

substance that casts the shadows. These shadows give but a poor idea of the objects that cast them, just as what we call shadows down here give but a poor idea of the objects that cast them. They are mere outline, with blank darkness in lieu of details, and have only length and breadth, and no depth. A myth is an account of the movements of those who cast the shadows; and the language in which the account is given is what is called the language of symbol.<sup>1</sup>

There is one question which man has ever asked his spiritual teachers, and his attitude towards life is profoundly influenced by the answer. It was put to the Master by the man who asked: "Master, if a man die, shall he live again?" It is the answer to this in the affirmative that makes life worth living and pain bearable, and gives compensation to effort. If man were told that this life is all, that there is no hereafter, either in heaven or hell, that annihilation of the consciousness follows death, few only of the most favoured would care to live on until the natural end. But the answer has not been in the negative. All the great religions proclaim the unity of life, the Fatherhood of God, and continuous life for the individual in some state or other, be it Nirvāṇa, heaven or hell. This has encouraged man in the early stages of his evolution. He has been willing to work here, if he may rest hereafter; to suffer pain a few years on earth, if æonic pleasure is to be his; to unfold his intellect that he may appreciate divine omniscience; to love selfishly, and only a little, here and now, that he may be infinitely loved for ever. Always he has expected an enormous return upon his investment; in his heart he has charged a supreme usury. But he has grown; he has evolved; and a decreasing number now ask the same question: "If a man die, shall he live again?" So far as hell is concerned, myriads join to-day with Omar in those lines:

Ne'er a peevish boy  
 Would break the bowl from which he drank in joy;  
 And He that with His hand the vessel made  
 Will surely not in after-wrath destroy.

<sup>1</sup> *Esoteric Christianity.*

The answer to the first question rests the mind so far as the individual consciousness is concerned: we shall live on after death—immortality is assured. But other questions of the greatest importance at once arise in the mind, once the first great question is answered. What of those personal ambitions which we have not realised? What of the work which we have but begun? What of those personal ties which are dearer to us than any idea we have of God, because they are as yet all that we know of Him? What of the love that is stronger than life and death, and which calls to the beloved across the trackless wastes of time and space? What of the hates that are as strong as the loves? What of the earth where we have sowed so many seeds that have not yet sprouted, where in our soul's garden we find so many weeds among the flowers—flowers that are but showing the bud? Are we not to see these buds burst into full and perfect blossom, with every weed uprooted from our garden? Could we rest content for ever in the heaven world with so much uncompleted here on earth, and so much undeveloped within ourselves? Scarcely. Our personal loves would draw us back to earth for their fruition; the latent hates would pull us down again, for no soul could rest long in peace and bliss with a loadstone of this kind drawing it ever downward. And so Theosophists believe that when a man dies he not only lives again, but lives here on this earth in a new body, born in the usual way, and is drawn to souls with whom he has past ties, in order that accounts may be settled, experience gained, and further unfoldment accomplished.

Passing from the fact of repeated births in human bodies, we come to a question bearing directly upon our subject: "Is continued life in *one* physical body possible? Is there any evidence that any man has retained his body for what to us would be an incredible and impossible number of years?"

There are records in the Bible of men having reached some hundreds of years, Methuselah being accorded highest honours. Moderns do not concern themselves much with such instances, being intensely interested in the present, and realising that it is not being done just now. But the occultist always asks: "What does Occultism say about it? Have we any records of anyone who has achieved it? If so, what are the methods employed?"

The possibility of physical immortality has come to us down the ages, wafted upon the winds of myth and tradition. It seems that nearly all peoples have believed it possible, if only the proper methods could be discovered. The alchemists of the Middle Ages firmly believed it and spent much of their energy in pursuing the secret. They believed that they could wrest the secret from Nature herself, and distil a liquid which would render the physical body immune to the disintegrating process known as death. Paracelsus is believed to have discovered the secret, and leaves the formula in his writings. But so veiled is it, that only the initiated can discover what the real process is. For one feels, in reading of the experiments made with the Elixir of Life, that he would be playing with something more dangerous than fire, who would dabble with it.

Yet, if something approaching physical immortality in one body were not possible, would the idea have gained such hold upon those deeper students of life's mysteries? There must have been some strong evidence upon which these alchemists based their hopes. The search for the Philosopher's Stone, which would enable a man to transmute base metals into gold, and the quest for the Elixir of Life, have gone hand in hand down the ages. The Chinese have for centuries believed in a Universal Remedy by which they could escape the necessity of dying, and they base their hopes upon traditions of some rare persons who are reported to have made gold and to have lived some ages. These traditions say that if those persons



were not absolutely immortal they could die only by violent death. It was to find the Fountain of Life that Ponce de Leon sailed from Porto Rico for the island called "Bimini" by the Indians, where the supposed miraculous waters were said to flow.

The knowledge of the means by which physical immortality may be accomplished is one of the deepest secrets of Occultism, and only slightly has the veil been parted before this great mystery. In "The Diary of a Chela" (*Five Years of Theosophy*) one finds what appear to be some authentic statements as to some of the processes employed, and the reader is referred to that article for fuller information. The first premise is that man is a consciousness using different vehicles upon different planes of nature. The lowest and densest body is the physical, which is interpenetrated by the etheric double, also belonging to the physical plane; and through this subtle body the life-forces reach the dense physical. Interpenetrating this is the astral body, the body of the emotions, and then the mental body. The physical body is the only one of man's bodies that wears out from use, so far as occult investigation has been able to determine. The subtler bodies last as long as the consciousness functions through them, and it is only when the consciousness is transferred to higher levels, and consequently to higher rates of vibration, that they disintegrate, since there is not the thought and feeling of the informing entity to hold them together.

All tangible physical matter is built of the physical ether, held together in combination under enormous pressure. The first step, then, towards rendering the body immune to disintegration and death, is gradually to change the structure of the body, substituting for particles built of coarse matter, particles built from finer kinds of substance. Along the line of diet, alcohol in all its forms is the first thing to be discarded,

for "it induces a violence of action, a rush, so to speak, of life, the stress and strain of which can only be sustained by very dull, gross and dense elements, and which by the well known law of reaction (in commercial phrase 'supply and demand') tends to summon them from the surrounding universe and therefore directly counteracts the object in view". Next comes meat-eating, and for the very same reason, in a minor degree. It increases the rapidity of life, the energy of action, the violence of passions. It has its use for the warrior who has to fight and die, but for the man who has to fight death because he wishes to live, it is impossible. Next come the passions and sex-nature, which must be controlled, because they divert into other channels so large an amount of energy which must be used for regeneration. And also, these desires hold direct attractions to a certain gross quality of matter, which itself must be eliminated from the body if the desired result is to be accomplished. These are the first of the objective steps, and they are absolutely necessary.

But more important than these, and more necessary, is something which must ere this have arisen in the aspirant's mind—the "will to live". It is this "will to live" that makes everything else possible. It must be the passion of his life, the subject which he never forgets, the desire which is with him, always sleeping or waking, the subject upon which he must never relax himself even for a moment, sleeping or waking. In fact, he must pursue a triple line of endeavour: "The physical man must be rendered more ethereal and sensitive; the mental man more penetrating and profound; the moral man more self-denying and philosophical." Following this course it is said that he reaches the end of a certain period, during which those particles in his body which composed the "man of vice" and which were given a bad predisposition, will have departed. At the same time the disuse of such functions will tend to

obstruct the entry, in place of the old particles, of new particles having a tendency to repeat the said acts, and thus, while the denser matter is eliminated, its place will be taken by matter of a more ethereal nature. The effort towards spirituality, the deliberate training of the moral nature, the habitual altitude of thought, with back of it the unremitting will to live, render him more sensitive to the subtler planes of nature, and his body gradually becomes more ethereal, until the greater part of it is what we might call "solidified ether," built in and held together by the unceasing will to live. (We have an analogy in liquid air.)

Space does not permit a fuller development of this theme. Darwin discovered the law that there is in each species a well known limit within which the race-life lies, and none are known to survive beyond it. This is very obvious with regard to the human family, and we know that persons coming from a long-lived family stock will probably reach an advanced age, while those coming from shorter-lived stock will probably live to the age of sixty or so. Now, supposing every hygienic and sanitary measure had been complied with by an ordinary man, there would still come a time when the particles of the body would feel the hereditary tendency to dissolution—and would obey it. Our "Chela" contends that if by any procedure this critical climacteric could be once thoroughly passed over, the subsequent danger of death would be proportionately less as the years progressed. This is said to be possible for the will and frame of one who has been specially prepared, following the lines suggested above and other practices not made public. "When this climacteric has once been passed over, it will be years before the tendency will again assert itself," and flushed with triumph, he will find his will strengthened and self-confidence increased.

He has been gradually dying over the whole period of his initiation; he has spread out over a number of years what others endure

for a few moments or hours, and he is now victor over death. Other perils menace him in his progress towards Nirvāṇa; the sword may still cut, disease enter, poison kill, but in the way indicated he has conquered the natural hereditary enemy of the race—Death.

Is the will to live selfish? What can be said in favour of this effort of the human will to put aside and triumph over the laws of Nature? Could not this energy be better expended in unselfish service for others? Can an occultist be said to be selfish when he desires to live in the manner under consideration? Is not the answer that it *depends upon the motive*? If a man desired to live that he might pursue the pleasures of physical existence only; if he willed to live that his selfish emotions and passions might have continued expression and gratification; then indeed would he be selfish. And further, if he willed to live in order that he might have power over others; that he might help to frustrate the ends of evolution; that he might plant himself as a foe in the path of aspirants for the Light, and through his power and longevity tempt younger souls to the left-hand path—then indeed would he be not only selfish but malevolently evil.

But suppose that he wished to be a permanent light upon the path of immortality; suppose that he were weary of the ceaseless round of birth and death; suppose that he chafed at the time wasted between births, and after birth when the baby body has to be trained for so many years before anything of the real nature comes through; suppose then he were weary of the loss of memory between births and the consequent loss of knowledge so painfully acquired in former lives: would it then be selfish that he willed to live in order that these things might be avoided? Would it not be possible for him to compensate humanity a thousandfold during the long span of life that would be his, for the years that he lived for himself only?

Have we any proof that anyone has ever accomplished this? Is there any documentary evidence that anyone of

our time has lived through several generations of men and yet retained youth and vigour? To students of Occultism there is. There is one name that has come down to us through the centuries, entangled in a mass of fact and fiction, misunderstanding and misrepresentation. There is one name that at once suggests mystery, magic and Occultism. In his time he was called alchemist and charlatan, adept and sorcerer, sage and conjurer. He was the friend of kings and princes. His wealth enabled him to live in royal style, his private life was above suspicion and reproach, while his brilliance of intellect and profundity of thought eclipsed those with whom he was thrown. His presence always brought a touch of mystery to a gathering, for there was about him that incomprehensible atmosphere of greatness which could only be misunderstood. I refer to him who was known in the eighteenth century as the Count St. Germain.

But there were other things about him that excited even more wonder and awe. Though about fifty years of age in appearance, there were those living at the time of his appearance in France who had seen him fifty years before at a foreign Court, at which time he had exactly the same appearance. More than this, the Count admitted being this age, and older, describing with the fidelity and the touch of an eye-witness events which had occurred two hundred years before. There are records of his having been seen from 1710 to 1822, during which time his personal appearance did not change at all—he not only grew no older but maintained his appearance of vigorous middle age. (For a fuller account the reader is referred to Mrs. Cooper-Oakley's book *The Comte de St. Germain*.)

What has all this to do with the Wandering Jew? It is only a bit of corroborative evidence to some, that one man has within our own time set aside the call to bodily dissolution and lived in vigour and service for humanity far beyond the time

ordinarily allotted to man. The Wandering Jew disappeared into Sweden and has not been heard of since. But not so the Count St. Germain. He was the son of Prince Racozy, a nobleman with vast estates in Hungary. I do not know whether it has been authoritatively stated that the Count still wears the same body to-day that he wore then, but it is significant that we have it from no less a person than Mrs. Besant that the Count St. Germain has finished his human evolution, that he still lives and travels in Europe, working for humanity, and is known in the Great White Brotherhood as the Master Racozy.

It may be that the myth of the Wandering Jew is founded on the fragmentary accounts of the wanderings of some Jewish Initiate, perhaps of one close to the stage of the Master. His traits, as recorded, are certainly not those of the Jews of that time, nor of any ordinary man. There is also a hint of reincarnation in the account which says that when he reached the age of one hundred years he returned to the age of thirty. This may have been the means of keeping the knowledge of reincarnation alive in the minds of the discerning few, to whom the inner meaning may have been revealed. And even if some of the later Wandering Jews were impostors or impersonators, there must have been an original who preceded them.

This does not mean that *we* should strive for physical immortality. About the worst fate most of us could think of would be to have to live in our present bodies "for ever". When the limitations of the physical form restrict and restrain; when fatigue weighs upon us and makes us temporarily tired of living; when illness renders us unfit for further activity and service—what a comfort it is to know that some day we shall shuffle off this mortal coil and stand clothed in the soul's

own raiment. And yet, how encouraging it is to know that some day we shall have a perfect body ; a body so refined and sensitive, so full of light, that instead of limiting us to a few vibrations of the physical world, it will enable us consciously to contact the subtler worlds existing within us. Then will the inner worlds be as open as the outer, and the phenomena of the superconscious become the facts of the human consciousness. It is only when karma permits, that a soul is given a body which it is possible to so illumine and transfigure, and it seems probable that it is given to him only for that incarnation in which he is to attain Masterhood. Then, if He intends to live in the world, the process of transmutation and etherealisation is said to be absolutely necessary, " unless he would voluntarily give up a life-long labour and—die ”.

There comes a time for every human soul when, standing at his own door and looking intently out upon life, as did Ahasverus, the Christ comes and would fain rest a moment with him. But so incomprehensible is this mystic stranger, so different His way of speaking, so strange His manner, one may not recognise him, and perhaps rudely says to him: "Hurry on! I have not time for you." And He will go; but not without saying: "I shall stand and rest, but thou shalt go till the last day." And then? Life seems suddenly to have changed: the things that gave pleasure have lost their flavour; the pursuits which engrossed one no longer seem worthy of effort. Desires are no longer so keen—yet one is not desireless. A change has suddenly come o'er the spirit of one's dream. A restless, indefinable longing has seized upon the soul, and forward one goes to what he knows not, knowing only that he cannot linger with the past which has become as ashes in the mouth. Forward he goes from place to place, with the wander-lust upon his soul. Life after life he spends

in different countries, seeking for the real amid the unreal, and thus he becomes the eternal traveller, the voluntary exile, the man who builds nowhere, buys nowhere, but who looks, tarries, and passes, ever urged onward by the inner voice, suffering from the malady of the ideal.

It is not the need of change that drives a man thus onward ; it is not satiety that causes him to dash the cup from his lips ere he has deeply drunk ; it is not repletion that forces him to leave the feast before it is over ; nor is it the fear of being charmed by that which pleases or ensnared by that which attracts. The cause lies deeper.

When the Christ in the human heart has made Himself visible at the door of the personality ; when the Higher Self descends and for a moment holds converse with the lower ; when the light of the spiritual illumines for an instant the darkness of material life—everything is suddenly changed. One's standard of values is altered as by a miracle, one's view of life is transformed, one's purpose is ennobled. The Mystic Stranger may speak but a word, but His voice, once heard, becomes the sweetest voice in all the world, His presence, once seen within the temple of the soul, becomes the Object of a life-long search. Nor is this forgotten in the lives that follow. The soul that has once been touched by the Christ within, will keep the memory of that touch as a priceless talisman, to awaken him to the spiritual verities in lives to come. The Divine has set Its seal upon the human, nor can the human rest until he has become one with It. Wanderer must he be, a seeker for realities amid the shadows of earth, longing for rest and unable to find it, because the rest that is peace is found only in union with the Divine.

We are all wanderers on the Road to God. The many do not know that they are wandering or what they are seeking, for the Christ within has not yet set His seal upon them. The anointed few know that they are wanderers and know what



they are seeking : that they are seeking the Light, striving to find it, and awaiting in hope and confidence the final consummation. They have listened to the Wise Ones and have learned that purity of life, service for others and love for all, will immeasurably shorten their pilgrimage ; that sooner for them shall come the day that shall ultimately come to all—the day of the final Coming of the Christ in the heart where He shall abide evermore ; the day when they may cease their wanderings and rest in the Peace that passeth understanding.

J. Henry Orme

## THE CONSCIOUSNESS OF PLANTS

By EGYPT L. HUYCK

(Continued from p. 189)

### LILIACEÆ

SUPPOSE we start this family with the onion. Dear reader, you will not be obliged to hold your nose—he is not so bad on the astral plane; in fact he is such a brave chap that you will all have quite a fellow-feeling for him. We will begin with the wild onions; there are three named sorts: *Allium acumenatum*, a pretty loose-headed, pink blossom; *Allium bisceptrum*, white; and the *Allium serratum*, a more compact flower-head, pink at first and later turning violet. They all appear, on the astral plane, to be either a white or pink lavender; it is such a difficult shade to describe that it seems impossible. Their consciousness seems to be that of forced bravery. Illustrations are difficult also; but it is perhaps somewhat as one feels when, after one has been to a dentist several times with a troublesome tooth and has been severely punished, the hour arrives for the next punishment, and one goes with reluctance and a sort of whimpering atmosphere about one.

Now for the garden onions: the named sorts in the seed catalogues are very numerous, but they all speak the same word, and all look alike on the other side—that indescribable

white lavender colour. For their consciousness—they all get in to line and march to music. A big white bulb that I last investigated was as brave as one who musters up courage to the music of the Bridal Chorus from *Lohengrin*. An imported garlic seemed to take to martial music, more like "When Johnny Comes Marching Home," to keep up his courage. The music seems in no way a part of the consciousness; it is more an accompaniment, like the boy who whistles to keep up his courage when he has a dark lane to traverse. Or perhaps the poor Benedick who stands at the altar as the Wedding March peals forth, needs that music to reinforce *his* courage!

It must be confessed that it is not easy to interpret properly this onion consciousness, but forced bravery is the nearest; it is that courage which we bring forward by the will when we *must* face the unknown or dangerous. Think of all the experiences in daily life that we have to face—and the small affairs are often as serious to us as the larger ones. Do we not have to take our courage in both hands to endure the rebuke and rebuff that follow almost every contact with our fellow men? So, as long as these conditions prevail, methinks the lowly onion will thrive and grow vigorously, for we need him, even if he is an offence to our æsthetic senses.

Next in line is the Covenia—*Brodiaea capitata*. This is an early spring blossom that shoots up from a bulb, with a flower-head much like the wild onion; it is of a pretty blue colour and odourless. Instead of being brave, like his brother, he has an aura of dull grey, and the consciousness is a bad case of the blues.

I have not been able to find a wild specimen of the much loved Lily-of-the-valley, but the garden one that I tested fits in nicely with the Covenia; perhaps the wild one would be better than her cultivated sister. The Lily-of-the-valley—*Convallaria*—has an aura nearest to the shade of cadet blue of

any colour that describes it in the least. The consciousness—self-pity.

As soon as the Covenia is out of bloom, in the spring, we find the Golden stars—*Blomeria aurea*. They send up a stem eight to twelve inches high, and the loose, stiff flower-head is from three to four inches in diameter; the yellow star-like blossoms make a golden ball. On the astral plane, it looks like a miniature whirlwind, with little darts of light flashing forth. Its consciousness is—running a race, just for the joy of the race.

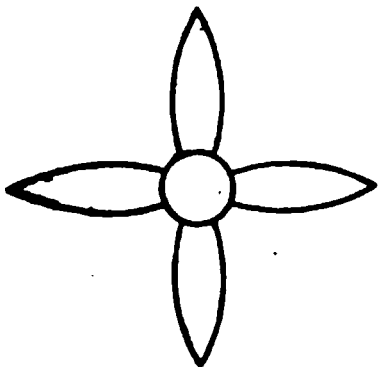
Before the Golden stars have finished their season of bloom, the Spanish bayonet, sometimes called Our Lord's candle—*Yucca Whipple*—is putting forth its flower-stalks. It is a noble plant with no trunk, but sending up a flower-stalk from five to fifteen feet tall, from a huge, symmetrical bunch of dagger-like, bluish green leaves. The cluster of flowers is composed of hundreds of waxy, cream-coloured blossoms, two inches across. It is a very beautiful sight to see a hill-side dotted thickly with these sentinel-like flower-stalks; after the flowering season the stalk remains and dries quite hard and strong. If they are gathered at the proper time, they make excellent staffs for mountain climbing, as they are extremely light in weight. So much for their utility. On the astral plane, they appear to be a blue blur, and the consciousness—the skilful throwing of a lance or spear.

Amole, Soap plant—*Chlorogalum pomeridianum*. This odd plant springs from a big bulb which is covered with a coarse brown fibre; the leaves are over two feet long, with rippled margins; they look like very coarse grass, and spread out flat on the ground; from this tuft of leaves a rather ugly, branching stalk springs up five or six feet tall, and in due time, one afternoon, the ungainly stalk flowers, almost like Aaron's rod; each flower is an inch or more across, a lovely little lily, all silvery white. They only last a few hours; thus the plant

receives its name, *Pomeridianum*, which means "in the afternoon". The bulbs form a lather in water, and are used as a substitute for soap by the Red Indians and Spanish-Californians, and as food by the Pomo Indians. On the astral plane? If we had a large stick of incense burning and sending up a volume of smoke, curling, weaving and winding its way upward to the height of six or eight feet, we should have a fair picture of the appearance of the Soap plant on the astral plane. The consciousness is drilling, it works exactly as an auger, but it is always upwards, just as if one were below and drilling upward.

The Sego lily, or Mariposa tulip—*Calochortus Nuttallii*—blooms at this same season. The flowers are white and pale lilac, and some are beautifully spotted with crimson in the throat—a very charming flower, reminding one of its more haughty sister of the garden. The flower appears yellow on the astral plane, with a plum aura, and the consciousness—persistence.

In view of the fact that the bulbs formed a very substantial part of the food of the early Mormon pioneers when they crossed the desert, it might not be such a far cry to think that the lily has helped to feed the persistent growth of the Mormons, in the face of much opposition and Government legislation. It is held in high esteem by the people, and is the Utah "State flower".



The garden variety of the Tulip does not show any improvement in consciousness; it appears as a greenish yellow on the astral plane. The consciousness—a haughty pride, a sort of "I am better than thou" feeling. It carries this symbol.

It seems odd indeed that cultivation often adds an undesirable twist to an otherwise admirable quality, for this is

noticeable in some members of the other families. In other cases there is real improvement. What do you suppose would happen to the Leopard lily—*Lilium pardalinum*—if it should be gently cared for by a kindly gardener? It is a magnificent plant, from three to six feet tall. The stem is crowned by a splendid cluster of flowers, usually about half a dozen together, but sometimes as many as thirty on a stalk. They measure three or four inches across, and are pale orange outside and deep orange inside, spotted with maroon, often blotched with orange-yellow in the throat and tipped with scarlet. These plants often grow in large companies, in moist spots in the mountains, and are unrivalled in decorative beauty and brilliancy of colouring. On the astral plane they look a deep orange. The consciousness—mental pride.

It is not quite fair to leave out the Easter lily—*Japonicum longiflorum*; on the astral plane it appears lavender, and the consciousness—*true* humility, *i.e.*, the kind that stands on its feet, *ready* to be of service, and *never falls on its knees*.

Hyacinth—*Hyacinthus*. On the astral plane it is light blue, flushed with pink. The consciousness seems to lift upward in devotion, but more the sort of devotion that falls on its knees with emotion.

Asparagus vegetable, and also the decorative asparagus fern used so extensively by florists. They are all very much alike on the astral plane, and no doubt they belong with the lily, because the book on botany says they do; but they seem to the writer to belong with, and on the plane of, the Ferns. Their consciousness is mathematical, and the general appearance is white with a delicate violet aura, sometimes tinted with pink, sometimes with a bit of yellow. To say that the asparagus looks white on the astral plane, means very little to one who has not seen the beautiful, vivid and naked light that is as bright as that which white-hot metal gives, but without its piercing quality. However, molten metal that is white, comes

the nearest to describing it of anything physical that presents itself to the writer's memory.

Thus ends the list of lilies; we head the list with the onion, and find that he reaches very close to that "white plane" of the asparagus.

COMMON NAME	BOTANICAL NAME	ASTRAL APPEARANCE	CONSCIOUSNESS
Onion; Garlic	<i>Allium cepa</i>	White or pink lavender	Forced bravery
Coveana	<i>Brodiaea capitata</i>	Dull grey	Depression
Lily-of-the-valley.	<i>Convallaria</i>	Cadet blue	Self-pity
Golden stars	<i>Blomeria aurea</i>	Grey-yellow darts of light	To race
Spanish bayonet	<i>Yucca Whipple</i>	Blue blur	Lance-throwing
Soap plant	<i>Chlorogalum pomeridi- anum</i>	Like smoke	Drilling
Sego lily	<i>Calochortus Nuttallii</i>	Yellow, plum aura	Persistence
Tulip	<i>Tulipa</i>	Greenish yellow	Haughty pride
Leopard lily	<i>Lilium pardalinum</i>	Orange	Mental pride
Easter lily	<i>Japonicum longiflorum</i>	Lavender	True humility
Hyacinth	<i>Hyacinthus</i>	Light blue	Devotion
Asparagus	...	White, violet aura	Mathematical

Perhaps it is not quite fair to the vegetable kingdom to send forth incomplete lists of the families, but as it is quite impossible at present to obtain many plants, we shall have to be content with those we have, and say to readers who may be interested in this work that the writer would be very glad to receive specimens to investigate.<sup>1</sup> When convenient, the blossom, leaf, and root or bulb, should be sent; in other cases the developed dry seed or bulb will do very well, but in each case both common and Latin names should accompany the specimen, so that there can be no possible mistake.

For example, if the dry seed or bulb of some plant came to hand, the first thing to do would be, without knowledge of its name or family, to investigate it for its appearance on the astral plane. After careful observation I look up the name and description, and if possible find an illustration of the plant. Should there be a discrepancy, I wait and try again and again,

<sup>1</sup> Address: Krotone, Hollywood, Los Angeles, Cal., U.S.A.

until there seems to be no doubt. Some plants I have worked over at intervals for a year. To illustrate, suppose to-day, while on a ramble, I find a new flower—I try it, register its consciousness, etc., in that precious notebook, and forget it as completely as possible. Some plants are more difficult than others to forget, just as people are; then, at a later date—a week, month, or longer—I happen on it again; *if* I have entirely forgotten what its consciousness seemed to be, then I try it again and refer to the notebook to see if it is the same.

When compiling the families, if some particular member does not seem to fit, he receives very careful investigation all over again; so for the present we will take up the incomplete lists of three different families.

### CRUCIFERÆ

When we line up the list of Cruciferæ, which include cabbage, our thought, no doubt, will at once turn to the nation of *sauer-kraut* eaters. These plants are all so well known that it is not necessary to describe them. Let us begin with the Black Mustard—*Brassica nigra*. On the astral plane it is violet, and the consciousness—child-faith. By this I mean that the consciousness is that of the utter faith of a small child as it is held in its father's arms; there is no thought of falling, or failure of that care and protection. It is like the words of Jesus, the Christ, as given in the Bible (*Matt. xvii, 20*): “If ye have faith as a grain of mustard seed, ye shall say unto this mountain: Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.”

The Radish—*Raphanus*—follows quite naturally; on the astral plane it is yellow in colour, and its consciousness—ownership—“I possess you, you belong to me” attitude. And what could be better than to eat and drink with this selfish attitude? Madwort Sweet—*Alyssum*—on the astral plane is a



greenish blue, interwoven with fine lines of dull grey. Consciousness—gulping. Fish feed in this manner, so do dogs. Watercress—*Nasturtium Officinale*—on the astral plane is magenta in colour; consciousness—sucking, gives a sense of self-love. Pepper Grass—*Lepidum*—on the astral plane is a dull green; consciousness—chewing. Cabbage, Cauliflower, etc.—*Brassica*—possesses a consciousness of unadulterated selfishness. On the astral plane it appears a misty green. To be sure we all know what happens to an utterly selfish person when he cannot have everything he wants; so that is accounted for in the Wall Flower—*Erysimum asprum*; on the astral plane it is a muddy yellow with a ring of orange; consciousness—neglect and whimpering over it, but there is the grain of pride which does not want to show too much consciousness of neglect.

To sum up this selfish family list and fix it in our minds for a lesson in unselfishness: first we have faith, then ownership, gulping, sucking and chewing, and the selfishness that would gobble up the whole world. Last but not least, to whine and whimper if the supply of worlds to conquer should give out. So let us be careful that we do not take on the selfish qualities of the Crucifer family.

COMMON NAME	BOTANICAL NAME	ASTRAL APPEARANCE	CONSCIOUSNESS
Black Mustard	... <i>Brassica nigra</i>	... Violet	... Child-faith
Radish	... <i>Raphanus</i>	... Yellow	... Ownership
Madwort	... <i>Alyssum</i>	... Greenish blue, dull grey lines	... Gulping
Watercress	... <i>Nasturtium officinale</i>	... Magenta	... Sucking
Pepper Grass	... <i>Lepidum</i>	... Dull green	... Chewing
Cabbage	... <i>Brassica</i>	Misty green	... Selfishness
Wall Flower	... <i>Erysimum asprum</i>	... Muddy yellow, ring of orange	... Neglect

### UMBELLIFERÆ

The members of this family are all well known herbs or vegetables, and while they all grow wild in different parts of the United States, each is also cultivated.

Like the Lily family, the Parsley has one member that is very mental, so let us start with it. Caraway—*Carum*—seeds are much used in rye bread. On the astral plane the plant looks a light blue—not a devotional blue—shot with fine white threads—it makes one think it would soon be all white. The consciousness is ambition for mental attainment. Parsley—*Petroselinum*—that which is used so much in seasoning and decorating salads and various dishes served at our meals—on the astral plane appears a primrose colour, and the consciousness is mental effort. Celery—*Apium*—is another much used vegetable. On the astral plane it is violet with a crown of yellow. Its consciousness is aspiration and consecration to a principle. Carrot—*Daucus*—is a vegetable that appears on the American table regularly. On the astral plane it is light blue, and its consciousness—religious devotion.

After all this mental effort, we need a little sleep, so the Anice—*Pimpinella*—gives it to us. On the astral it looks a pretty primrose, but the consciousness is sleep; or perhaps rest would be better, for it is not like the deep sleep of the poppy, or the dreamy state of the lettuce.

The Wild Parsnip—*Peucedanum*—is interesting in its complexity, for it blends blue, rose and yellow in its aura, and its consciousness is strenuousness—not altogether mental, but it seems active in good work that requires brain work as well.

COMMON NAME	BOTANICAL NAME	ASTRAL APPEARANCE	CONSCIOUSNESS
Caraway	... <i>Carum</i>	... Light Blue	... Mental ambition
Parsley	... <i>Petroselinum</i>	... Primrose	... Mental effort
Celery	... <i>Apium</i>	... Violet, yellow crown	... Aspiration
Carrot	... <i>Daucus</i>	... Light blue	... Religious devotion
Anice	... <i>Pimpinella</i>	... Primrose	... Sleep
Wild Parsnip	... <i>Peucedanum</i>	... Blue, rose, yellow	... Strenuousness

## RANUNCULACEÆ

This is one of the most interesting families, for you will agree that it is quite different from any we have so far

observed. We are all familiar with the Blue Larkspurs of the garden; we find them even more charming in their natural surroundings, glowing like sapphires on desert sand, or adorning mountain woods with vivid patches of colour. They blossom at the same season as the Golden Stars already described—and a *jardinière* filled with a combined bunch of the two kinds of flowers is a delight to the eye, to say the least of it.

Now for the name and consciousness. Blue Larkspur—*Delphinium scaposum*—on the astral plane is a dull yellow with an expansive blue aura. Consciousness—on the plane of the anæsthetic. My notebook has this, on entering the consciousness: first my tongue began to prickle, finally my whole body began to feel creepy and numb—another minute and I should have lost consciousness.

Scarlet Larkspur—*Delphinium cardinale*. When one sees these charming flowers for the first time, one can hardly believe one's eyes. They grow in the light shade of cool canyons along the mountain streams they love, often attaining a height of six feet. The flowers have an elfin look all their own, as they swing their little pointed red caps in the breeze. They are identical in appearance and consciousness with their blue brother.

White Columbine—*Aquilegia leptocera*—another well known flower found in the mountain canyons, growing in close companionship with the Scarlet Larkspur. It has an expansive light blue aura, and its consciousness has the same feeling that one has on taking a heavy dose of morphia.

Wild Peony—*Pæonia Brownii*—grows in all sorts of places, from the desert planes of the south to the edge of the snow in northern mountain canyons. The nodding flowers are an inch and a half across, with five or six greenish purple sepals, and five or six petals of a rich, deep red, tinged and streaked with yellow. The whole flower is quite thick and leathery,

sometimes so dark that it is almost black. It is not attractive, and therefore few people seem to remember what it looks like when it is mentioned. The Red Indians use the root medicinally "to give their horses long wind". These plants were named in honour of Paion, the physician of the Gods. On the astral plane it has a yellow-green centre and a plum-coloured aura at least six inches in diameter. The regular blossom aura shines out from the colour. Its consciousness is expansion.

In view of the fact that the plant succeeds in growing everywhere that plant life exists, and that it does expand under cultivation to the size we know it in the garden, it seems quite reasonable to feel that its expansion not only touches the plane of the ethers, but brings out its effect on the more dense physical, which tends also to expand the consciousness of the "human plant".

The Virgin's Bower—*Clematis lasiantha*—is so well known that it needs no description; it has a consciousness of contentment and perfect relaxation, with a gentle swinging movement. The aura and blossom appear much the colour of Roman gold.

COMMON NAME	BOTANICAL NAME	ASTRAL APPEARANCE	CONSCIOUSNESS
Blue Larkspur ...	<i>Delphinium scaposum</i> ...	Dull yellow, blue aura	Unconsciousness
Scarlet Larkspur ...	<i>Delphinium cardinale</i> ..	" "	" "
White Columbine	<i>Aquilegia leptocera</i> ...	Light Blue	... Numbness
Wild Peony	<i>Paeonia Brownii</i> ...	Yellow green, plum aura	Expansion
Virgin's Bower ...	<i>Clematis</i>	... Roman gold	... Relaxed Contentment

Egypt L. Huyck

(To be continued)

## VENUS, PLANET OF LOVE AND BEAUTY

By LEO FRENCH

**T**O sentimentalise Venus is a cardinal sin. Venus represents pure emotion, the "soul" principle. Sweetness and Light surround Venus with an aura of indescribable charm: the fragrant sweetness of honey-laden flowers, not the scent of the boudoir; the dewy light of May-dawn, not the gas-lit glare of places where Love is profaned and violated. Venus represents the upward glance of the human eye, in aspiration, in adoration; a love that expresses itself in devotion rather than possession, that "seeketh not itself" and "thinketh no evil".

Venusian vibrations give to man the first stirrings of the æsthetic faculties, the desire to reproduce in the world without, the interior images of beauty visualised within. What Venus begins, Neptune completes, in true Platonic gradation "from Love to Beauty," for Neptune represents that inexpressible, ultimate, universal, Cosmic Beauty, which (Plato knew) cannot be expressed in words. Venus represents the discipline of Beauty, whereof the Aphrodisian is but one octave and aspect, and that among the lower forms of ascent—yet still an ascent, "for it is better that one should yearn to possess Beauty, than to destroy his fellow-creatures". The upward striving "from the clay, toward the seraphim" is felt through the aerial, spiral "urge" of Venus. Venus Astarte and Venus Urania represent the gamut of Venus—what worlds within worlds lie between these two!

The turning inward and upward, simultaneously, marks the epoch of transference from Mars to Venus; from *desire*

to *delight*, from possession of a form to contemplation of the beauty thereof, even though contemplation be a stage leading to possession's consummation. For it represents a marked advance on the ladder of love, when man loves selectively rather than promiscuously, and begins to regard mating as an epoch rather than an episode.

The expression of Love through Taurus and Libra marks a definite, progressive ascent,<sup>1</sup> practically from the Astarte to the Urania octave. Taurus desires Love, Libra desires Beauty. Taurus represents and expresses the glorification and deification of matter, the immanence of Beauty. Libra represents her transcendence; the ache and yearn for the ethereal transfiguration of Love, the Quest and the Grail of Love "whose chalice is seen in ethereal rainbow-form, gleaming and glowing *in the air*," *i.e.*, Taurus loves the Woman, Libra the Goddess. A Libra Native would forbear possession, though he should die of hopeless love, rather than profane what he adores; yet he would *woo* a goddess, tenderly and reverently, hoping for attainment. "The Art of Love" is a Libran phrase. The majority know nothing of the æsthetic discipline, or joy, of Love as an art; no weak sentimentalist nor coarse sensualist may attain, their temperamental limitations exclude, equally, for they are both concerned with *themselves*, their own *personalities* first and foremost—an insuperable bar to the approach to Venus' portal, whether Astarte or Urania.

"He who loves himself most, cometh not nigh to me." This is a fragment from an ancient Cyprian liturgy, symbolic of the attitude of passionate and complete self-abstraction, "the gift of all, hoping for nothing again," representative of one of the preliminary ordeals in the approach to the esoteric secret rites of even the Cyprian Venus.<sup>2</sup>

<sup>1</sup> This is to be understood in its general and universal sense only, with no narrow, personal connotation. For a specific Taurean may be more refined than a Libran.

<sup>2</sup> Corresponding to Venus Astarte.

Thus the true Venusian ritual and discipline possesses naught in common with the smug, bourgeois "tit for tat," *quid pro quo* doctrine and attitude, characteristic of many amative proclivities dignified by the name of "love". No thought of personal resentment at refusal, no bargaining for exchange of favours, "naught save *desire overwhelming to love*"—that is the first requisite for admission to the Outer Court of either Venus. How few there be, in this day and generation, who find themselves there!

The service of Love tends not to personal self-preservation, for the first ordeal therein corresponds to a wave of devastation, the touch of the Immortal engulfing mortal consciousness; nine-tenths of the neophytes and would-be devotees fail at this first test, for *amour-propre*, "proper pride," "self-respect," and all the pigmy crew, are lost, sent overboard in the trough of the first wave. It matters not what be loved—an idea, ideal, cause, science, art, person, object—so long as it be loved greatly; thus overwhelming and conquering Love's unpardonable sin, the "sin of self-love". The subtlety and power of self-love are amazing; many will consent "to love reasonably"; to love with "divine reason" (Plato) is to love with divine madness, the "intoxication"<sup>1</sup> which in itself constitutes a right to join in the revels of Venus, to participate in the ritual and rhythm of Love. This strange doctrine of Love's sovereign entirety will find an answering echo, even yet, among a few children of Venus, incarnated to-day. Those born between April 21st and May 20th (Taurus), and between September 22nd and October 22nd (Libra), either have been, are, or will be, initiated through Venus, at some time; also among Sun-children, *i.e.*, those born from July 22nd to August 21st, many receive preliminary instruction in this discipline. This is not to say that the majority of those born within the above dates will respond

<sup>1</sup> *i.e.*, divine enthusiasm, self-forgetfulness.

—far from it; an infinitesimal minority only, pass the first test.

But ever aspiration must precede inspiration, and he who goes not forth from the selves cannot approach the Self. Venusian Art remains as a signal token of what may be, has been, achieved through this forthgoing and indrawing of Love, for it is a simultaneous process. To stand before the Venus of Milo is to breathe Venusian air, to know and feel somewhat of the Love that passeth knowledge, while comprehending and including all knowledge. The sculptor whose vision is here reproduced—a sacrament in stone—*knew Love*. Her august serenity, her untroubled brow, the wisdom of beauty, beauty of wisdom, poise of power, power of poise—all these speak to her votaries of that which they adore, towards which attainment they press, counting all well lost if they may but give themselves to the rapture of eternal pursuit—“Beauty fugitive,” the eternal spiritual enchantment, divine lure of Venus, Planet of Love and Beauty.

Leo French



## A FAREWELL

WITH footstep soft the New Year draws anigh,  
Weaving the pattern of a boundless dream ;  
It bears me hence—finished the spot of dye,  
Its colour merging in th' uncoloured stream.

Think you the immortal Soul can suffer doom ?  
Of these existences It holds the thread,  
Gazing with unmoved eyes athwart the loom—  
All that Unknown It knows, nor holds in dread.

More beautiful, It knows, our seeming death  
Than the bright chain of lives it yields to birth.  
Give me the measure of the Eternal Breath,  
I count not life the moving scenes of earth.

I fear not death, for I have lived with love  
Stronger than death. One knowing death and life  
Has loved me, and has borne my soul above  
The ever-moving elements of strife.

Him my soul waits on from this sphere to that,  
From that to this—it little matters where,  
So that the Dream is dreamed. Why fear thereat,  
Because, dreaming, we move from here to there ?

For ever and for ever love is mine ;  
This is the promise, too, for all who dwell  
In bodies, and for them this farewell line :  
Brother, 'twixt thee and me is no farewell.

C.

## CORRESPONDENCE

### SKILL IN ACTION

. . . any President, however forceful, seeks but to be the mouthpiece of the world's Greater Brethren . . . as far as we of the rank and file will allow, our leaders place our great movement unreservedly at the disposal of the Rulers of the World, and that, where possible, in settling important lines of policy, the guidance of the Higher Authorities is not only sought but obtained.—George S. Arundale, in *THE THEOSOPHIST* for March, 1919.

FROM time to time the President of the Theosophical Society invites its members to undertake new lines of activity for the further helping of the world. In fairly rapid succession have come the Leagues of Service, the Order of the Star in the East, Social Reconstruction and Politics, Education, Co-Masonry and the Liberal Catholic Church. And in such esteem is our President held, and her invitations received with so much confidence by the members, that they have rushed into action without forethought, in the endeavour to convert invitation into action, monopolising the time of their own Lodges with the new ideas, creating discord amongst the members, and upsetting the work of the Lodge.

In the face of such a state of affairs, we may well enquire why such enthusiasm should produce such a disastrous result. The lines of activity recommended carry their own conviction as to their usefulness and necessity, although at the moment these qualifications are not so apparent in Co-Masonry and the L. C. C. as in the others. But this may change in the future. If the fault is not with the activities, it must of necessity be with the way in which they are carried out.

All these opportunities for service, coming to us as the result of "our leaders placing our great movement unreservedly at the disposal of the Rulers of the World," require Theosophical knowledge and training, and the new attitude towards life which such knowledge brings, to carry them to a successful issue. If we could only grasp the idea underlying all these world-movements, it would at once become apparent that a Theosophical Lodge is not the place in which they should be established and maintained. These are world-movements, to be established amongst the people at large, amongst those who know not Theosophy and its meaning, so that they also may get a glimpse of the true purpose of life and gain in spiritual growth

thereby. These world-movements are opportunities to make a practical application in the world of action of Theosophical ideals and teaching.

The Theosophical Lodge and these different lines of action are parts of a whole; the Lodge is the hub of the wheel; the lines of action the spokes radiating therefrom in all directions. Skill in action is displayed in directing the right action of each part to its appropriate place. The Lodge attracts and teaches those who are willing to work and spread the knowledge so obtained, and the radiating lines of action are the paths along which a practical application of this knowledge may be made.

With this idea firmly grasped, none of the outer activities would be carried on in the Lodge headquarters; the time of the Lodge meetings would not be taken up with discussions on these subjects, to the exclusion of Lodge work; our Theosophical magazines would not be filled with discussions pro and con; Theosophical names would not be given to the outer organisations, to their detriment, and more members would be prepared to enter upon these lines of action in the right attitude, feeling that an opportunity was thus offered them to serve the Rulers of the World along the line that best suited them.

Each outer activity would have its own organisation and its own independent quarters; and as an organisation, would have no connection with the Theosophical Society. The connecting link would be through the individual membership.

The Theosophical Society would be entirely free from the political and social entanglements which disturb the peace of mind of so many good members; there would be no talk of a Theosophical Church or a Theosophical Masonic Body, no heart-burnings or wondering as to why some joined one organisation and not another, for every one would be able to follow his own inclinations in taking up any line of work which appealed to him, or in confining his attention to Lodge work, which would need to be carried on and maintained in any case, as the wellspring of the effort.

It naturally follows from the above, that the members of the Theosophical Society would fall into two classes:

(1) Those that joined the outer organisations and carried their Theosophical knowledge into the world at large.

(2) Those who confined their attention to Lodge matters and Theosophical study proper, thereby attracting a continual stream of new students who would be encouraged to join class (1).

Those whose activities led them into official positions in the outer organisations would naturally not hold official positions in Theosophical Lodges or National Societies, and those holding official positions in Lodges and National Societies would not hold offices in the outer organisations at the same time. Each individual organisation would be entirely free to make its own arrangements and appointments, to

suit its own needs and necessities, and all criticism from others than its own members would be entirely out of place.

The whole thing is so simple, when brought down to this basis, that there seems to be no good reason why this was not seen in the commencement, when these activities first were offered to us, instead of our having to travel the path of bitter experience to gain such knowledge. Some of the later activities have gained this knowledge through experience, and have acted in conformity with the underlying idea, but the karma of their earlier mistakes still follows them, and will probably do so until they bring down the whole of the idea into manifestation. When this has been done, there will be no criticism from those who are not members of the organisation against which it is directed, and all criticism from those who are turning their energies into any line of work, will of necessity be constructive in its nature, otherwise they would be blocking their own efforts.

If we are to put the simplest Theosophical teachings into practice, we must credit the head of any such outer organisation with possessing the best of intentions, and a fair knowledge of the requirements of the work which has been entered into, particularly when the whole of the activities and life is centred in the effort, and also with a greater or less realisation that power vested in anyone, particularly a Theosophical student, is to be used but as a means of helping others, safeguarding their liberties, and helping his weaker brethren to reach up to knowledge and spiritual opportunities which otherwise they would be unable to attain to.

If there is anything in the suggestion that the members of the Theosophical Society are being used as the physical hands and feet of the Rulers of the World in these lines of action now being initiated on the invitation of the President, then we may be sure that They will not allow their plans to be blocked by anyone who does not realise the duties and responsibilities of the position which he may hold in the work.

All such lines of activity must produce organisations such as liberal-minded people can accept, and which will secure the co-operation of co-workers. Success or failure for the work waits largely on this. And who is there amongst those who have in any way recognised the greatness of the plan and entered into it with joy, that will not do his utmost in work and self-abnegation to make it a glorious success?

*Seattle, U.S.A.*

T. W. THOMASSON

## BOOK-LORE

*The Liturgy according to the use of The Liberal Catholic Church.*  
Prepared for the use of English-speaking congregations. (The  
St. Alban Press, Sydney, London, and Los Angeles.)

This book contains all the services in use for worship in the Liberal Catholic Church, hitherto known as the Old Catholic Church. We have the wording given to us of all that is to be said by the Priest and the congregation at the following services: Holy Eucharist, Vespers, Benediction, Prime, Complin, Baptism, Confirmation, Matrimony, Confession and Absolution, Holy Unction, and Burial of the Dead. In addition we have the following rituals: (1) for the conferring of Minor Orders—Clerics, Door-keepers, Readers, Exorcists, and Acolytes; (2) for the ordination of Sub-deacons, Deacons, Priests; (3) for the consecration of a Bishop. Included in the Liturgy are also forms to be used for the admission of a Singer or Server, and for the blessing of holy water, objects in general, a house, holy oils, and for the consecration of a Church. We have therefore, in full detail, a description of what is done in the ceremonies of the Liberal Catholic Church.

This ritual has certain striking characteristics which make it different from the other rituals existing among the various branches of the Christian Church. The first of these is that there has been eliminated from the services every phrase which could bring up in the mind the thought of a fear or wrath of God; all the gloom which is sometimes to be found in other Christian rituals has been eliminated, and its place taken by a joyous aspirational utterance. There are no temporal petitions, but praises of Divine Beneficence instead. Throughout the principal services, one finds the acceptance of the thought that the Spirit of God is in Man also, and that therefore man's worship of God is a mode of return to the Source whence he comes. This idea of God in man not merely modifies the tone of the prayers, but the modifications have the effect of bringing in a certain joyousness to the ritual. There is clearly recognised the sacrifice of God in the creation of the universe, and man's need to remember that primordial act.

Needless to say, as this Liturgy is one for Christian people, the "act of power" is the making of the Sign of the Cross, and the key which unlocks, so to say, the occult forces, is the phrase "through Christ our Lord". The Christ is conceived in His dual aspect as the Logos made manifest to man and as a great Teacher and Priest of humanity.

Though there are, therefore, many changes in wording, it is evident that there is no change from the older rituals in the fundamentals; for instance, in the most important part of all Catholic services, that of the Holy Eucharist, every care has been taken to see that no radical change is made in the crucial part known as the "Canon". This is, of course, recognised as the very heart of the Eucharistic service, since it was instituted by the Christ Himself; therefore, though the wording is here and there modified, the sequence of manual actions has not been changed.

At the end of several of the services there is given the usual Christian benediction, but there is also added a second benediction of a most striking kind, which is as follows :

May the Holy Ones, whose pupils you aspire to become, show you the Light you seek, give you the strong aid of Their Compassion and Their Wisdom. There is a peace that passeth understanding; it abides in the hearts of those who live in the Eternal; there is a power that maketh all things new; it lives and moves in those who know the Self as One. May that peace brood over you, that power uplift you, till you stand where the One Initiator is invoked, till you see His Star shine forth.

In this new ritual, evidently the congregation is expected to co-operate more fully than in the older rituals, especially such as that of the Roman Catholic Church. All the services, including that of the Holy Eucharist, are said aloud by the Priest *in English*, so that all can follow what he says and does; and furthermore there is more to be said and done by the congregation itself in the ceremonies than is usually the case. We have thus a strong thought that the congregation worships with the clear intention that what the Priest does is on behalf of each member of the congregation.

The present reviewer, who has seen this Liturgy in actual working, can testify to an unusual richness of effect, as also to a more joyous spirit throughout the service than one finds in the ordinary Christian churches. All who are interested in the development of Christianity will undoubtedly be glad to possess this Liturgy, as the religion of Christ reflected in it has aspects which are not to be found in the Liturgies of the other Churches. Of course, it is put together from other Liturgies, and is not original in the sense that it has been newly written from beginning to end. The Bishops of the the Liberal Catholic Church, who have put the Liturgy together,

evidently consider that they are carrying on in substance and in the most beautiful form, an ancient and holy tradition given to them from the Christ Himself. There is therefore no "break" from the orthodox—Catholic, Roman or Anglican—worship. One who has seen the Liturgy in actual use can truly say that it is a very beautiful one. Undoubtedly this new reform of Christianity from within Christianity itself is a striking phenomenon in the history of religions in general; and this new Liturgy is therefore bound to mark a new era in the development of Christianity.

C. J.

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*The Theocracy of Jesus*, by Ignatius Singer. (C. W. Daniel, London. Price 1s.)

The author, a layman, takes up the statement which so many thoughtlessly repeat at the present time, that Christianity has failed—the crowning evidence of such failure being the World-War. He first examines that which goes under the name of "Christianity" and finds there two absolutely different categories of teachings—teachings so different as to be impossible of reconciliation—and to this he attributes the confusion of thought, belief and practice among the many who call themselves Christians. He distinguishes thus between the teachings of Christ, on the one hand, and the Christology of Paul on the other, and maintains that the last has been adopted by all the Churches and that the former have never been given a fair trial by any Church, and are generally put on one side as "impracticable". His address is a plea for these teachings and for their adoption, so that a Christianity which the Christ would recognise as His own, might spring up among us.

The book is addressed to "all earnest and sincere ministers of religion," and we would recommend it to every sincere and earnest thinker of the West—not that we expect many to agree with the author in his scathing denunciation of St. Paul, but that the very earnestness of the writer and his devotion to the personality of the Christ will help every one, and perhaps especially those who disagree with him, to sift for himself his own beliefs and acceptance of the current form of Christianity. While we fully agree that Christianity has never failed, because it has never been tried, we would not limit the religion of Christ to his recorded teachings, but find room within it for much which He never expounded but assumed as already known to and

accepted by His pupils. We take it that He did not come to give a completely new religion or to destroy the old, but, as He Himself said, "to fulfil"; and to the author and others in his position we would suggest that they should try to find what was the *context* of the sayings of their Lord. This address is one of the many signs of the times that the public is thinking, and thinking clearly and earnestly; and that its leaders, whether political, educational or spiritual, must at least do likewise if their leadership is to continue.

A. L. H.

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*Modern Religious Movements in India*, by J. N. Farquhar, M.A., D. Litt. (Oxon). (The Macmillan Co., New York.)

The name of J. N. Farquhar is well known as that of a scholar who has made an elaborate and sympathetic study of religious conditions in India, their history and their significance. He writes, of course, from the missionary standpoint, having been himself intimately connected for many years with various missionary institutions; but he represents the Christian view of India and things Indian at its best.

The subject of *Modern Religious Movements in India* is a vast one, and, as the author himself tells us, it is one which presents enormous difficulties to anyone who wishes to deal with it adequately. The collecting of the necessary data is a very laborious task, for many of the minor movements have never been described before, although they are of real importance as factors in the whole, and they are scattered all over India. Furthermore, even where facts are easily obtainable, it is no easy matter to present them in a true light, when everything depends on the writer's capacity to penetrate to the heart of each movement in turn, and to avoid fixing his mind on mere externals.

The author classifies these movements under several heads: movements favouring serious reform; movements which tend to check reform by a defence of the old Faiths; those which attempt a full defence of the old religions; nationalist movements conducted on religious lines. A chapter on Social Reform and Social Service is added, since these two branches of activity are, in India more even than in other countries, intimately related to religious thought.

Mr. Farquhar writes very vividly. He tells the story of such well known organisations as the Brahma Samāj and the Ārya Samāj in considerable detail, and describes, besides the many minor movements of which most of us have heard, many obscure, though significant, sects of whose existence the general reader is probably quite



unaware. The text is illustrated by numerous portraits, which help the reader to understand the character and temperament of the men and women intimately connected with the religious life of present-day India.

In the group of movements which are said to discourage reform by defending the old religions, we find the Theosophical Society. The writer sketches our history and summarises the teachings of the Theosophical leaders, and he supplements his account by an Appendix which contains numerous extracts from certain Theosophical publications (notably *H. P. Blavatsky and the Masters of the Wisdom*), and the object of which is "to give readers some idea of the extreme unreliability of the historical literature of Theosophy" and "to show the publishers of these books that they are thoroughly inaccurate and misleading, and on that ground appeal to them to withdraw them from circulation"! The author impresses the reader as a balanced and fair-minded critic—fair-minded in the sense that he is evidently sincere in his effort to understand and represent matters clearly and in an unbiased way. But he has been utterly unable, nevertheless, to enter into the heart of the Theosophical teaching. Theosophists will realise the general trend of his interpretation of T.S. affairs from the following jumble of facts, half-facts ("half" because presented without explanatory context) and misinterpretations.

There is a regular hierarchy of gurus (*i.e.*, teachers). They teach forms of meditation which are meant to still the mind and to make it receptive, receptive not only to teaching, but to impressions on the sub-conscious plane. There are secret manuals which are put into the hands of junior members, and they are taught to practise this meditative discipline privately. The gurus use telepathic impressions and hypnotic suggestions to bring the minds of their disciples under their control. Everything that is taught must be accepted on the authority of the teacher: nothing can be tested. When these processes have been continued for some time, the mind becomes almost paralysed and is ready to receive and believe anything that comes through the teacher and to disbelieve everything adverse.

This and many other passages leave one very much in doubt as to how deeply the author can have really grasped the elements of Eastern philosophy and religion. The fact that "meditation" and "making the mind receptive" should suggest to him merely a negative condition in which the subject's mind becomes half paralysed and ready to believe anything that comes through the teachers, suggests an attitude of mind, on the part of the writer, uninfluenced by the fundamental principles of Eastern psychology. This is only one of many instances.

As for the history of the T.S., the author is prejudiced from the beginning by his initial mistake of placing that movement among those which hinder reform. His facts are arranged and selected with a view to establishing his main point. He gives Theosophy credit for

some constructive work, but grudgingly. For instance, of the attempt to spread the ideal of the Brotherhood of Religions he says: "They [the Theosophists] have attempted to do in the wrong way the work the Church of Christ ought to have done in the right way." He recounts in detail many incidents which are always brought up by our critics in disparagement of the T.S.—the Coulomb trouble and the rest—ranging himself always on the side of those who assume they understand the whole question perfectly and find it highly discreditable to the Theosophical leaders. It is, of course, impossible to go into details here; all we can say is that those who wish to satisfy themselves as to the real facts and their significance should study for themselves the books here quoted and should also take into account many factors of which the author is evidently unaware. The work that the Society has accomplished is the best answer to such criticisms.

Dr. Farquhar's general conclusion as to the significance of the religious movements of to-day in India is that, although undoubtedly the old Faiths show signs of triumphant revival, these signs are in every case accompanied by unmistakable indications of inner decay; furthermore, it is Christianity which among the many shaping forces "has ruled the development throughout".

The volume before us is a reprint of a work first published in 1915. Four years is a long time in days of turmoil, upheaval and change such as those in which we are living. It is unfortunate that the book has not been revised and brought up to date, as already certain portions of it are behind the times to a considerable extent.

A. DE L.

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*My Holy Place*, by Arthur Burgess. (Theosophical Publishing House, London. Price 1s.)

This booklet is daintily printed and is offered by the author as a gift in aid of the Servers of the Blind. From the Preface by Mrs. Duckworth we learn that the young author is a great sufferer himself, and we gather that these short meditations are the outcome of many a difficult and sleepless hour, and are offered in a spirit of gratitude and brotherliness to the many who, being unable to see the "sweet glories of earth," are the more dependent on suggestions from others to occupy their bitter moments. We join with the author in hoping that the purpose of his offering will be fulfilled.

A. L. H.

## THEOSOPHY IN THE MAGAZINES

## PHENOMENA OF MATERIALISATION

LOOKING back over the magazines, there have been few more striking contributions on the subject of psychic research than Mr. Ralph Shirley's Editorial Notes in *The Occult Review* for August. As soon as one turns to these pages, one's attention is arrested by four uncanny and almost repulsive photographs of partial materialisations, but curiosity perforce prevails, and one hastens to read how they were obtained. The phenomena which they illustrate are, we read, described in a book by Mme. Bisson, of Paris, entitled *Les Phénomènes dit de Matérialisation*, and have been recently confirmed by Dr. Geley, who carried out a series of investigations with the medium employed by Mme. Bisson. In an address he gave at the Amphithéâtre de Médecine of the College of France, Dr. Geley stated that he had witnessed the gradual formation of faces, heads, hands, etc., from a white, amorphous substance which issued from the body of the medium. Not only was he able to touch these materialisations, but he succeeded in photographing them in different stages.

The scientific interest in these results lies chiefly in the discovery and behaviour of this substance, to which the very descriptive name "ideoplastic" has been given, and the biological significance of its differentiation into the flesh and bone of an apparently living organism. In this latter respect Dr. Geley draws an interesting parallel between the process of materialisation and the change which takes place during the chrysalis stage of an insect.

The body of the insect actually dematerialises within the protecting envelope of the chrysalis. It melts, as it were, into a kind of uniform pulp, an amorphous substance in which all organic or specific distinction of the parts of the various organs of the insect temporarily disappears. For the time being, there is no such thing as muscular, visceral, vascular, or nervous organisation. There is nothing but this primordial substance, the essential basis of life. Then, responding to an impulse, the source of which no naturalist has ever been able to determine, this uniform substance reorganises itself, and a new materialisation is effected, of which it forms the basis. Bit by bit the adult creature is reconstituted, entirely different in character and appearance from the primitive larval form. Here we obtain two parallels in biological development—one, the normal development of the insect; the other, the supernormal evolution of the human organism—and the processes in either are found to be practically identical.

The use of such a term as "primordial substance" for what is evidently, in Theosophical terminology, matter of one or more of the etheric sub-planes of the physical plane, naturally strikes the Theosophical student as premature; but it deserves to be welcomed in the meanwhile as an acknowledgment of "the essential unity of organic substance". Later on, Mr. Shirley distinguishes between this

apparent basis of life and the real primordial substance ; speaking of the writings of alchemists, like Thomas Vaughan, he says :

Surely there is more than a mere accidental parallel in the resemblance between this description of the first matter in alchemical terms and that of the formative material which goes to the making of the phenomena of the materialising séance. I do not, of course, mean to imply that the two are in any sense identical ; but rather that the basic substance which issues from the medium, brings us one step nearer to that primordial substance which is the vehicle of all life in manifestation.

The second important admission of Dr. Geley is that of "a dominant, organising, centralising and directing force," a force of which Mr. Shirley enquires : "Is not, we may ask, this ideoplastic force at the bottom of the evolution of all forms of life?" The characteristics attributed to it in this connection certainly remind us of the Theosophical conception of the life-wave from the Second Logos, the Builder of forms. The influence of mind over matter is also touched on from the metaphysical standpoint, and the truth regarding the unreality of matter is skilfully disentangled from its exaggerations, as follows :

The error we make is to credit matter with qualities and attributes which it does not in reality possess. This error will not be corrected by regarding matter itself as purely illusory. If it were so, it would produce no impression upon our consciousness. The mistake of the materialist is to accept matter at its face value ; that is, to believe it to be what it appears to be, and not what it actually is, a mode of motion of primordial substance.

Another important point, brought out in the description of these experiments, is the danger to the medium. The photographs, which plainly show the etheric matter issuing from the body of the medium—in this case from the mouth, but sometimes, we are told, from other parts of the body—leave a forcible impression of the serious responsibility undertaken by experimenters on this line ; for instance, we read that this medium used to faint, at first, under the shock of the flashlight photographs, and is always affected by the least disturbance during the experiments. We should say that only an exceptionally strong physical body could have withstood this treatment at all, and her sacrifice is all the greater in that she appears to take no personal interest in the phenomena. It is to be hoped that these methods will be limited to investigators of high character as well as scientific qualifications.

W. D. S. B.

# THE THEOSOPHIST

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## ON THE WATCH-TOWER

**A**T the time of writing, news has just been received of our President's safe arrival at Bombay, on December 19th ; but beyond the account of an enthusiastic reception, in which the Boy Scouts took a prominent part, and the bare statement that she will deliver the first lecture at the Theosophical Convention at Benares, before proceeding to the National Congress at Amritsar, we have as yet received no information regarding her. We still hope, however, that some " Watch-Tower " notes from her pen may reach us in time for this number. The gratitude of India for the work she has accomplished in England is well expressed in a telegram from Dr. Subramaniam : " Offer humble congratulations on your great work for the Motherland. Pray the Great Ones to continue Their gracious blessing on Their greatest worker."

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Needless to say that Adyar is rejoicing at the near prospect of welcoming her home. We have been eagerly scanning the accounts of her activities in England, but at last we are to reap the benefit of having her again in our midst.

Some idea of the impression created by her series of lectures in the Queen's Hall, London, may be gathered from the following brief report of the first lecture, which appeared in *Light*:

A venerable figure, though showing little trace of her seventy odd years, except in her ever-whitening hair, Mrs. Annie Besant is a living challenge to all who carp at the study of occult forces and see in it a broad highway to a mental retreat.

In spite of the strike conditions, a large audience gathered on Sunday morning to hear the first of a series of public lectures from the standpoint of Theosophical teaching as applied to the problems bequeathed to us by the war. Mrs. Besant dwelt at length on the Theosophical view that the war marked the critical point of transition between two great aspects of humanity. That which has dominated, and does so still, has used the concrete mind largely as its great lever. The dominating race of the future will find its greatest strength in its intuitive powers and their wise use. The disclosing to-day of such widespread psychic gifts, and the general interest in them, indicate that this new race is already showing itself among us.

Dwelling on the particular contributions various races make to the whole, Mrs. Besant pointed to the family-idea in India, where duty and obedience had become subordination in many cases—and the antithesis of the West, where the excessive individualism, which in its assertiveness ignored the claims of others, became supreme selfishness. Both contributions were needed by mankind, and the one could be a corrective of the other.

Referring to the strike, Mrs. Besant said that something of this family-ideal of the East was at the root of it—the stronger standing for the weaker brother—and of this we could be glad, even if the strike itself made no appeal.

“From all according to their capacity,  
To all according to their need,”

was the only sound foundation for the future—and all Governments must in their turn prove themselves not autocratic but appointed for the service of the nation.

Reincarnation, with which she did not suppose many in her audience agreed, was the key which made it possible to understand why the young men in such vast numbers had gone from us. Death was no loss when we realised that all essential things were retained, and that on the other side the fruits of experience here were maturing, and soon these boys would be back with their larger vision, to become the Builders of the New World, a world in which the law of the jungle would be replaced by the law of brotherhood, and each nation encouraged to give of its best to the common stock. “Men have learned during the war how to subserve the part to the whole, they have

developed magnificent organising powers at work at that moment, and these must be harnessed to produce the necessaries of life for all."

As I rose from my seat, an ardent Theosophical member, sitting near, said to a friend: "Isn't she sublime—the greatest intellect of our day?" While not being able fully to endorse this adulation, nor agreeing with all the speaker's views, I nevertheless rejoiced in the fine appeal for reason, and arbitration, and goodwill, to be our most potent weapons in the building of the New Jerusalem.



A more intimate glimpse of the Theosophical side of her activities is afforded by the following extract from one of her letters, published in *New India*:

Much of my time during this last week has been given to Theosophical and Co-Masonic work, both of which Bodies have claims on me, and both of which I have been serving during my stay, though the duty to India has been kept steadily in front of all else. A Theosophical Lodge, named the Action Lodge, was lately formed, each member of which promises to consecrate a definite amount of time to some selected public activity, chosen by himself or herself. It has just undertaken an interesting piece of work. Dr. Haden Guest—who devoted himself to medical work on various Fronts during the War, and who is a member of the London County Council and the chosen Labour Parliamentary candidate for Woolwich—was lately sent out to Vienna and Budapest to examine into the condition of the people, and brought back a very terrible report, especially of the state of the children. He was one of the founders of the Action Lodge. The Lodge has selected a unit of eight young men, with Commander Cather at their head, to go out to Hungary and organise in Budapest the feeding of the children. The "Save the Children Fund" has contributed £1,000 for the work, and the unit starts immediately on its beneficent task. It is a good beginning.

This need for relieving the distress prevailing in Central Europe owing to the scarcity of food and other necessaries of life—a scarcity which falls most heavily on the children—seems to us one of such humanitarian importance that we publish a short article on the subject in this number, giving the main facts of the situation. It is indeed good news to hear that Theosophists in England have taken the matter up so energetically, and that Capt. Haden Guest has been instrumental in organising this unit.

The same letter continues with a stirring episode of how the Theosophical Society in Russia is standing out like a

beacon-light in the darkness by preserving a centre of peace amid the storms through which this great country is passing :

I heard a pretty story the other day about the T.S. Lodge in Moscow. During all the terrible days of slaughter and riot, with the people being killed in the street outside, the Lodge kept its room open, decorated with flowers, and with lights burning, so that any person might come into it as a place of peace and goodwill, a refuge from the storm outside. Many a one came for a few minutes of meditation or prayer. It was said in Moscow : "The Theosophists have kept a candle in Moscow all through the night."

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Mr. C. Jinarājadāsa has been doing excellent work in Australia, delivering lectures in every State to crowded audiences, and winning both for Theosophy and for India an invaluable appreciation. A friend has sent us a copy of the *Rockhampton Bulletin* (Queensland) in which appears a report of one of his lectures with the fascinating title, "The Day of Divine Democracy". The following has been taken from this report :

The only way of democracy ever becoming a success, the lecturer insisted, was to conceive each individual, not as a perishable mortal, but as an imperishable entity, a soul, who came into a State in order to discover his innate divinity by giving of his best to the State. Their appeal for good citizenship must not be made by appealing to a man's or a woman's selfishness for success or ease ; they must go deeper down and appeal to the soul within. This must certainly be by abolishing poverty and hardship in labour conditions, but, at the same time, each man and woman should be trained definitely to seek an inner life of his soul and to develop that soul-nature in the service of religion, or philanthropy, or education, or science, or art. The day of democracy was with them ; but the new experiment would only be a real success if they believed that God Himself was working through each one of them. They had to realise thoroughly that God dwelt in each man and woman, of every race and religion, as much in the Australian aborigine as in the most cultured Australian. This was divine democracy, and men and women would train themselves to work together in the State, the worker with the capitalist, the simple with the highly cultured, all as the children of one God, and partaking of the same divine nature. The true way to end wars and national jealousies was for them to accept the ideals of divine democracy and try whole-heartedly to reverence their fellows, irrespective of their sex, or race, or colour, or religion and sect. The lecturer, in conclusion, urged that the welfare of the State was not made by legislators in parliaments, but by men and women in their



homes and places of business. Each one of them was necessary with his contribution to bring in the successful era of divine democracy, and the swiftest help was to grow in the sense of reverence towards their fellow men, in each of whom, man or woman, white or brown, yellow or black, was the great life of God seeking to reveal His grandeur and beauty.

Mr. Jinarājadāsa, in his lectures and writings during the last few years, has always laid special emphasis on the divinity of man, as being the only real basis for social reconstruction, and all who wish to help in preventing the great democratic movement from drifting into materialism are grateful to him for his continual insistence on the necessity for a spiritual conception of brotherhood—apart from the superficial and often artificial barriers of nationality and colour. We are glad to say that his series of articles, "First Principles of Theosophy," will be resumed in next month's THEOSOPHIST, after an unavoidable break imposed by lecturing tours.

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Our good friend, Mr. Cousins, who left India last spring to go to Japan, sends us a cutting from *The Japan Times and Mail*, which he contributed by way of celebrating the anniversary of the founding of the T.S. We reprint it here in full, not merely for the sake of its interest as a piece of propaganda in a country hitherto almost untouched by Theosophical workers, but also by reason of its value as an example of how the subject can be introduced to the public through the popular press in simple and attractive form and in everyday language. It is headed "Human and Religious Unity: An Interesting Anniversary".

November the seventeenth is a date celebrated in every country of the globe. Yet, comparatively speaking, its observers are a mere handful—one here, seven there, hundreds elsewhere, not gathered into cheering masses for some exciting festival, but held together by a pledge to "form a nucleus of the universal brotherhood of humanity".

On November 17, 1875, a Society was formed in America for the purpose of bringing together such persons as might be found disposed to study religious origins with a view to finding some sure

ground of mutual understanding. The name chosen for the Society was compounded of two Greek words, "*theos*"—God, and "*sophia*"—wisdom, *i.e.*, the Theosophical Society.

From that time the Society has grown, and like all vital movements has had its crises and divisions, particularly as it applied no test for membership save a declaration of adherence to the principle of human kinship, and so attracted into its ranks people of speculative mind and marked personality.

The operations of the Society are now world-wide and varied. Certain phases of its work, such as the "study of the powers latent in nature and humanity" (clairvoyance and the like) have attracted attention and been the subject of much controversy. But it is more than likely that, at the present juncture in the world's affairs, the Society's contribution to thought on the question of human and religious unity will be regarded as of chief and immediate importance.

According to Theosophical ideas, all conscious life springs from one source in a spiritual unity, just as all physical life has its unity in the ether. In the course of human evolution great souls have arisen, in different ages and countries, who have been able to come close to the truth that is behind everything, and their glimpses of the truth have been developed into the great religions of the world.

On the side of the intellectual presentation of truth, these religions are naturally limited, and differ very considerably as to the details of human nature and its relationship to the universe; but where the spiritual development of the individual is concerned, a comparative study of the religions shows that they are practically at one. All indicate that the dropping of selfishness, and the turning of activity into disinterested helpfulness to others, constitute vital steps towards "salvation".

Theosophy therefore invites the followers of the various religions to apply their Faith to life in the light of its deepest teachings. If they do so thoroughly, they will soon discard surface differences that come through the brain, and will find a common joy of heart in the realisation of the divine nature that is in each one. They may in course of time work out a unified creed, but it is within the power of all to reach a unity of spirit, even now, by recognising that each Faith is as one of the colours of the spectrum into which the white light of ineffable truth has been split up.

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Our readers are probably aware that instruments have been devised by scientists whereby the health-aura can be made visible to the naked eye, and even the aura itself is sometimes visible. We are now told by Dr. Waller, who recently exhibited his instruments in London, that it will soon be possible to photograph thoughts and emotions. At present, it is already

possible to represent them diagrammatically with the utmost accuracy. A London paper, describing the experiments, says :

You may now actually watch the diagram of your feelings as they arise, and read their strength on the screen. The experiment was made with some of the audience, men and women, but the machine had to be altered and rendered less sensitive for the women, lest their emotions should overwhelm the apparatus.

One marvellous diagram represented the feelings of a Belgian woman during an air raid. She proved so excellent a subject that the lecturer had only to say : "Think of Belgium," and her emotions were written in capital letters by the machine. She could be happy or unhappy at command, and the machine duly registered the degree of her happiness or the reverse.

All people take about two seconds to respond, as one saw in several rough-and-ready experiments with the audience. The emotion or thought responded to all sorts of stimuli. Sometimes the lecturer just asked a sudden question ; sometimes he threatened to burn the victim, or passed a hand quickly over his eyes. In each case the result was duly recorded.

It is remarkable that any physical movement lessens the emotion as registered by this electric machine, which responds so sensitively to the electric energy of the nervous centres of the brain that it is likely to be of great practical use in discovering the ways of mental and physical wear and tear.

It appears that the machine is not a mere heart-beat recording instrument, though what it actually is we have yet to learn. In any case, it is interesting to watch how the borderland between the seen and the unseen is gradually being traversed, and how the inner worlds seem at last to be beginning to enter the purview of science.

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A letter from America speaks enthusiastically about the success of educational work based on Theosophical principles. One of the public lectures given on this subject at the recent Convention was by Mrs. Mary Gray, who has been actively connected with the Theosophical school at Krotona. It bore the distinctive title "The School of the Open Gate," and in describing the system our correspondent remarks: "All this is worked out in a delightful way, such as makes one wish they could hurry and reincarnate again so as to have the joy of such school days." We also read, of the Krotona school, that : "This

experiment is being watched with much interest by prominent educators, one professor bringing his class of fifty to study the methods of the school."

While on the subject of education, we may mention that in India the Society for the Promotion of National Education is rapidly extending its sphere of usefulness on its own lines, as is shown by the Report of last year's work just published ; and in spite of the independent course it has always taken, its good work has already been so far recognised by the official authorities that the S.P.N.E. schools in Madras, together with the Boy Scouts, have been inspected by Lord Willingdon.

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As mentioned in the Editor's Notes of the December *Adyar Bulletin*, the dramatic talent of Adyar has emerged from a period of pralaya into another cycle of manifestation. It will doubtless be remembered that the last cycle was carried to its zenith by Miss Eleanor Elder ; this new cycle has opened under the guidance of Mrs. Charles Kerr, with the performance of a short play entitled "The Fatality of a Dream". This was given in the Hall at Headquarters on November 29th, in honour of Mr. Arundale's birthday, and reflected much credit on all concerned. The play was adapted from F. W. Bain's book *A Syrup of the Bees*, and introduced some Theosophical suggestions, such as memories of past lives, without incurring the odium often attached to "a story with a moral". The acting showed considerable promise, and the scenic effects, especially in the matter of colour and lighting, were really beautiful. It is intended to follow up this first venture with other productions of artistic merit, with the object of educating, as well as amusing, the neighbouring public. We wish the "Adyar Players" every success in the coming year.

G. S. A.

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THE SPIRITUALISATION OF THE SCIENCE OF  
POLITICS BY BRAHMA-VIDYĀ

By BHAGAVAN DAS

*(Continued from p. 230)*

IV

(a) THE NATURALNESS OF THE MUTUAL JEALOUSIES  
OF THE FOUR CLASSES

**T**HE subject of the preceding section may be looked at from another standpoint. Not only does public instinct tend to make the partition before mentioned, positively; it also tends, negatively, to guard against violations of it, with a

natural jealousy which to a large extent must be regarded as healthy.

Taking, for purposes of illustration, the conditions of the country the language of which is being used here to convey the old ideas to the modern world, we see that the clergy (who ought to include, though they do not now, the scientist-educationists), theoretically the most highly *honoured* (in the person of the Archbishop of Canterbury), are not allowed to have any official *power* at all, over the general public, and also, practically, no wealth worth speaking of. Such disciplinary power as they have over their subordinates and pupils, within their special jurisdictions, dioceses, parishes, educational institutions and classrooms; and such emoluments as are allowed to them—these only prove the rule that the factors of the trinities can never be wholly separated from each other, though only one prevails at a given time and place. It is true that the archbishops and the bishops and some heads of educational institutions are given large salaries; but they are expected to spend a good bit of them on their work rather than themselves; and, as a fact, most of them do so; if any do not, they are looked at askance.

The days of warlike bishops and other “princes of the church” leading armies to battle in person, and cardinals being also prime ministers, have long been over. If, in consequence of the very great value attaching in the present Western phase of civilisation to ready speech and quick wit in debate, another branch of the learned professions, *viz.*, that of the practising lawyers, obtains many places of Cabinet Ministers in Great Britain, for instance, this healthy public jealousy requires them to cease from practice at the Bar during the time they are in office, and content themselves with fixed salaries. Otherwise, the men of the learned professions are usually not allowed to exercise power over the general public, directly, as the executive officers do, but only indirectly, by

influencing public opinion, by persuasion, by "teaching" in short. The relations of the "constitutional sovereign" to the rest of the governmental machinery; and in the latter, of the civil power to the military power; and in the civil power, of the legislature to the civil executive; and in the latter, of the judicial officers to those of the executive proper; and so on, layer within layer—all these are illustrations of the operation of the same psychical cause.

Conversely, the same jealousy tries equally to prevent the executive from adding to its power of *action*, the function of legislation, of decision, and of guiding and controlling education, and from appropriating also the honour attached to the latter. By all accepted political standards of to-day, the control or even the influencing of the legislative, the judiciary, and the "educative," *i.e.*, the Universities and schools, by the civil executive, and far more so by the military, means bad government and backwardness in civilisation.

That same jealousy tries to prevent the very wealthy, or the very playful and pleasure-seeking, from appropriating high honour or serious power in any substantial degree; and *vice versa*; though, of course, it does not succeed; whence the perpetual turmoil.

It may be noted in passing that just as the unskilled workman is the undifferentiated plasm, "root-matter," *prakṛti*, and the three kinds of specialised workers are differentiated products, *vikṛtis*; as "work" in general becomes separated into three main kinds; so "play" in general, amusement, enjoyment, becomes specialised into the three kinds, *viz.*, of honour, of power, and of the æsthetic satisfactions that wealth can purchase. Each kind of "work" has its appropriate relaxation and recuperative rest, as well as tonic, stimulus, nourishment and preparation for the next effort, in the corresponding kind of "play".

In the matter of the means of living also, the natural public jealousy endeavours to act in the same way. The case has been mentioned of barristers being debarred from suing for fees, because the fees are *honoraria*, and the theory (unfortunately only the theory) is that the profession of the Bar is too noble, even to-day, to tolerate the ignobility of any one of its members suing a client for "sordid pelf"; that it helps justice through sheer, pure philanthropy and charity. In addition to this, practising lawyers are mostly not permitted by the law to follow any other occupation for money; and most countries have rules against salaried public servants engaging in other trades and occupations. But such laws are usually got round in ways suggested by other laws; and once a person has got on to the upper rungs of the social ladder which are reserved for "success" in any profession, the laws, *i.e.*, the custodians of the law (the higher being themselves such "successes"), generally allow him to do much as he likes.

In India, in some parts of the country, there are even laws disallowing certain "castes," as such, from purchasing land, for instance; in short, public feeling is against the combination of many ways and means of living. But of course, again, the feeling is not respected properly in practice, on the one hand—whence aggravation of the unceasing ferment—and, on the other hand, is excessively indulged, in a country like India, with extraordinary caste-traditions, whereby such a minute subdivision of castes by workmen's occupations and excessive subdivisions of manual labour is growing in the present mixture, conflict and confusion of two different cultures, the indigenous and the foreign, as threatens to upset the whole economy of domestic and industrial work. It is the equivalent, in indigenous sub-caste terms, of the labour troubles of the West.

The immediate reason of all the confusion and blind struggle, and defeat of proper feelings and frustration of right



instincts, is the lack of systematic thought on the subject and corresponding regulation of practice on a wide scale.

The culture of the Middle Ages of Europe, which developed under the ideal of religio-political unity that was evolved and imposed upon it by the Roman Catholic Church, had many excellent features and good ideas, together with much evil in practice, as usual. It seems to have had a fairly marked class-division, almost like that of India—of course without the rigid heredity of “caste,” and with provision for change from class to class, easy as between the clergy and the nobility, and more difficult for the other two. And this was accompanied with various other corresponding divisions, of functions, etc. But it was not scientifically and deliberately based on metaphysical and psychological laws and facts, was incomplete, and fostered contempt by the so-called “upper” two class-castes of the so-called “lower” two (as has been the case in India also). Hence the rapid overwhelming of its elements of good by the elements of evil in it. Half-truths are proverbially more dangerous than outright untruths.

(b) THE WAY TO SATISFY THE LEGITIMATE ELEMENT  
IN THESE JEALOUSIES

The *attitude* towards each other of persons having to do with each other and work together, the *feeling* of elder-and-younger-brotherliness, the *spirit* of sympathetic co-operation—*these are all-important*. As soon as arrogance lifts its head on one side, so soon will fear and hatred begin, on another side, their work of burrowing beneath and undermining the whole structure of society. And the only way to create, foster and maintain the right *spirit*, is to *balance up rights with duties*; *privileges with responsibilities*; honour with comparative “poverty,” asceticism, benevolent study and educational responsibility; *power* with only a little less poverty, with

self-denial, with avoidance of luxuries, with perpetual running of *risks for the protection* of the people, "the defence of the realm," political responsibility; *wealth* with *charity* and economic responsibility for the maintenance of public institutions and the supply of the requirements of the people; *play* and amusement with *labour* and industrial responsibility. Only if there is a perpetual, alert, vigilant, adjustment of *gains* and *pains*, will the spirit of the brotherhood of humanity operate successfully for the ever-growing prosperity of mankind as a whole, side by side with a satisfied sense of justice and equity. The two act and react upon and help each other. It is not enough to preach ideals as to mutual attitude of mind and good feelings; it becomes goody-goody talk, or even hypocrisy. It is not enough to assert and proclaim the "rights of man"; it becomes aggressive quarrelling, or remains a cry in the wilderness. It is not enough to pass brave laws; they are abused grossly, or remain a dead letter. We want all in co-ordination.

### (c) BIOLOGICAL AND SOCIOLOGICAL ANALOGIES

The great Vedic metaphor, identifying the four vocational class-castes of the sociological organism with the four limbs and parts of the biological organism, indicates the principle which should govern the spiritual as well as the other relations of the classes to each other. The parallels between the two may be pursued very far—because of the fact of the organic unity and continuity of nature and the world-process, and the consequent law of analogy running throughout.<sup>1</sup> The relations between the four universal classes should be the relations of head, hands, trunk and legs. The true principle is organic unity, not brotherhood, which is a lower, a subordinate

<sup>1</sup> Herbert Spencer is the great exponent, in the West, of the organic theory of the State. Leacock criticises him and others in *Elements of Political Science*, but weakly.

principle. The true ideal is humanism, not nationalism, which is only a resting-stage ideal. Who thinks that the trunk and the legs should be despised and looked down upon by the head and the arms? or that the legs should not be as well-nourished as the other parts? or that the food should be put into and stored in the head rather than the stomach? or that the sword against the vicious and the shield over the virtuous should be wielded by the feet rather than the hands? or that, in the waking and walking condition, the hands should support the body rather than the feet? or that, in the sleeping and resting condition, all the parts of the body should not be on the same level? If the head is placed highest, in the working state, and the feet lowest, spatially, it is all because of natural psycho-physical causes and conditions, and not because the one is loved more and the other less, ethically; or that there is any deliberate intention to give more comfort or pleasure to the one than to the other. The biological or prāṇic adjustment is so nice that each part performs its natural function without thought of exchanging it for, or adding to it, another's—and (or we may almost say, because) comfort or discomfort to any, in the doing of its duties, is diffused instantaneously to all the others, so that all the others join whole-heartedly in promoting the one and remedying the other.

#### (d) THE MISMANAGEMENT IN INDIA

In India, there seems reason to believe, the division of vocational class-castes or varṇas was deliberately interwoven, on the solid scientific basis of psycho-physics and metaphysic, with the other divisions re-advocated here. And it was probably because of this that the Indian (so-called Hindū) culture and civilisation has managed to last longer than many others, or even perhaps every other known to history, except the Chinese. But the general degeneration of

character; and the growth of selfish hypocrisy, and spiritual pride (contradiction in terms as it is) and worldliness in the custodians of honour and of *shāstra*, *i.e.*, science; of arrogance, rapacity, love of luxury and eschewal of science in those of power and of *shāstra*, *i.e.*, the weapons of offence and defence; of avarice, ignorance, miserliness, timidity and want of public spirit in those of wealth, the means of general weal; the replacement of wisdom by cunning; of *rāja-dharma*, sovereign-duty, by *kutīla-nīṭi*, crooked diplomacy; of the fact that kingship, sovereignty, is *an office*, by the assumption that it is private property; of charity by hoarding; of willing service by rebellious jibbing; the substitution, for the principle of "vocation in accordance with psycho-physical worth," of the pseudo-principle, the falsehood, of "privileges and rights by mere birth"—all this has been leading that culture to its downfall and decay; and contact with the West under conditions of political domination by the latter—in contradistinction to the case of Japan, where the contact did not bring in political domination—and the consequent inrush of the Western conflict and confusion of ideas on social, political and economical subjects, is completing the break-up.

#### (e) THE ELDER THE MORE RESPONSIBLE

When a living organism is attacked with disease, it may be said that all parts of it are responsible for having given admission to that disease. Yet if it be of any use to fix the responsibility on any one principally, then it would not be wrong to say that the head is responsible for the well-being of the body in the first degree, and the arms in the second. If the head goes wrong, everything goes wrong. As the head guides, so the other parts work. *Noblesse oblige*. The eldest of the family is the most responsible. The priest, the man of intellect, is the eldest. The soldier, the man of power, the

next. The priest and the soldier have made, or marred, nations.

### (S) SPIRITUAL POWER AND TEMPORAL POWER

A Western historian has observed that "unless public liberty is protected by intrepid and vigilant guardians, the authority of so formidable a magistrate [as an autocratic monarch] will soon degenerate into despotism. The influence of the clergy, in an age of superstition, might be usefully employed to assert the rights of mankind; but so intimate is the connection between the throne and the altar, that the banner of the church has very seldom been seen on the side of the people. A martial nobility and stubborn Commons, possessed of arms, tenacious of property, and collected into constitutional assemblies, form the only balance capable of preserving a free constitution against enterprises of an aspiring prince."<sup>1</sup> The quotation shows that the author recognises the relations between the priest and the ruler, in the way of mutual support or mutual restraint, as potent for the helping or the hindering of the people. But the case he takes is that of an autocratic monarch as ruler. His remarks would not apply to modern conditions, under which, in most countries, the rulership is, *de facto*, in the hands of a group of the highest bureaucrats in alliance with the richest capitalists, the representatives and the "cream" of Gibbon's "martial nobility" and "stubborn Commons". Manu's statements, on the other hand, based on psychological generalisations, are so comprehensive, without losing concreteness, that they will cover all cases of the relations under reference, whatever the form of government. "When the kshattra, *i.e.*, the 'protection-giving,' the ruling-executive-military element in the State, exceedeth due bounds, and increaseth beyond its right proportion, and tries to become more and higher than the brahma, *i.e.*, the

<sup>1</sup> Gibbon, *Roman Empire*, I, ch. iii.

‘knowledge-giving,’ the scientific-spiritual-legislative element therein, then it is only the latter itself that can restrain the former and bring it back to its former right proportion. (Terrene) fire ariseth out of water, iron cometh out of stone, kshaṭṭra is made by brahma; their might, resistless against others, faileth against their parents. Kshaṭṭra prospereth not without the support of brahma; nor doth brahma flourish in peace without the help of kshaṭṭra. When the two help each other in righteousness, then both this world and the next become happy.”<sup>1</sup> Which same ancient idea is expressed by a newspaper of the day, in the course of a discussion of measures for the extension of education, thus: “With the advancement of science, everything can be righted. But science, by itself, cannot accomplish much. Governments must come to its aid; otherwise things will continue as of old.” *Aid*, it should be borne in mind, financial and other *support* and encouragement, *not domination*. There has been, and is, a strong tendency in the “advanced” countries to make “Scientific Services,” an “Imperial” Chemical Service, a Physical Service, an Electrical Service, etc., the appendages, subordinates and subservients of bureaucratic State departments—which means a greater menace to the weak and the poor. Elsewhere the verses of Manu are further explained. “The edge of the sword blunts itself against the rock; the blaze of the fire is extinguished when it falls upon water; even so kshaṭṭra-power decays when it slights brahma-knowledge.”<sup>2</sup> “Knowledge and power, science

<sup>1</sup> *Manu*, ix, 320—322. What Manu means by saying that fire comes out of water, is difficult to say. It would scarcely be permissible to suggest that he was thinking of the combustible hydrogen and the combustion-supporting oxygen which make up terrene water! The case of lightning from the clouds is more obvious. The *Nirukṭa* mentions a way of utilising the lightning. There is also a mystic story, in the *Shatapatha Brāhmaṇa*, of how Agni (Fire) was made in successive ways or forms; it died out or disappeared in the first three; in the fourth it went and hid in the “waters,” liquids, but was dragged out thence by the *ḍevas* or gods; then it was angry with and “spat” upon the waters for failing to give it refuge, whereupon Ekaṭa, Dvīta and Trīta (or “Once,” “Twice,” “Thrice”—spoken of as *ṛshis* in the *Purāṇas*) were born. The mystic story requires interpretation.

<sup>2</sup> *Mahābhārata*, Shānti, ch. lv, 24.

and valour, ought ever to help each other for the spread of righteousness, the maintenance of the peace and progress of mankind, the prevention of that social disorganisation and disorder which is the invariable consequence of conflict between the two, and which conflict is inevitable if either deviates from the path of righteousness. So closely are the two connected that each may be said to be the parent of the other.”<sup>1</sup>

The conditions have become very unfavourable, no doubt ; still one feels at times that if the “priests of science” of to-day, the “brāhmaṇas” of all the belligerent nations, had recognised their true mission, had risen to the height of it, had banded together, had given warning of “sentence of excommunication,” of ostracism (or its modern more prosy equivalent “boycott”), of withdrawal of all scientific information and help, to the militarist-navalist kshaṭṭriyas of all those nations whose sense of righteousness had been replaced by arrogance and greed and hate ; if they had thrown all their weight on the side of the weak and the virtuous masses and against the strong and the vicious classes, instead of meekly and weakly signing, as they did, manifestos in support of the actions of their respective nations, prostituting science to slaughter and enslaving the scripture to the sword ; possibly this great destruction and confusion of the great war and its sequels would have been warded off from the human world. They failed to do so, because they are not yet *true priests of science*. Their science is incomplete, a half-science, a half-truth, and not the whole and true science of *spirit as well as matter, soul as well as body*, the possessor of which alone is the full and true priest of science, priest as well as scientist, and therefore the only true priest and the only true scientist, knower of the things of the other life as well as this, full of the fearless spirit of asceticism and self-denial as well as wisdom—and whom, and whom alone, therefore, no militarists and navalists dare disregard.

<sup>1</sup> *Ibid.*, lxxviii, 48—51.

(g) THE FIRST STEP TOWARDS REGENERATION

When such brahma, *ascetic wisdom*, arises in the world, anywhere, then it will surely control effectively the kshattra, executive civil and military power, and of course also the "vit" or finance power and commerce power and the "shudra" or labour power—and control them all easily, with their willing co-operation, because for the good of all. It has been justly remarked that reform begins in the "head," and revolution in the "foot". Brahma means knowledge, science, as well as the living group in which it is vested; as well as the Supreme Principle of Infinite Consciousness which includes everything. Right knowledge is the first step; out of it arises right desire as the next step, or, at the least, right desire is promoted by it and wrong desire hindered; and finally comes right action as the third step. In other words, first right thought, then right word, then right deed. Such is the ordinary psychological order of rotation of the functions of the mind. Our first duty, then, is to promote the spread of right knowledge on the subject. When public opinion has been sufficiently formed, has accepted these old ideas as likely to be of use, and develops a corresponding desire, the desire to embody them in social life, then will come the time for specific legislation which will effectively organise human society in the way suggested.

(h) THE INTERWORKING OF RIGHT KNOWLEDGE,  
RIGHT DESIRE, AND RIGHT ACTION

It is true that in order that the promotion of right knowledge may have a chance, people should be at least willing to listen. This means that they should have some kind of desire for this alleged right knowledge, different from what they have been accustomed to. And the objection may



be taken that this involves a vicious circle; knowledge leads to desire, and desire to knowledge. The reply is that while there is a circular movement, it is not exactly a circle that it makes, but a spiral, hence there is no viciousness in it. This has been indicated in the preceding paragraph, where the psychological order of *rotation* is mentioned. Also, the fact should be noted that while additional knowledge leads to further desire directly, a new desire leads to appropriate additional knowledge through action. The action of an individual is always in accordance with his strongest desire, the desire which prevails over any other desires that there may be. If the action brings the hoped-for feeling of pleasure together with the other experiences which constitute knowledge, then that knowledge helps to confirm that desire and enhance it, so that it leads on to more and stronger action of the same kind as before, in the way of mutually enhancing action and reaction—till the desire exhausts itself. If the action brings, instead, an unexpected pain, together with other experiences which, as before, constitute knowledge, then that painful knowledge helps to produce a *change* of desire. “Helps,” only, in both cases; knowledge in itself has no motive or creative or destructive power. Only desire has such power. In fact it is the only, and it is all, power proper. Desire, as love-passion, creates; desire, as hate-passion, destroys. It is essentially *unreason*, “blind” passion, arbitrary, *ṭamas*. Reason, knowledge, is only an arranger, a reminder, a helper. In Purāṇic symbolism, Brahma creates, Ruḍra (Shiva) destroys, Viṣṇu intermediates and helps to maintain, to keep the world-wheel going. Desire, the ruling passion, makes the “character” of the individual; it is the individualising, finitising force; indeed it *is* the individual.<sup>1</sup> Therefore we cannot say that

<sup>1</sup> See *The Science of Peace and The Science of the Emotions*, by the present writer, for detailed treatment of this subject.

right or wrong knowledge will *create* right or wrong desire in the *individual*. It is truer to say that right or wrong desire *causes* right or wrong knowledge (through action), by making the individual take up the right or wrong standpoint. Therefore it is said that the egoistic soul, still clinging to the finite, cannot effectively study the science of the Infinite, the Vedānta, the "crown of knowledge". And therefore it has been said repeatedly before, that in putting forward these old-world solutions of new (or perennial) world-problems, it is assumed that at least the thoughtful of the nations are ready to listen with open mind, in consequence of the war and its results. Desire, being arbitrary, by its very nature—"it is my wish," "it is my pleasure," being the final answer to every series of "why's"—changes from within itself, in accordance with its own inherent laws of cyclic periodicity. And the changes are not very many. Only two. From prevailing egoism to prevailing altruism; and from preponderant altruism to preponderant egoism, back and forth—in the great, broad forms. The minor forms are infinite. The most important of these minor forms, for the purpose of these writings, the forms which may be regarded as penultimate—as egoism and altruism are ultimate—are those of the four psychical ambitions before mentioned; these are all subdivisions of egoism, or rather the other three are subdivisions of the fourth, *viz.*, play, which may be regarded as the primary form of self-expressing egoism; and the desire of renunciation of all these four, in the service of others, as repayment of the threefold "social debt,"<sup>1</sup> is the primary form of self-expressing altruism.

### (i) SIGNS OF THE TIMES INDICATING CHANGE OF SPIRIT

It has been remarked that "it takes two to tell the truth: one to tell it and another to hear it," *i.e.*, to recognise it as

<sup>1</sup> See *The Science of Social Organisation*, by the present writer, for the details of this triple "social debt" in accordance with the Indian tradition.

truth, otherwise the telling is even as the telling of an untruth. In the present case, the ground for the hearing has been prepared by the war. The aggressive egoism, the deeply selfish desire, of the advanced nations, has, by excess, defeated itself; has led to appropriate action in the shape of this war; and the consequences of this action, and the vast pain and the allied experiences constituting much additional detailed knowledge, all emphasising and bringing home over again the old, old truth that we cannot get sweet fruit out of sour seed, cannot build heaven, which is built with love alone, out of hate which is the material that invariably makes hell alone—all this knowledge helps in the transformation of the preponderatingly egoistic into a more altruistic desire. There is perceptible a more widespread and a more serious seeking for solutions, which will fit in with the change in the desire and the outlook, but which will not insist upon a much greater or indeed wholesale altruism, for which the world of man as a whole is not yet prepared; which will make allowance for some degree of egoism; which will, in short, make a reconciliation between egoism and altruism, and not seek to abolish the former utterly and entirely—something impossible, and therefore rightly to be judged and called unpractical and utopian and not fit for serious consideration; as on the other hand, to supinely assume that, and behave as if, all improvement in human nature and relations generally is impossible, is worse than unpractical, is most mischievous.

The extraordinary case of the Prime Minister of Britain pleading for more spirituality, has been already mentioned as a sign of the times. As this is being written, the newspapers bring the even more extraordinary report of a bishop of the official Church of that same country<sup>1</sup> endeavouring publicly to promote a League of Religions, as a necessary supplement and

<sup>1</sup> The Bishop of Kensington.

complement of the League of Nations, and pleading for “universal brotherhood” and inviting and inducing a Hindū, a Muslim and a Buddhist, and also a student of and writer on Comparative Religion,<sup>1</sup> to speak from the same platform. The seed of Theosophy, re-planted four and forty years ago, with the re-proclamation of universal brotherhood, seems to be now beginning to sprout after this long period. But the perversity of human nature, and the aggressive stubbornness of this mechanico-industrial civilisation of flesh and alcohol, has been such that—alas and alas!—the dead, hard-heart soil of the “upper classes” of the nations has had to be watered and moistened and softened with rivers of blood before the seed could throw out shoots through it to the upper air. And even yet, the steady growth of the shoots is in great jeopardy. Many perils beset them; for all the heads of the hydra of aggressive nationalism, or rather capitalist-class-ism and bureaucrat-class-ism and tenacious materialism masquerading as nationalism, are not yet crushed by any means. The danger is that if these heads continue to rear themselves again and again, the Hercules-club of Labour will be compelled to crush them and—and herein is the danger—may itself get broken in the process, leaving the whole of civilisation in ruins, repeating, on a larger scale and in a somewhat different and far more acute form, the story of the slow decay of India after the *Mahābhārata* war and the Yāḍava destruction.

<sup>1</sup> Mr. Estlin Carpenter. Such a League of all religions would only be another name and form of the true Theosophical Society, if it can only guard against the perennial danger of falling from humanitarianism into sectarianism, of becoming converted into a new religion instead of remaining a reconciling summation and heart essence of *all* religions, not only old ones, but any new one or all new ones that may be evolved and shaped and fashioned, outside of it, by any peoples of the earth, in consequence of the very human need for change and novelty and love of the concrete in the shape of personal objects of devotion, and symbologies, and ceremonies and sense-impressing and emotion-arousing formalities and rituals. Such Universal Religion should be to particular religions as engineering *science* is to particular pieces of architecture. The danger of a League of Religions becoming a means of absorbing other religions into one particular religion is the same in kind as the danger of the League of Nations becoming a League of only the victorious nations, for the purpose of absorbing or enslaving the others.

But we must act as if the hope were stronger than the peril, as if the strength of the disease of competitive aggressiveness were now below, and that of the *vis vitæ* of co-operative organisation above, fifty per cent. This is the opportunity for helping the *vis vitæ* with the medicine of right knowledge in the shape of the solutions of human problems given to humanity by the elder seers of the race.

### (j) POLITICAL IDEALS

The political-economical-social ideals now struggling with each other in the field of Western (and therefore also of Eastern) civilisation are those of "nationalism" and "imperialism" tending to merge into "federalism" (which has also been, less happily, described as "convergent nationalism"), and of "individualism" and "socialism" tending to a fundamental agreement as to the end desired, under cover of the theoretically accepted word "self-determination," but differing widely in methods, and leading, as an immediate consequence, only to the multiplication of parties, the exacerbation of party-politics and the introduction of greater complications in the party-system of administration, which has latterly tended more and more to become the dominant form of all administrations that are at all autonomous, from great governments to business-boards and school-committees.

The above-mentioned "isms" or views and ideals, or outlooks and aspirations, as we may like to call them, are more political than economical and social; but it is obvious that all three kinds of problems are closely—indeed, inseparably—connected with each other. In the general survey of human conditions introducing these discussions, it has been indicated that the materialistic-science view of life, the ideal of deliberate "individualism" in respect of the considered philosophy and ethics of politics, "nationalism" and

“territorial patriotism” in respect of the practice of politics, “capitalism” and “mechanicalism” and “industrialism” in respect of the economic aspect, and, finally, various ways of living, dietary and sex-customs, in regard to the social aspect proper, tend to go together; as, on the other hand, the spiritual-science view of life, “socialism” or “humanism” in respect of the philosophy and ethics, and “familism” and “classism” in respect of the practice of politics, “agriculturalism” and “pastoralism” in respect of the economic, and certain ways of living, dietary and sex-relations, in regard to the social aspect proper, tend to go together in another supplementary, or complementary, or (if we so prefer it) contrary group. It is also clear that the word “social” has two significations, a larger and a smaller. In the larger it includes all aspects whatsoever of gregarious human life. In the smaller, it refers only to matters of domestic life, ways of eating, drinking, marrying, disposal of property by inheritance or testament or otherwise, ways of salutation and other ceremonial conventions, and so on. The grouping, the correspondence, runs through all these, in broad lines, because of the organic unity of nature and of human nature. A turn of the kaleidoscope, and a change in the position of any one of the coloured pieces of glass, means a change in the positions of all the others and a re-arrangement of the whole.

But for our present purposes, we need not discuss the other aspects, but may confine ourselves to the predominantly political ideals, mentioned at the outset of this section. Detailed studies and expositions of these will be found in works on politics specially dealing with them.<sup>1</sup> Here it is desirable only to point out that “nationalism” passes into “federalism,” the ideal of the “Federation of the World,” through “imperialism,”

<sup>1</sup> *Political Ideals; Their Nature and Development*, by C. Delisle Burns (Oxford University Press), published 1915, is an excellent treatise on the subject, beginning with Greece, as usual. Of course, there is nothing about ancient Indian views, also as usual.

by a gradual expansion of the meaning of the word "nation," in consequence of changing world-conditions, from the sense of the population of a given territorial area, to that of the aggregate of the populations of many such areas, and then to that of the whole "human nation," the whole of the race of man. It is useless to try to define precisely the connotation of the word "nation" in the earlier stages. Unity of ancestry, of language, of customs, of religion, of habitat, of commercial and political offensive and defensive interests, and other kinds of unity—all these come into it; but none is conclusive; now the one predominates, now the other; and there are always exceptions and vague and shadowy fringes which make utter precision impossible—as is the rule everywhere in nature, the universal being inherently made up of inseparable opposites. For practical purposes, at the present day, territorial unity, as demarcated by governmental unity of sovereign, suzerain, or central authority, is the main test. In the vagueness and elasticity of the fringe is the possibility of the expansion (or the contraction) of the connotation and the denotation of such words, and, in the case of the word "nation" in particular, of the hope that "imperialism," which, at the moment, is only a more aggressive, more selfish and more powerful "nationalism," will gradually be compelled by the force of circumstances to shoot beyond its mark and merge into what is in many ways its very opposite—"federalism," "the Federation of the World," a true and honest League of all (and not only the allied) nations.

This is even clearer in the case of "individualism" and "socialism". *Prima facie*, the two seem hopelessly antagonistic. But the *via media* of reconciliation is to be found in the word "self-determination" which both believe in. The word and the thing—"self"—is common to, and ranges through, all shades and grades, from the crassest, grossest, narrowest selfishness to the broadest and most enlightened philanthropic

service of the group-self, the social self, the Self of the Human Race and of ever greater and greater stretches and circles of life. Its finite aspect prevailing, makes for selfish, competitive individualism, "*struggle* for existence"; its infinite aspect predominant, makes for altruistic, co-operative socialism, "*alliance* for existence". But the two are inseparably connected together as the two halves of a see-saw; the one goes up as the other goes down; if, however, we try to cut off and abolish either half altogether, the other half falls down too and disappears, into pralaya, latency, sleep. The idea and ideal of individualism, broadly speaking, is that every individual should have a full and fair opportunity of development and self-expression or self-realisation, but since, as is obvious, this has to be done for each of many individuals, some mutual limitation, some mutual regulation and definition of rights and duties—which is the essential meaning of law or dharma—is inevitable. But such regulation is the essential idea of socialism; it involves the recognition of a "social soul," a group-soul, an oversoul, metaphorically if not literally, whatever the connotation of the pronoun "We" may be decided to be, in contradistinction to that of the pronoun "I".<sup>1</sup> (On examination, it will be found that both the connotations have pseudo-infinite grades and degrees; but the contradistinction is also unmistakable.) On the other hand, as individualism recognises that each individual is only one of very many, so, patently, socialism recognises that society is made up of individuals, and the trees cannot be neglected in caring for the wood.

Looked at thus, it appears that the distinction between individualism and socialism, as currently interpreted, is one of emphasis only. If we accentuate the element of mutual

<sup>1</sup> Mr. C. D. Burns guards himself carefully against the imputation to him of any belief in a "social soul" (pp. 5, 251 and 257). The metaphorical use of the expression he would probably allow. But that the metaphor has a literal basis also—on this point see *The Science of Peace*, by the present writer, where the question of "individuals within individuals" and the significance of the vedāntic "Sūtrātma" are discussed.



regulation, we tend more towards socialism ; if that of the individual's free play, then individualism.

The ideal of "liberty," thought by Western writers to have been first consciously recognised and appreciated in Athens, as involving personal independence and group-autonomy, may be regarded as only the Grecian incarnation of what has been newly born in Europe as "individualism". So the notion of "order" being the complement of "liberty" as a basis for civilisation, similarly supposed to have been invented in Rome, is the older form of modern "socialism," which seeks only to extend "order" into various regions into which it is not allowed to penetrate in various countries, at the present day.

Various other concepts which have held sway in Europe from time to time, such as that of "cosmopolitan equality," as the protest of Stoicism and Christianity against race-exclusiveness and the institution of slavery ; of a (European) Unity of Civilisation, in the Mediæval Ages ; of many Sovereign States with a balance of power as between them, belonging to the Renaissance ; of the Rights of Man and the sovereignty of the people, developed thereafter in the Revolutionary epoch ; of Nationalism and Imperialism and Federalism, of our own day—all these but ring changes on the concepts of Individualism and Socialism, these themselves being but the two different results of two different accentuations of the two inseparable aspects of the One Self, as said above.

The point to which all these considerations are directed is that IF the leaders, guides, counsellors, rulers, of the peoples of the earth, and the manipulators and suppliers of their food and clothing—IF these are really surfeited with the ecstasies of "war" (in the comprehensive sense) and its attendant emotions, and IF they really now want and are ready for the quieter and soberer emotions and satisfactions of "peace," THEN they will find a reconciliation, a due balancing of power,

between all such political and other ideals, between the claims of the individual and the claims of the State, between the individualistic as well as the socialistic demands of human nature, between the conflicting "interests" (worldly as well as other-worldly) of each individual life, and between the "classes" that make up the aggregate of human communal life—they will find their reconciliation in *the psycho-physical principles* of the old Indian social organisation, all through which the thread of "Self-determination" runs incessantly, but with a special interpretation of the word "Self," on which more may be said later on.

Bhagavan Das

*(To be concluded)*

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## PRISON REFORM

By CAPT. ARTHUR J. ST. JOHN

I AM asked to write on the above subject; but, to be frank, I am not very much interested in prison *reform*. I am more interested in trying to find out how either to abolish prisons or to transform them into something very different from what they are now. If reform is a step in one of these directions, well and good; but if it is simply a tinkering at prisons as they are, without revolutionising their aim and method, then I should prefer to leave such reform alone.

Most people who have thought on the subject will, I think, agree that the only excuse for sending to prison a large proportion of the people who are now sent there, is that the magistrates do not know what else to do with them. In the last few years the Probation system has grown up to deal with these cases. To be more accurate, it has not yet grown up in the British Isles, for it is a very immature infant here, and ill-grown at that. It is much better understood and developed in America.

When rightly understood and fully developed, I believe that Probation might be applied to all, or nearly all, criminals, including even those for whom it seemed necessary to provide some kind of segregation, some separation for a time from ordinary society. This would then take the place of imprisonment. How would it differ from imprisonment as we know it to-day? That would depend upon our motive in "segregating" these fellow-countrymen of ours, which would depend upon our attitude towards them.

If we recognise that a man commits a seriously anti-social act as a result of some innate defect, defective training, or defective environment, or of two or all of these causes, then we shall surely agree that what is required is either the correction of the environment, or the correction or care of the individual—perhaps both. We are dealing with cases for which segregation is, *ex hypothesi*, deemed necessary, so we will leave aside mere correction of environment. In any case, punishment seems to be ruled out; for innate defects and faulty training, society (that is, we ourselves, the community) is at least as much to blame as the anti-social individual. Justice requires, not punishment or retribution, but remedial treatment and re-education or training, to turn the criminal from an anti-social into a social and useful member of society. For the welfare of the community, as well as for that of the individual concerned, we want to prevent his repeating his crime.

For this purpose we must (1) prevent his *wanting* to repeat it, and (2) enable him to refrain from repeating it. To put it positively, we must make his interests and activities social—conducive to his own and his neighbours' welfare. If he should be so defective that this result cannot be produced, that he cannot be trusted to lead a social life in freedom, or without special support, then he should be cared for or provided with whatever support is necessary, so that he can lead as happy and useful a life as is possible to him. With readers of THE THEOSOPHIST I hope I need not spend time or space in pointing out the cruelty and injustice of punishing to no purpose, of making people suffer without any apparent benefit to themselves or the community. The infliction of such suffering, of course, harms us all, as well as the individuals on whom it is inflicted. Yet that is just what we are doing now, year in and year out.

Let us see, then, what might be done in the way of forming our prison system in the direction above indicated.

The first step would seem to be to change our own attitude—to rid ourselves of the superstition that we ought to punish people for committing crimes, and impress on ourselves that we owe it to such people, and to ourselves, to undo, as far as we can, the mischief that we have done to their bodies and souls.

How are we to repair the mischief? Our treatment of them must be such as to help them to become, not, as at present, good prisoners, but good men and women, good members of free society, to the utmost of their capacity. The whole training must have this in view; it must be a training in self-direction for life and freedom. Obviously this involves a revolution in our present prison system. I will now try to indicate a few practical steps towards such a revolution.

(1) *Prison officers.* I have often said that prison reform must begin with the prison officers. Their whole treatment and status must be altered before any great improvement can be made in the prison system. If the above-mentioned aims and principles are to prevail, they must first be grasped, and their application attempted, by the staffs. And how can this be expected of officers who are subjected to petty fines, espionage and repression. If freedom and self-direction are to be aimed at in the prisoners, they must be practised by the officers, who must have a chance of exercising intelligence and responsibility. So, to begin with, I would abolish all punishments for prison officers and put them on their honour. Then I would give each officer who has passed satisfactorily through a period of probation, a definite sphere of responsibility, perhaps a group of prisoners, and a reasonably free hand in doing what is expected of him. Then I would see if shorter hours and longer leave could not be arranged; and, finally, higher salaries.

(2) *Prisoners' self-discipline.* No great success can be achieved without securing the co-operation of the prisoners in their own improvement. First, their physical and mental

health should be very carefully attended to. They should be given every possible facility in finding, and if necessary learning, a satisfactory trade or craft. Ample recreation facilities should be provided, both for body and mind. They should be encouraged to form Mutual Welfare Leagues, more or less after Mr. T. Mott Osborne's model, for their own self-discipline and mutual welfare in prison and after. They should be given full pay for work done, and charged for their keep. Needless to say that the ordinary punishments would disappear as the new spirit and method developed.

(3) *Buildings and sites* should be gradually adapted to these ends as becomes practicable. The new "prison" must gradually approximate to an industrial and agricultural village or colony, as nearly integrally complete and self-supporting as possible.

(4) *After-care.* The Mutual Welfare League (and perhaps a federation of such Leagues) should maintain responsibility for the future of its members, helping them to rehabilitate themselves in the community. As these colonies or villages become real and natural, "prisoners" may here and there like to remain in the communities which they have helped to build up. If so, why not?—always provided that they do their share of the upkeep. And if they do not, then they are not fit to return to ordinary society.

Such are a few hints of the kind of prison reform I should think worth considering. I need hardly say that they are only to be taken as hints, not as hard and fast rules.<sup>1</sup> I am not greatly concerned as to the forms in which the new attitude will express itself. Our business is to study and realise a sound attitude in spirit and in truth.

Arthur J. St. John

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<sup>1</sup> Perhaps I might be allowed to add that further suggestions and information are to be found in the publications of the Penal Reform League, 7 Dalmeny Avenue, London, N. 7.



## WHITMAN—HELPER-ON OF HOPE

By FRANCES ADNEY

*I know that the hand of God is the promise of my own ;  
I know that the spirit of God is the brother of my own.*

—WHITMAN

**D**URING the past year, Walt Whitman's centenary, while the world was ostensibly being made safe for democracy, a battle of emotion and opinion has surged about the memory and the writings of "the good old gray," America's apostle of democracy. Some of the newspapers and magazines have put out "Whitman Centennial Editions"; and while those invited

to contribute to such publications have been for the most part his strong admirers—often indiscriminate admirers—yet detractors and deniers have not been silent. Many to-day sympathise with Whittier's action when he threw Whitman in the fire; numbers of people wish that Emerson's advice against the publication of *Children of Adam* had prevailed; others, with Lowell and Holmes, "see nothing in this man Whitman". On the other hand, Edgar Lee Masters, whose works show frequent Theosophical turns of phrase and thought, states that Whitman has more nearly justified the ways of God to man than any poet America has produced, perhaps more so than any poet who has lived.

From England, Arnold Bennett's tribute rings forth, *vis.*, that Whitman was one of the greatest teachers that ever lived. Great Britain welcomed him almost from the first publication of his poems, William Rossetti having printed a small, early edition of *Leaves of Grass* which the Pre-Raphaelites enthusiastically acclaimed, Swinburne alone of the group later retracting his terms of praise. Ruskin wrote to an American friend: "These are quite glorious things you have sent me. Who is Walt Whitman, and is much of him like this?" Robert Louis Stevenson, who at first considered his work hopelessly barbaric, wrote of him later in *Books That Have Influenced Me*:

I come next to *Leaves of Grass*, a book of singular service, a book which tumbled the world upside down for me, blew into space a thousand cobwebs of genteel and ethical illusions and, having thus shaken my tabernacle of lies, set me back again upon the strong foundation of all original and manly virtues. But it is only a book for those who have the gift of reading.

Walt Whitman shrank from indiscriminate praise, but there is nothing to indicate that he ever resented the fiercest criticism. The thing which grieved him when he was here, may in some measure grieve him still—the sorrowful fact that the masses for whom he wrote do not know what he was talking about, do not dream of the majestic freedom towards



which he would lead them. He knew he must wait to be understood. Sadly he foreshadowed our present day :

Democracy—the destin'd conqueror—yet treacherous lip-  
smiles everywhere,  
And Death and infidelity at every step.

Whitman sought to make democracy safe for the world ; and his conception of democracy vastly transcended any form of government, representative or other. Democracy to him meant an immense spiritual brotherhood ; and at his best, when he was afoot with his vision, this brotherhood included the world, past, present and to come, with assemblages of all the planets and solar systems. Sometimes his vision pierced the heights and became painfully acute ; and then, like Arjuna when Kṛṣṇa revealed Himself, he gasped : “ I cannot bear it ! ” In his ordinary consciousness he lived brotherhood hourly and somewhat vehemently, saying :

I speak the password primeval—I give the sign of democracy ;  
By God ! I will accept nothing which all cannot have their  
counterpart of on the same terms.

He did not dare to reject anyone. The scope of the world, of time and of space, pressed upon him ; the Hottentot and woolly-haired hordes, “ human forms with the ever-impressive countenances of brutes,” were his brothers—nay, his very self. “ Each of us is here as divinely as any is here.”

Because he was here so divinely, he shrank from the prospect of being cramped into any ordinary biography. How could anyone understand him who did not understand himself ? As to his own identity, he knew that he had only hints, clues, indirections. Inevitably, however, we seek all possible hints and clues which tend to explain this extraordinary being ; and the outer events of his life help us a little on our way.

He was born at West Hills, Long Island, New York, May 31st, 1819. His father was a carpenter. His ancestry was Holland-Dutch and English, with a dash of Quaker in the

composition. The family moved to Brooklyn, N. Y., where Walt went to the public schools until the age of twelve, when he "tended in a lawyer's office, then a doctor's". When he was fifteen he went into a printing office to learn type-setting. At the age of eleven and twelve he began writing bits for *The Long Island Patriot* and *The New York Mirror*; and in *Specimen Days* he tells of opening these publications and cutting the leaves with trembling fingers, adding: "How it made my heart double-beat to see *my piece* on the pretty white paper in nice type." He taught in the country schools in Suffolk County, New York, for three years, then started a weekly newspaper, which was well received. Of this venture he said: "Only my own restlessness prevented my establishing a permanent property there." This restlessness pursued him until, in some capacity, he had learned by heart the lore of his beloved America; for he worked or tramped over practically the entire country. Sometimes he was on the editorial staff of a newspaper, as in New Orleans; again he did journalistic writing, or mere type-setting. At one period he turned to his father's trade of carpentering, building and selling small houses to working men at a small profit. At this business he might have prospered; but he would frequently drop it to write away at his *Leaves*. He was singularly free from the money-getting taint. He entered lovingly into all life of the open air, fraternising with working men of every class and type, "going with powerful, uneducated persons," giving his democratic proclivities full swing.

During the Civil War he became a volunteer nurse in army hospitals and camps, and it is claimed for him that he personally visited and ministered to over 100,000 sick and wounded Union and Confederate soldiers. During these hospital service years he supported himself by writing letters to *The New York Times*. Out of this experience grew the sorrowful yet stirring division of the *Leaves* sub-titled "Drum Taps,"

through which his love for the common soldier surges as an overmastering passion. Out of this experience, too, grew his lifelong ill-health, the paralysis which was pronounced to be the outgrowth of overwork and camp malaria. With health impaired by unremunerated service to his country, he was given a desk in a Government office at Washington, only to be summarily dismissed therefrom by the chaste head of the department for the offence of being the author of *Leaves of Grass*. He was reinstated, however, in another department of the Government, which place he retained until increasing illness forced him to cease work. He accepted with equanimity whatever befell, as his own words, written in 1882, indicate :

From to-day I enter upon my sixty-fourth year. The paralysis that first affected me nearly ten years ago and has since remained with varying course, seems to have quietly settled down and will probably continue. I easily tire, am very clumsy, cannot walk far ; but my spirits are first-rate. I go around in public almost every day—now and then take long trips by rail or boat . . . keep up my interest in life, people, progress and the questions of the day. About two-thirds of the time I am quite comfortable. What mentality I ever had remains entirely unaffected, though physically I am a half-paralytic and likely to be so as long as I live. But the principal object of my life seems to have been accomplished—I have the most devoted and ardent of friends and affectionate relatives ; and of enemies I really make no account.

Any recital of the externals of Whitman's life is incomplete without a knowledge of his own attitude toward his lesser self, the personality. He seldom made the error of thinking that the personality was the reality. He stood outside himself :

That shadow, my likeness, that goes to and fro, seeking a  
liveliness, chattering, chaffering ;  
How often I find myself standing and looking at it where  
it flits ;  
How often I question and doubt whether that is really me.

That shadow of himself aroused Lincoln's admiration when, seeing Whitman pass the White House, he turned to those near by and said : " Well, he looks like a man ! " That shadow of himself, the personality, awakened within the people he met

a warmth and depth of love which it is the fortune of few souls to inspire. He was adored by hundreds of the common people who had never read a word of his writings. Children were strongly attracted by him. Rough labouring men pressed close about him, longing to touch him, not understanding the secret of his magnetic presence, yet nevertheless laying affectionate hands on his arm or knee. As he himself was the caresser of life, wherever and however moving or appalled, so life itself, embodied in his warm-hearted, simple-minded countrymen, turned and poured upon him *largesse* of spontaneous love.

Whitman sought the lower classes ("his noisy, fire-engine society," as Emerson called it), and his seeking was neither a pose nor a philanthropy. He was one of them on many planes of nature. With all his vision, his spirituality, his illumination, he was undeniably deeply immersed in matter. Therein lies a danger to his readers, a danger which he freely recognised. "You read this book at your peril"; and again he asserted that he should probably do as much evil as good with *Leaves of Grass*. "This is no book; whoever touches this, touches a man!"—a man, furthermore, we must add, who fully and freely recorded those periods when he was "dowsed in the frenzies of the Earth and the necessities of Nature".

Since in youth and early manhood he had few books, he probably had no opportunity to ponder that warning given by Proclus: *The mortal, once endowed with Mind, must on his soul put bridle, in order that it may not plunge into the ill-starred Earth but win to freedom.*

Whitman did, through devious windings, win to a large degree of freedom; and, on some upper plane, he doubtless came into touch with the mind of Proclus, for he formed himself on Shakespeare<sup>1</sup> and the Bible. Whoever reads

<sup>1</sup> Whitman's sensitiveness to unseen forces is indicated here: "I will not be positive about Bacon's connection with the plays, but I am satisfied that behind the historical Shakespeare there is another mind, guiding, and far, far reaching."

Shakespeare contacts a measure of the mighty power of the Master Rāgozci.<sup>1</sup> Whoever studies the Bible deeply, bathes his spirit in those Mysteries which are there veiled in symbolic language, and sends out filaments of his soul toward those Members of the Great White Lodge who make the pages of scripture pulse with life for one who reads, not by the letter, but by the syllable.

*Leaves of Grass* was written after Whitman had attained a state which some of his friends called Cosmic Consciousness. The degree and the extent of his illumination must be estimated from his works. Previous to this period he had written from the surface of his mind, and the public had accepted the output. Thereafter, the world stamped with some savagery upon the product of his superconsciousness as well as upon those phrases which seem to have sometimes surged up from a turbid subconsciousness. The murk of the undercurrent was inevitable, and Walt was himself the child of whom he sang :

There was a child went forth every day ;  
And the first object he look'd upon, that object he became ;  
And that object became part of him for the day, or a certain  
part of the day, or for many years, or stretching cycles  
of years.

The public itself formed a part of that mire which, put into English (or American) language, jarred its own traditions and racked its nerves. *Leaves of Grass* went through several early American editions, each more disastrous than its predecessor. Of the first edition Emerson wrote to Carlyle that "it had terrible eyes and buffalo strength and was indisputably American". Perhaps two weeks after this letter had been despatched, a second edition of the *Leaves* was put forth, with a laudatory letter in the Appendix which Emerson had written Whitman concerning a portion of his work, and an

<sup>1</sup> For the connection between Proclus and the Master Rāgozci, see Mr. Leadbeater's sermon on St. Alban.

extract from that letter, *viz.*, "I greet you at the beginning of a great career," in gold upon the cover. Edward Carpenter gives an authoritative account of this period of misunderstandings and acrimonies :

. . . Whitman probably failed to realise (it was hardly in his nature to do so) the reaction this advertisement might have upon Emerson and *his* interests. He was thinking of his own bantling first edition, flouted, scorned, neglected and like to perish, and of the splendid testimony from one of the greatest of living names in letters, which would suddenly lift it into fields of life and light. "I supposed the letter was meant to be blazoned," he said one day . . . "I regarded it as the character of an emperor." It did not occur to him that its blazoning might possibly cost the emperor his throne.

But indeed the matter was serious, comically serious. Here was Emerson, the imperial one, whose finger laid on a book was like a lighthouse beam to all the *côteries* of Boston, actually recommending some new poems to the world in terms of unstinted praise. The whole world, of course, went to buy them. A hundred parlours of mildly literary folk or primly polite Unitarian and Congregational circles beheld scenes over which kind history has drawn a veil!—the good husband or head of the house, after tea or supper, settling down in his chair, "now for the book so warmly spoken of!" The ladies taking their knitting and sewing . . . the general atmosphere of propriety and selectness; and then the reading! Oh, the reading! The odd words, the unusual phrases, the jumbled sequences, the stumbling uncertainty of the reader, the wonderment on the faces of the listeners, and finally—confusion and the pit! the book closed, and hasty flight and dispersion of the meeting. Then, later, timid glances again at the dreadful volume, only to find, amid quagmires and swamps, the reptilian author addressing the beloved Emerson as "Master" and saying: "these shores you found!" Was it a nightmare? Had the emperor gone mad? or was his printed letter merely a fraud and a forgery?

That Whitman and Emerson understood each other far better than the public guessed, is evidenced by their friendship, which remained unbroken until the death of the latter. Whitman's strong inner conviction of his own mission and the rectitude of his course is attested by his refusal to tone down his third edition in response to Emerson's eloquent pleading. In spite of the doubts and fears of his publishers, the distrust of his friends, and the mirth and scorn of the public, he stood like a rock—"a rock in a weary land," Elbert Hubbard called him.

His original idea, as he quite simply told Edward Carpenter, was to bring men together by putting before them the *heart of man*, with all its joys and sorrows and experiences and surroundings. He sought to image a complete man—an average man. Some of us who believe in his mission regret that he stopped short of its fulfilment, that he did not unequivocally indicate those other rounds on the evolutionary ladder where the business of life is to transcend the average man. However, he had no physical-plane teacher. H.P.B. had not touched the shores of America when the bulk of *Leaves of Grass* was written; and the world sadly lacked the crystal-clear teachings of Mrs. Besant and C. W. Leadbeater. Whitman could but stumble along the road which, in English literature, was blazed by William Blake—that ardent mystic who was considered a madman with strong leanings toward indecency, when he tried to mirror forth the heaven and the hell which he found within himself. Whitman plunged deep into the stream of mysticism which, exemplified by Blake, was continued in varying volume by both Emerson and Browning—Emerson's presentation of the basic truth of the unity of spirit and matter being intellectual and Platonic (bloodlessly intellectual, Whitman thought), and Browning touching only occasionally on the inherent divinity of matter as represented by the human body, as in "Red Cotton Nightcap Country":

Body and soul are one thing with two names  
For more or less elaborate stuff.

Or in "Rabbi Ben Ezra":

Let us not always say:  
"Spite of this flesh to-day  
I strove, made head, gained ground upon the whole!"  
As the bird wings and sings,  
Let us cry: "All good things  
Are ours, nor soul helps flesh more now than flesh helps soul!"

If Whitman somewhat over-emphasised the unregenerate flesh, it was doubtless a necessity of his nature. *Il a les*

*défauts de ses qualités.* Unless very high on the evolutionary path, one could scarcely possess the strength to face alone and practically unmoved the obloquy of the world without exhibiting some of the lower, objectionable phases of that power. It is refreshing, after pages of plaudits, to come upon Carpenter's reference to Whitman's "cussedness"—a certain waywardness, wilfulness, or spirit of refusal being thus indicated—tenacity, obstinacy. There were rocky and coarse elements in his character which were reproduced in his writings; but, with discrimination, no reader need wreck himself on those reefs.

His desire to speak straight from and to the heart led him to free himself as much as possible from all literary attitudinising, to discard conventional literary phrases, and to unchain himself from bonds of metre or rhythm. He did, however, attain a wild, free rhythm, a strange music like the surge of the elements. When he chose to so limit himself, he could use poetic form masterfully, as his "Dirge for Lincoln," some of his "Sea Chants," "When Lilacs First in the Dooryard Bloomed," and "O Captain, My Captain" illustrate conclusively. Emerson objected to the absence of metre in the *Leaves*, and ended a talk thereon with Carpenter by taking down a volume of Tennyson from his shelf, handling it affectionately, and dwelling on the beauty of the Tennysonian diction and metre. John Burroughs has summed up comprehensively Whitman's form, which to large numbers of people is offensively and rudely chaotic. Burroughs said:

In regard to the unity and construction of the poems, the reader sooner or later discovers the true solution to be, that the dependence, cohesion and final reconciliation of the whole are in the personality of the poet himself . . . When Tennyson sends out a poem, it is perfect, like an apple, or a peach; slowly wrought out and dismissed, it drops from his boughs holding a conception or an idea that spheres it and makes it whole. It is completed, distinct, and separate—might be his, or might be any man's. It carries his quality, but it is a thing of itself, and centres and depends upon itself. Whether or not the world will hereafter consent, as in the past, to



call only beautiful creations of this sort *Poems*, remains to be seen. But this is certainly not what Walt Whitman does, or aims to do, except in a few cases. He completes no poems apart and separate from himself . . . His lines are pulsations, thrills, waves of force, indefinite dynamics, formless, constantly emanating from the living centre; and they carry the quality of the author's personal presence with them in a way that is unprecedented in literature.

Because of Whitman's audacious adventure, all authors are more free; but the evil which lives after him is the horde of petty penmen who have nothing in particular to say, who cannot wield poetic form, and who consequently flood the land with "free verse".

It is too early to estimate the scope of his influence, even upon authors; but if he had done nothing but stimulate the production of *Towards Democracy*, his work would have been well worth while. Edward Carpenter felt Whitman's influence as he felt that of the sun and the moon, and found it difficult to imagine what his life would have been without it. While *Leaves of Grass* "filtered and fibred" his blood, he did not try to imitate it, or its style, and the form which *Towards Democracy* took, after the rejection of more classic structure, seemed an inevitability. It is because both Whitman and Carpenter were seeking to express the enlargements and expansions of the *ego*, that their writings were necessarily cast into wide, loose moulds which did not too much hamper the cosmic flow—Whitman's product being rough and solid like the earth, Carpenter's partaking more of the air and the stars.

Whitman's work, despite its frequent earthiness, is more intuitional than intellectual. It stimulates, too, the intuition of his readers, as does some vast, unelucidated, cosmic symbol. Behind and beyond every expression looms the more real, the more potent Unexpressed. Of this quality he himself said:

What lies behind *Leaves of Grass* is something that few, very few, only one here and there, perhaps oftenest women, are at all in a position to seize. It lies behind almost every line; but concealed, studiously concealed; some passages left purposely obscure.

These hidden meanings are not yielded to those who approach him in a mood of unkindly criticism, certainly never to those who consider him a conceited egotist. In reality he was gentle and humble, as are all great souls. When he said "I" he meant "You," or, more probably, "You and God". In this sense he could speak of "taking myself the exact dimensions of Jehovah," while, in another mood, the sight of seashore sand could reduce him to abject humility :

O baffled, balk'd, bent to the very earth,  
 Oppress'd with myself that I have dared to open my mouth,  
 Aware now, that, amid all that blab whose echoes recoil upon  
 me, I have not once had the least idea who or what I am,  
 But that before all my insolent poems the real Me stands yet  
 untouch'd, untold, altogether unreach'd,  
 Withdrawn far, mocking me with mock-congratulatory signs  
 and bows,  
 With peals of distant, ironical laughter at every word I have  
 written,  
 Pointing in silence to these songs, and then to the sand  
 beneath.

His Self doubtless sometimes viewed with sad-eyed wonder his occasional mistranslation of Cosmic Love. He indubitably did at times reduce it to its lowest terms. Only those who have touched the atomic astral, only those who, from infancy, have felt the encircling of the Almighty Arms, know how fatally easy it is to degrade that irresistible force, especially if all surroundings and associates are keyed to a low pitch.

There is no doubt that Whitman had reached a stage in evolution which is hardly suspected by the mass of humanity, and that through his great capacity to love he was often able to identify himself with the Second Person of the Trinity. Any account of him would be incomplete without his poem, *To Him that was Crucified* :

My spirit to yours, dear brother,  
 Do not mind because many sounding your name do not under-  
 stand you,  
 I do not sound your name, but I understand you,

I specify you with joy, O my comrade, to salute you, and to  
 salute those that were with you, before and since, and  
 those to come also,  
 That we all labour together transmitting *the same charge and  
 succession*,  
 We few equals, indifferent of lands, indifferent of times,  
 We, enclosers of all continents, all castes, allowers of all  
 theologies,  
 Compassionaters, perceivers, rapport of men,  
 We walk silent among disputes and assertions, but reject not  
 the disputers nor anything that is asserted,  
 We hear the bawling and the din, we are reach'd at by divi-  
 sions, jealousies, recriminations on every side,  
 They close peremptorily on us to surround us, my comrade,  
 Yet we walk upheld, free, the whole earth over, journeying  
 up and down till we make our ineffaceable mark upon  
 time and diverse eras,  
 Till we saturate time and eras, that men and women of races,  
 of ages to come, may prove brethren and lovers as  
 we are.

Perhaps Whitman's chief value is prophetic, in the  
 deepest sense of that word. That he felt himself to be the  
 lineal descendant of Buddhist, Taoist, Sūfi, Alexandrian  
 Eclectic, Platonist and Christian Mystic, there can be no  
 reasonable doubt. Echoes of the Upanishads, which probably  
 he never saw, resound through his words. He was a natural,  
 although an untrained occultist. He sensed the mystic power  
 of sound. He knew that upright lines, curves, angles, dots,  
 were not words, nor even "those delicious sounds out of your  
 friends' mouths"; but human bodies were words—myriads of  
 words; also, air, soil, water, fire. Yet even these do but hint  
 the hidden Name: "Though it were told in three thousand  
 languages, what would air, soil, water, fire, know of my  
 Name?"

He had unshaken faith in the inherent rightness of all  
 phenomena, and he asks doubters rather ironically: "Did you  
 guess that the celestial laws were yet to be rectified and  
 worked over?" For him there was neither doubt nor hurry.

My rendezvous is appointed—it is certain;  
 The Lord will be there, and wait till I come, on perfect terms.

He had secret intimations of pralayic and manvantric successions :

There is no stoppage, and never can be stoppage ;  
 If I, you, and the worlds, and all beneath or upon their  
 surfaces, were at this moment reduced back to a pallid  
 float, it would not avail in the long run ;  
 We should surely bring up again where we now stand,  
 And as surely go as much farther—and then farther and  
 farther.

Whitman loved Nature, but usually in her human aspect. Seldom did he, like Thoreau, seem to find Nature's pageants sufficient in themselves. To his vision, a vast similitude interlocked all, and he believed that soggy clods should become lovers and lamps and that a blade of grass was the journey-work of the stars.

Not in similitude only, but in identity did he believe. "You cannot degrade another without degrading me." He does not try to imagine what another feels ; "I *am* the man—I suffered, I was there!" And after he has identified himself with the old artillerist, the mash'd fireman with breast-bone broken, with silent, old-faced infants, sharp-lipp'd, unshaven men, the mother condemned for a witch, the spent slave hounded by pursuers, he exclaims :

O Christ! This is mastering me!  
 In at the conquer'd doors they crowd. I am possess'd.  
 I embody all presences, outlaw'd or suffering ;  
 See myself in prison, shaped like another man,  
 And feel the dull unintermitted pain.

His passion was for unity, and he sometimes attained the state consistently sought by the yogī.

After democracy his major themes are Love, Death and Joy ; yes, and Religion, although to many he appears essentially irreverent and irreligious. His "Chant of the Square Deific" contains hints that, with St. John of the *Apocalypse*, he saw the unfolding Cross within the cube. Certain is it that he saw God in all, and all in God ; and, absolutely, God was Love. The kelson of Creation is love : Those who love

each other shall be invincible: Love is the base of all metaphysics—these are some of his assertions. He was not proud of his songs, but he was proud of the measureless ocean of love within him.

He linked love with death, and joy with death, in a manner disconcerting to the surface thinker. Singing lustily of life in all its aspects, he would turn and celebrate Death with the mystic ardour of a mediæval saint seeking the Divine Union. "Give me your tone, O Death, that I may accord with it." "I do not believe that Life provides for all, but Heavenly Death provides for all."

After singing the joys of the earth, and the joys of pensive thought, he turned to the joys at the thought of death, which included prophetic gleams of better, loftier love's ideals. He was an incarnation of joy—"I am the ever-laughing"; but, strong and serene, he could face the joy of suffering—to be entirely alone with one's enemies, to find how much one could stand, to look strife, torture, prison, popular odium, death, face to face—to be indeed a God! Yet, when he wished for the word final, superior to all, the Sea gave it him:

Lisp'd to me the low and delicious word DEATH;  
 And again Death—ever Death, Death, Death,  
 Hissing melodious . . . but edging near, rustling at my feet,  
 Creeping thence steadily up to my ears, and laying me softly  
 all over . . . Death, Death, Death, Death, Death.  
 The word of the sweetest song, and all songs,  
 That strong, delicious word which, creeping to my feet,  
 The sea whisper'd to me.

He firmly believed that whatever happens to anybody may be turned to beautiful results, and that nothing can happen more beautiful than death. Because of Whitman, the race will go forward much richer in one of the essential elements of progress—Hope. He saw everything existing for the sake of the Soul; all things were miracles, wholesome and sweet, and his ultimate word was: "I swear there is nothing but Immortality."

Frances Adney

## PSYCHOANALYSIS IN THE LIGHT OF THEOSOPHY<sup>1</sup>

By CHELLA HANKIN, M.B., B.S.

ALMOST every one has heard of psychoanalysis, and many people are beginning to get interested in it. A few have become keenly interested, because they realise that psychoanalysis is a big thing, for it deals with big things, in an arresting, real, and original way. It has, in fact, discovered no less a thing than how to construct a mirror in which people, if they will, may view their own souls. You may, if you have the strength, and a sufficiently real longing to know the truth, survey your weaknesses, foibles, faults, your deficiencies, and lack of expression of latent potentialities, and so in the light of knowledge start to reconstruct and shape your character.

Psychoanalysis is a comparatively new thing, yet it is already world-known, and, personally, I believe it is going to be one of the forces which will help to shape the future. If this be so, it is very desirable that Theosophists should understand it thoroughly, as indeed they should endeavour to understand, as far as possible, all the thought in science, literature or philosophy through which the race is gradually evolving. And this is desirable for several reasons: First of all, a very high authority has told us that Theosophic truth can best be promulgated by "enforcing its theories, . . . with direct inferences deduced from and corroborated by the evidence furnished by modern exact science". And then

<sup>1</sup> A lecture given to the Blavatsky Lodge, T.S., London, on November 6th, 1919.

again, modern exact science and Theosophy, if an attempt is made to correlate them, can become mutually very helpful. The Ancient Wisdom supplies the principles and super-physical facts, which ordinary science may, if it will, use deductively to amplify and extend its own physical-plane discoveries. This is particularly true in relation to the science of psychology, for here we are dealing with a mass of super-physical facts, which facts, were they even tentatively acknowledged by psychologists, would turn their outlook, from being a more or less uncharted wilderness, into an exact science. Science, on the other hand, can give Theosophists the means, acquired through much painstaking research, through which the principles and facts known to Theosophy can become demonstrated to their ordinary senses. Take psychoanalysis, for example; it has devised a method through which we have demonstrated to us a means through which we can directly explore the condition of our subtler bodies, and have still further proof of their existence.

From another standpoint, it is particularly necessary for Theosophists thoroughly to understand psychoanalysis, because it deals with so much that has a direct bearing on Theosophic teachings. So much so is this, that it is conceivable that Theosophists might become shaken in their beliefs and, distrusting their own intuition, begin to wonder whether the psychoanalytic outlook were not the correct one. To the superficial investigator the psychoanalytic outlook is strikingly like the Theosophic. Perhaps this is one of the reasons which causes psychoanalysis to become so speedily popular amongst Theosophists. Psychoanalysis, because of the common factors which bind the race through the unconscious, postulates the equivalent to our belief in brotherhood. It further believes in an unconscious—in Theosophic terminology, a sub-conscious—and has discovered the existence of reacting thought-forms; it has also, unknowingly, come into contact

with the consciousness residing in the permanent atom. It speaks of "a God within," and its belief in a psychological determinism approaches, from one aspect, our belief in karma. It teaches, moreover, that it is only through sacrifice and sublimation (*i.e.*, transmutation) of his lower tendencies that man can evolve. Moreover, it has much to say on dreams, and so also has Theosophy. Again, one aspect of psychoanalytic research deals with a very interesting investigation in comparative mythology—the mysteries—and the common factors to be found in all great religions. This investigation has been woven, with wonderful, painstaking research, into the fabric of psychoanalysis in support of its teachings and conclusions.

Now, in this lecture, I shall try to touch upon all this, and attempt to correlate Theosophy and psychoanalysis in these aspects. For this purpose, I propose to deal with the subject under three headings :

- I. A general explanation of its principles.
- II. Psychoanalysis as a Therapeutic System.
- III. Psychoanalysis as a contribution to the thought of Comparative Mythology and Religion.

First of all to explain its general principles. We must remember that there are several varieties of psychoanalysis, but the only variety which I shall deal with to-night is that system elaborated by Dr. Jung, of Zurich. His system is the one which appears to me to have most truly grasped the facts concerning consciousness as they *really* are. He allows the facts of consciousness to mould his system for him, instead of trying to force the facts found into a preconceived hypothesis. This, for example, is what Dr. Freud of Vienna has attempted to do. He has discovered in his investigations the undoubted, very great importance of sex in human psychology. By sex he means the mutual attraction between the sexes at all levels of consciousness. But having made this discovery,



he then became so lost in the same, that he came to the conclusion that the whole of human psychology revolved around this central idea, or root-complex as it is called. Some most amusing reading is to be found in books written on psychoanalysis by followers of the Freudian school, as the result of this conclusion. The strenuous and far-fetched efforts which are made to mould all facts into this primary idea are certainly most ingenious, although so far-fetched as to be sometimes very funny. But it must be owned that the reader who has not yet learnt to view the fact of biological sex as inevitable, interesting, and at the same time a factor in human evolution, most necessary to be understood, is apt, in reading such books, to be overcome by repugnance. And then, as a result, one often hears vehement dislike expressed of psychoanalysis in general, and of Freud in particular. This is a mistake, for however one may disagree with Freud's conclusions, one recognises that he is one of those to whom the greatest honour is due. Fearlessly he shakes himself free from all the trammels which man's ignorance and wrong acting and thinking have built around this subject, and fearlessly builds up a scientific system, which has laid him open not only to the attack of the world at large, but also perhaps to that of the bulk of his profession. Moreover, we must realise that although we may feel we cannot accept his conclusions in many things, we are indebted chiefly to him for the *practical* discovery of the unconscious, which has made all further research along these lines possible. I say *practical* discovery, for although the unconscious was known and discussed from an academic standpoint before Freud's time, it was he who first discovered the means through which this unknown territory could, to some extent, be explored.

Besides Freud, there are other well known scientific investigators along these lines—Adler, for example, who takes as his root-complex “the will to power,” and in consequence

excels Freud in his strenuous endeavours to mould all material to fit in with this standpoint.

And then, besides the followers of these well known investigators, one meets with a large number of would-be workers on these lines who, seizing upon the technique of psychoanalysis, attempt to apply it with good, bad, or indifferent results, according to their stage of knowledge, personal fitness, and general suitability to the work.

I would emphasise that the results may be indifferent, or even dangerously bad, as the result of ignorant handling of this difficult subject. To attempt to interfere with the workings of such a delicate organism as the human soul, is certain to bring about disaster, unless the operator is particularly suited and trained for the work. In fact, certainly in its application as a therapeutic measure, I am not at all certain that the lay worker is at all desirable. In any case, he who takes up this work must have an intimate, sympathetic, and first-hand understanding of human nature, and as far as possible, of its multitudinous interests. In addition, such a one should not only have an academic, but a practical acquaintance with human psychology, both in health and disease. And all this is not easily acquired; therefore the really capable psychoanalyst cannot so readily be found. Anyone who wants to be psychoanalysed should be very careful to whom he entrusts the task. And, above all, anyone who would attempt to help others to put their consciousness in order, should be willing to strive to the uttermost to have his own in such a condition that he will aid instead of harming his patients.

But after this digression as to the various schools of psychoanalysis, let us return to the explanation of its main principles. As I have just told you, psychoanalysis has discovered the unconscious, or, in Theosophic language, the sub-conscious, from the *practical* standpoint. The technique which it uses to explore this region arises from an ingenious application

of the psychological laws of association—through the so-called “interpretation of dreams,” and again, through a test called the association test. It has discovered that the unconscious has a language—a symbolic one—and furthermore, although there are no fixed and universal symbols, nevertheless there is a remarkable uniformity in the type of symbols used. Jung explains this by stating that lying in the unconscious is the history of the evolution of the psychology of the race, and thus archaic methods of thought and feeling manifest themselves therein. And when the unconscious speaks in its symbolic language, it has much to tell the waking consciousness. In direct and forcible language it talks of the faults and foibles of the individual to which it belongs, of his repressed fears, wishes, and aspirations, and demonstrates those things in him which are calling out for expression, and shows him along what lines his evolutionary growth should proceed.

As to the nature of this type of consciousness, Jung has not much to tell us. He regards it simply as one mode of expression of consciousness expressing itself through dense physical matter. Consciousness expressing itself through dense physical matter is, for Jung, the only reality we need concern ourselves about, for his outlook is strictly empirical and practical, and ontological speculations are remote from his system.

Another strong characteristic of his teaching is the insistence upon the fact that all true growth must come from within. Man must be strong and autonomous, must free himself from all leading-strings and props, find out his true line of growth, and then advance to meet life courageously, tackling and overcoming all the obstacles that may lie in his path.

Now all this agrees in many particulars with our Theosophic outlook, but our ultimate explanation of the facts concerned is very different. For example, the Theosophic conception of what the subconscious is, materially differs from

that of the psychoanalyst. The psychoanalytic unconscious, from the Theosophic standpoint, consists of the following factors:

(a) The astro-mental body with its accustomed vibrations and reacting thought-forms. The latter, which consist of astro-mental matter acted upon by various thoughts and emotions in relation to any particular subject, are called complexes by the psychoanalysts.

(b) The etheric brain and nervous system, where originate, I am inclined to think, much of the dream-life investigated by psychoanalysts.

(c) The consciousness lying in the permanent atoms, which contain the vibrational possibilities of the long line of evolution behind the individual. It is this common experience of the race, contained in our permanent atoms, which causes the unconscious in every one to speak the same symbolic language. For the symbols that are used, stand for those external forces and objects of Nature which the infantile consciousness of the race gradually correlated with its own innate inner powers.

(d) Then there are the higher promptings of the ego, which Theosophy would include in the superconscious, not in the subconscious.

Thus it can be seen that a large part of that which psychoanalysis would class as part of consciousness proper, might, to the Theosophist, more accurately be classed as the mechanism of consciousness. This dividing of consciousness into consciousness proper and the mechanism through which it works, is a very helpful one. It simplifies and clarifies much of the findings of psychoanalysis, and, personally, I have found it a very great help in teaching patients to understand themselves.

The psychoanalyst's realisation of the necessity of finding through what line of growth and conduct each individual can best express himself, fits in remarkably with our Theosophic

conception of dharma. Moreover, the realisation of psychoanalysts that all true growth must come from within, also closely corresponds with the outlook of Theosophists. We also believe in a "God within," who must guide and direct each man's evolutionary growth. But the psychoanalyst's "God within" stands for something very different from that of the Theosophist. To the latter it means the spiritual ātmā-buddhi-manas, the reflection of the immortal monad. To the psychoanalyst, it only stands for that part of the "libido" which tends towards evolutionary growth. From the psychoanalytic standpoint, that part of the libido which is under the control of the waking consciousness corresponds to the will. The libido of the psychoanalyst can be defined as psychic energy, and from the Theosophic standpoint is composed of prāṇa, driven by will, entangled often in elemental essence.'

Dreams, from the standpoint of psychoanalysis, are the means through which the unconscious expresses itself in the brain-consciousness. The person's ordinary, often artificial, method of thought and feeling, creates what is called a censor, which prevents the unconscious expressing itself except by means of symbol, which indeed is the natural language of the unconscious. Through dreams all the suppressed and non-expressed material lying in the unconscious manifests itself, and can be understood by anyone who has learnt its language.

The psychoanalyst who does not really understand the Theosophic standpoint, and, on the other hand, the Theosophist who does not really understand the psychoanalytic outlook, are apt to imagine that their respective viewpoints as to the meaning of dreams are diametrically opposed to each other. This is far from really being the case.

Theosophy would classify dreamers and their dreams under four heads :

(1) The quite undeveloped man, whose ego cannot yet get into touch with his sleeping bodies.

(2) The more developed type, who is still unawakened in his astro-mental body, but whose ego is sufficiently evolved to be able to get into touch with his sleeping bodies. By being "unawakened" I mean that the ego cannot yet function independently in his astro-mental vehicle, whilst the physical is asleep.

(3) The still more developed person, who is fully awake on the astral, but who may or may not "bring through" the remembrance of the same.

(4) The fully developed person, who will not "dream" at all in the usual sense. His etheric and dense physical brains, trained to respond only to the impacts of the ego, will remain quiescent whilst the ego is away from them, and so perfectly record the astral happenings on his return.

This last type is so rarely found, that it is not necessary to take it into consideration in practical psychoanalytic problems.

To review the other types :

The first type belongs to such a primitive stage of development that its dreams are simply the product of the etheric and dense physical brains, with perhaps some desire-surgings from the astral, which is floating over the sleeping body. Dreamers of this type will fit in well with the Freudian conception. Dreams relating to wish-fulfilments concerning sex, food, or a fighting- or fear-complex, generally frankly undisguised in their expression, will be all that will be possible at this early stage.

In type second, where it is possible for the ego to influence the dream-life, some warning or advice from this source may appear. It will be possible at this stage of evolution to know the better and do the worse, and the suppressed knowledge as to the better will begin to appear as symbolic dreams. This type of sleeper is much more easily influenced by vibrations, noble or ignoble, which may strike his sleeping bodies from without, and so act as an instigator for a dream. These vibrations may come from either the dense physical or the

etheric. Other types of instigation can come through changes in the physiological condition of the body, or through vibrations started by the astro-mental body or by the ego. The dreamers of the third type will differ according to how far they can bring through their activities on the astral. Full remembrance is very rare, and what is remembered often merely acts as an instigation to start an etheric or dense physical brain dream. It appears likely that this class of dreamer will probably have nearly all his dreams originating in his etheric and dense physical brains, for his astro-mental body will be fully occupied elsewhere, and so will not influence the sleeper so fully as in less developed types. This last type of dream will be symbolic, and quite useful for the purposes of psychoanalysis. Of course in this type also, the ego may give symbolic warning or advice ; and just before awakening, the astro-mental body will also have its share in producing a dream.

So it will be seen that, with very rare exceptions, the dream material of practically every one can be used for psychoanalytic work.

Moreover, we have so far seen how the Theosophic outlook sheds much light upon, and amplifies, the findings of psychoanalysis. In addition, it more truly meets the requirements of humanity than does the outlook of psychoanalysis. Deep down in man's nature there is the inner necessity, because of the essential nature of his being, of the assurance of his individual immortality, and of all that that belief implies.

The Soul of man is immortal.

The principle which gives life dwells in us and without us, is undying and eternally beneficent.

Any system which does not allow for this necessity cannot perfectly satisfy every potentiality belonging to humanity.

Chella Hankin

*(To be concluded)*

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## FRIENDSHIP

THE class was over : we sat alone,  
A solemn Buddhist priest and I ;  
Sweet odours on the south wind blown  
Were all that sought our company.

“ For him who has no friend,” he said,  
“ Life is a desert, bleak and wild.”  
He mused awhile, then raised his head ;  
With wondrous radiant eyes he smiled.

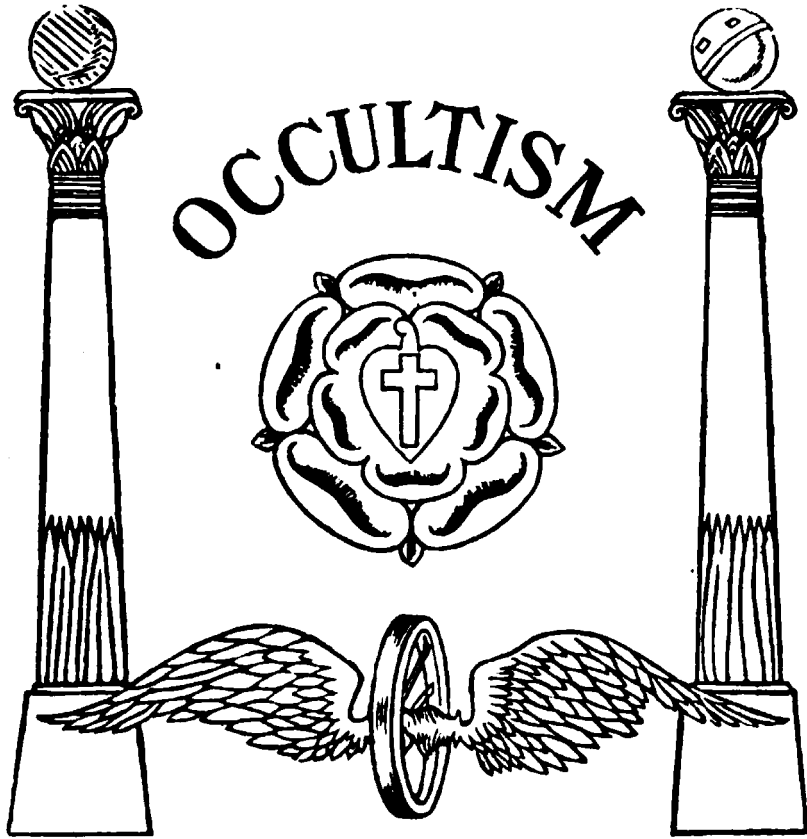
“ But who is not my friend ? I love  
In this our world all living things.  
Dear souls are they, the sad who move  
In silence, and the bird that sings.”

He spoke these words, and slowly rolled  
His tidy pack of English books ;  
Bowed like a courtier of old,  
And took his way with joyous looks.

All I had uttered in that hour  
Fell from me and became as nought.  
Mine was the need, and his the power ;  
He was the teacher, I the taught.

E. E. SPEIGHT





## THE DEVAS IN MODERN LIFE

By L. E. GIRARD

**P**ERSONS who even profess a belief in devas (fairies) in these modern times are looked upon as mad. Still more lunatic is a man who claims that these celebrated creatures could have an active part in modern life. And a Westerner like myself, who lends weight to such superstitions, is not only mad but a renegade. Amongst Āryans, only an Indian can be forgiven his absurdities of belief, because after all he is the victim of bad upbringing in a wrong tradition ! But a Westerner who helps to maintain these superstitions in the East and

to revive them in the West, is a thoroughly bad lot, a corruptive force. Fortunately belief in *devas* is not yet legislated against, and one is legally safe. As for what people think who know nothing about the matter, that is of no consequence—one is legally safe, at any rate, in saying that for him *devas* exist even now. Such an assertion is by no means unique in modern times; nor are the Theosophists generally, so many of whom hold the same views, alone in their notions. The anthropologists of the most modern school have at least one member who affirms his belief. And I suspect that Andrew Lang held the same views as may be found expressed by the well known American, Mr. W. Y. Evans Wentz, in his book, *The Fairy Faith in Celtic Countries*.<sup>1</sup>

Generally speaking, however, among educated people the Theosophists stand alone in this matter. Outside the vast mass of primitive people and the ignorantly (and intelligently) “superstitious” peoples of India, perhaps their solitude is complete. But that is merely because they are eccentric in their own way—as an eminent Indian member of the Society said most wittily the other day: “Our eccentricity consists in the fact that we practise what we preach.” This eccentricity, practised along lines of practical Brotherhood and the like, produces many reforms in politics and social life in India and the world round, but its larger effect in occult matters, such as this of the *devas*, will only come later. It is never too early however, to repeat facts in the face of ignorance. Such repetitions serve to irritate the ignorant and, finally, to make them think. And there are, indeed, few things so irritating to the man of modern so-called scientific mind as to continue to assure him that you know something he doesn’t know, and to refuse (or claim yourself unable) to demonstrate your facts for his benefit in the manner he demands. He does not realise, in spite of all his supposed education, that his denial of your

<sup>1</sup> I note with interest that Mr. Wentz is just now in Tibet.

facts throws on him the burden of the proof of a negative, a thing most difficult—even in mathematics, where, for instance, the squaring of the circle has been proved impossible, but only, I gather, in Euclidean space.<sup>1</sup> And as for proving that no deva exists, the thing is absurd on the face of it.

To prove their existence is comparatively easy by means of ordinary evidential procedure. But the laboratory or field demonstration is what the modern materialist wants. He wants a fairy pinned to a board, or put up in alcohol in a bottle, or hunted down with dogs and guns. He does not realise what a nonsensical request that is. If he did, he might be content to say: "I don't know, and I doubt very much whether anybody knows." And then there might be some hope of demonstrating to him the thing his open mind might enable him to see.

Might, I say; because, after all, modern life has made fairy lore a difficult subject. We lead such dirty lives, psychically and even physically, town dwellers in particular. Then also we are always too self-centred and hurried to get anywhere with knowledge of the devas. And even in a more leisurely land like India, mantrams which are supposed to allude to them or call them are recited by persons who do not even know the meaning of what they are saying, let alone the right intonation, breathing and effort of thought and will required. Such prostitution of Wisdom, of course, makes more and more remote the possibility of getting into touch with the devas. They feel, rightly, that they are being mocked. They are called, in muffled tones, by persons whose

<sup>1</sup> Our ideas of the nature of even physical space are being revised along lines indicated by the discussion in November, 1919, in the Royal Society.

Understanding of the nature of the imaginary number will doubtless in due course throw much light upon many of our philosophical ideas, higher mathematics and philosophy being identical. There is a tradition that Pythagoras said that the most secret of all the mysteries of his school lay in the relation between the decimal and duo-decimal systems. The cycles of human history, no less than the movements of solar systems, have a mathematical basis, upon whose highest layers we are beginning at last to strike exploring picks. But until knowledge is seen as one, there is no hope.

personal lives are frequently most unsuited (I use a mild term) for contacting them. Coarse, thoughtless, bigoted men cannot expect to be answered, even if they call rightly, for they are unfit to move with those delicate creatures. In houses, for example, where children are neglected, or where the girls and young women have not their rightful place, and older women only maintain a position by force of lower character, no true deva would deign to penetrate to answer an appeal, though plenty of lower forms of psychic life as readily flourish in such bad emotional atmosphere as in the etheric surroundings of, for example, a drunkard.

And then the whole of the town system of living is everywhere against the devas. Sanitation is so rare, and the dust and dirt so incredible, especially since motor-cars outstripped roads in excellence, that in towns the finer worlds are deserted by them. Here and there one finds, especially in outlying areas and in shrines, remote, old influences. In commercialised pilgrim centres, despite their claim to veneration, the great deva vessels are empty and dry. With this aspect of things Mr. Leadbeater has dealt in *The Hidden Side of Things*.

In every way the most striking phenomenon in regard to the fairies in modern life is their agricultural influence. He is stupid, of course, who would stay the advance of modern scientific agriculture, with machinery and all the scientific knowledge of manures and soils which we now have. But there is another phase of the matter which is of immense importance to India, and it can first be understood and practised in India alone. Proper ploughing, fertilising, sowing in right proportions and at right intervals, drainage of fields and the like, produce good physical crops. But the whole of the agricultural profession is more than the mere production of food for the feeding of men as if they were oxen. We live by the perpetual sacrifice of the vegetable kingdom. This adjustment between the life of Nature and the higher life of man may be

regarded as a definition of sacrifice: the limited dual life of the lower kingdoms is given up, that the higher kingdom may receive the best expression. Now, if grain is sown and cultivated without thinking of the life which gives it being, that life, being unstimulated to higher things, merely fulfils its own law of being. But when the cultivator understands that every grain possessing germinal tendencies can be made to react to special influence, he is able to bring about two real and useful results which, added to the fine body of the crops resulting from scientific agriculture, produces superior food.

These results are not required in growing fodder for animals, for these are two subdivisions of the same department of evolution. Wheat has little to contribute to the body of an ox so that that body may better express the soul, for there is almost no soul. But with man the case is different.

The two results are these: first, that by intelligently appealing to the forces of Nature the cultivator invites into his field hosts of nature spirits of the most beautiful and varied kind, which assist him with the growing plants; second, that they contribute to that growth a life-side which they alone can give. This is particularly the case in connection with the common grains and fodders, as practically all of them are on the same line of evolution, embodying a life which next passes through ants and bees, and then, in the form of small etheric creatures, continues its good work in fertilising and stimulating plant growth. All these forms have been brought up together for centuries and are, so to speak, at home with one another. These tiny creatures swarm where conditions have been made right for them, and, like etheric butterflies and small birds, and in other forms beautiful and quaint, play about in the fields and encourage growth, just as do earth-worms and the like. Where the cultivator is merely mechanically scientific, they come by accident. Where the farmer is coarse and offensive, as he often is in the West, the very act

of his ploughing contaminates the soil in a small but noticeable degree, and his unpleasantly magnetic hands handling the seeds leave a psychic aroma far from encouraging to the new life. When planting is done by machinery, the result is neutral. But when, on the contrary, an intelligent interest is exhibited by the farmer in his work and its inner character, there is an impress left upon the seedling, and a still more remarkable result obtained by inviting to his help the hosts of tiny creatures and (where possible) the much more intelligent and capable nature spirits proper. For it must be remembered that the great Devarājas, like the Masters, are exceedingly ready to help those who wish to help them in their work.

We might speak of one of them as the King of the Wheat. His interest is to improve the form so that the life indwelling may have the fullest expression. Now a farmer who knows what he is about, will realise that the wheat that he is about to sow will be reinforced in its growth by elementary forces (temporary nature spirits) which the King of the Wheat allows to that particular batch of grain. His intelligent appreciation of this fact is at once responded to by the King of the Wheat, who pours out as much force as is necessary to give response to the hopes and interests of the farmer. When this grain is sown, there lies over the field a special atmosphere of inviting vitality, and if the sower be a clean spirit and his deliberate invitation is added to the natural delights, the field becomes filled with the aforesaid tiny creatures and greater nature spirits; and perhaps even a passing angel, seeing that a great congregation of creatures is possible there, descends into the field now and then from some surrounding wild place to teach his wee people and in his natural way stimulate growth. The resultant crop, physically, and as it were psychically, well-formed because of proper scientific agriculture and scientific Occultism, is greatly added to by a content of special life-force,

and such food, if it be not ruined in the hands of occultly ignorant subsequent dealers, comes to its consumer as a true sacrificial offering, dedicated to this end by those who have produced it.

In the grain and vegetable gardens of a Master this phenomenon is of common occurrence, and it is doubtless in part due to this that the food thus brought to Him is infinitely more sustaining than that which we have. With the sinking of Atlantis this occult agricultural art has been virtually lost, only the faintest vestiges being visible in parts of India. The coarseness of our materialism is due in part to the crudeness of our attitude towards food, the horrors of meat-eating being unmitigated by any sense of apology to the animal—though this would necessarily do little good—and the thick stupidity of our feeling towards the vegetable kingdom being equally unrelieved. Obviously, unless one has one's own complete garden and domestic establishment, the production of such occultly grown food is impossible, for between the intelligent consumer and the intelligent farmer there lie two or three handlings by unintelligent tradesmen and cooks—the latter necessarily the most formidable obstacle, for it is a matter of common observation that food prepared in a spirit of affection, as by a mother for her children, is very much more nourishing than the same food prepared, however scientifically, by a paid chef. So that a complete revolution in the social attitude towards the nature spirits and their work would be necessary to ensure any effective result, a revolution in many professions, to be accomplished only in a new system of education.

This illustration of what might be done with the devas in modern life is but one example, chosen for its clarity, out of scores of possibilities. In towns nothing can be done unless there is a still more complete revolution; for the incredible filth of our streets and sewers, and even of our very persons, to say nothing of modern habits

of drinking and smoking, are an absolute barrier. More might be done in the country, but at present it is only wild life which can present to us the influence of the fairies. This in part explains the degree of flavour and nourishment that is found in wild trees and nuts, in the wild cherry as against the domestic. But there is not the least reason why, under right conditions, the old relations should not be restored. In India alone, I believe this effort might have result, for at bottom there is at least a readiness to believe, and belief is the first factor required. One wonders whether India, in recasting her education, will not make a very terrible mistake if she does not take cognisance of these vital factors? If she brings into the villages an education based upon these and like definite principles of the spiritual life, she can once more resume not only her position as the granary of the world in the physical sense, but she will become likewise the chief storehouse of practical spiritual wealth.

L. E. Girard



## THE CONSCIOUSNESS OF PLANTS

By EGYPT L. HUYCK

(Continued from p. 290)

There was never mystery  
But 'tis figured in the flowers.

—EMERSON

### COMPOSITÆ

**T**HE Sunflower family is called “the youngest and largest plant family, comprising about seven hundred and fifty genera and ten thousand species”. The reader can see what a hopeless-looking task one would have before him to investigate this family. Many of those that grow here are very interesting, so we will begin with the common Sunflower—*Helianthus annuus*. Botany names twenty-five others, but so far as the consciousness goes, we need consider but one. On the astral plane it appears violet with a yellow aura. The consciousness is devotion to Deity. One is reminded of the words of an old ballad :

As the sunflower turns on her God as he sets,  
The same look that she gave as he rose.

Thistles—there are five named sorts that grow in this vicinity—are a pest to the farmers everywhere, and most difficult to eradicate from the fields. For their consciousness we will consider one thistle—*Carduus Californicus*. On the astral plane it is a pink and grey combination, and the consciousness is—power, authority. That which the policeman exercises is a fair example ; for other thistles, the power of a “boss” over a railroad “section gang” would be good. It

might be interesting to say just here that *true power* seems to belong to the Magnolia tree. It is grown in this latitude with some measure of success.

The well known English daisy is much like her big sister the sunflower, not quite so strongly developed in that consciousness. Daisy—*Bellis*—on the astral plane is a green and blue, a sort of sympathy and devotion. Consciousness—worship of the Deity.

Golden Yarrow—*E. Confertiflorum*. This has small flowers, but it grows in such large clumps that the effect of the golden yellow cluster is handsome and very conspicuous on the dry hill-sides; it is woody and below from one to two feet high. On the astral plane it is a bright blue; its consciousness is serene devotion, the kind that folds the hands and leans back in the chair with the attitude—"I am saved". When I tested this Golden Yarrow I was reminded so strongly of many very good people that I used to know, in the days when I attended Sunday school and did Church work, that now, though yellow is my favourite colour and the blossoms make beautiful bouquets, I pass it by, and select something that is less self-righteous in its influence.

*Encelia Californica* is a handsome, conspicuous shrub, two feet or more high. The flowers are two or three inches across, with three-toothed, bright yellow rays, and dark maroon or brown centres. On the astral the centre is yellow and the rays a blue-grey. Consciousness—devotion to God, mingled with fear. Gum-weed—*Madia dissitiflora*. A slender plant, over a foot tall, with hairy stems and leaves, which are aromatic when crushed, pretty little yellow flowers, about half an inch across. On the astral plane it is a bright violet, and the consciousness—joyous praise. Desert Coreopsis—*C. Bigelowii*. The garden Coreopsis is the same, and well known. On the astral plane it is violet flushed with pink, and the consciousness—prayer. Aster—*A. Chamissonis*. These grow all over

the U.S. and are quite variable, they have yellow centres with white, purple, or violet rays, never yellow. On the astral they are lavender, flushed with yellow, and the consciousness—duty-devotion.

With this long list of devoted Sun-worshippers it is quite necessary to have a little unbelief to balance things up a bit, and we have it in the Dog Fennel or May weed—*Maruta*; it grows anywhere and everywhere in most unpromising places from coast to coast. On the astral plane it is a greenish yellow with flashes of grey and blue. Consciousness—unbelief, an agnostic.

Golden rod—*Solidago*. Botany names forty-eight, but let us be content with one. The aura is well-outlined, very clear and distinct grey-yellow; the flower-heads are violet. Consciousness is devotion to God in the old, Calvinistic, religious manner. Marigold—*Calendula*. On the astral plane it is purplish red; the aura, light blue. Consciousness—religious pride, not developed enough for hypocrisy. It is such an effective bedding plant that it is extensively grown for landscape effects here in California.

Dahlia. The splendid qualities and gorgeous beauty of the present-day Dahlia have won for it a place at the head of the most important garden plants—so says *The Garden and Floral Guide*. Persons who have attended "Dahlia Shows" quite agree as to their gorgeous beauty. The flower that grows so wonderfully should have a fine consciousness, but we will leave it to each reader to judge for himself. On the astral plane the flowers look blue, interlaced with yellow lines that are almost geometrical. Consciousness—pride of place, power and position. The Dahlia is a native of Mexico, where Baron Humboldt found it growing in sandy meadows several hundred feet above the sea level. It ornamented the royal gardens of the Escorial, at Madrid, for several years before Spanish jealousy would

permit it to be introduced into the other countries of Europe. It was first cultivated in England in 1804.

*Chrysanthemum.* This beautiful emblem of Japan deserves to have retold the strange legend of the method of its introduction into the Island. Considering the quality of the consciousness of the chrysanthemum, it is a very interesting legend; here it is, very briefly.

Centuries ago, the Emperor Kytoshim ruled the Island, and peace and plenty filled the land. The old records say that his reign was called the Reign of Great Contentment. But, like other great men, the Emperor had a most relentless enemy, Warui, who lived in exile, on the ridge of the backbone of Nippon, on the topmost crag. He filled his years in plotting revenge. The Emperor's son died; and during this period of grief, Warui saw that it was his time to strike. So in the month of cherry blossoms he descended to the Imperial City; dressing himself in the yellow robe of a holy man, he took his stand outside the palace, announcing that the Great God himself had spoken to him.

A great crowd gathered, and he addressed them thus: "The Great God is well pleased with you, and for your reward sends you a wonderful flower, a flower that is softer than the lotus, more stately than the lily, sturdy as the young pine, and more delicate than the plum blossom—but it is without scent. The first—so the Gods have ordained—who brings sweet odour to this flower, the one quality that it lacks, may wish three wishes which will come to pass even exactly as he wished."

By the aid of his magic, Warui caused dozens of strange flowers to spring up in the hard-packed clay. The people dug up the plants and carried them home. News of the heaven-sent flowers spread like wild-fire, and pilgrims came from all parts of the Island, seeking plants, that they might get in the race to give scent to the flower and gain three wishes. The result was

that industry was neglected, bitter jealousies arose, and bloodshed, famine and plague imperilled the Empire; but no odour came to the flower. Thus ended the Reign of Great Contentment. The Emperor finally awoke to the state of affairs, and issued an edict that no more flowers should be grown in the land, under penalty of death; but the tangled, scentless blossoms have survived.

They were introduced into Europe about 1790; the first Chrysanthemum Show was held in England in 1830. It ranks very high as a commercial flower, something around five hundred thousand dollars worth being sold annually in the U.S. One would think that its name referred more to the commercial value than to its colour—*chrysos* meaning gold, and *anthe-mon* meaning a flower. On the astral plane it appears a bluish white with a lovely rose aura; its consciousness—a fierce, possessive desire—it could hardly be called love, yet it is something akin to it—the rose aura would so indicate.

French Marigold—*Tagetes*. These are quite different from the *Calendula*, for they belong to the “power” side of the family. On the astral plane, they are primrose in colour, and the consciousness is that self-conscious power that goes ahead and gets things done. Dandelion—*Taraxacum*; a most objectionable weed. On the astral plane it is a bright purple, and a symbol like an inverted triangle always appears with it. Its consciousness seems to be the power of brute force—“You will do what I say because I say so.” Lettuce—*Lactuca*. Here is the sleepy member of this family; the aura looks much like the heads of lettuce—rather expansive; the consciousness is dreamy and sleepy.

COMMON NAME	BOTANICAL NAME	ASTRAL APPEARANCE	CONSCIOUSNESS
Sunflower	... <i>Helianthus annuus</i>	... Violet, yellow aura	... Devotion to Deity
Thistle	... <i>Carduus Californicus</i>	... Pink and grey	... Power, authority
Daisy	... <i>Bellis</i>	... Green and blue	... Worship of Deity
Yarrow	... <i>E. Confertiflorum</i>	... Bright blue	... Serene religious devotion
Encelia	... <i>E. Californica</i>	... Blue-grey	... Devotion mingled with fear

COMMON NAME	BOTANICAL NAME	ASTRAL APPEARANCE	CONSCIOUSNESS
Gum-weed	... <i>Madia dissitiflora</i>	... Violet	... Joyous praise
Desert Coreopsis...	<i>C. Bigelowii</i>	... Violet flushed with pink	... Prayer
Aster	... <i>A. Chamissonis</i>	... Lavender flushed with yellow	... Duty-devotion
Dog Fennel	... <i>Maruta</i>	... Greenish yellow flashes of grey and blue	... Unbelief, agnostic
Golden rod	... <i>Solidago</i>	... Violet, yellow-grey aura	... Rigid devotion
Marigold	... <i>Calendula</i>	... Purplish red, light blue aura	... Religious pride
Dahlia	...	... Blue interlaced with yellow	... Pride
Chrysanthemum...		... Bluish white, rose aura	... Possessive desire
French Marigold...	<i>Tagetes</i>	... Primrose	... Self-conscious power
Dandelion	... <i>Taraxacum</i>	... Purple	... Brute force
Lettuce	... <i>Lactuca</i>	... Delicate green	... Dreamy sleep

### LEGUMINOSÆ

The writer has waited for inspiration to write up this strange family of beans and peas; as no inspiration seems to be forthcoming, there is only one thing to do—be brave, and face the vices that the bean seems to represent, and rejoice that the peas stand for virtues. It is extraordinary indeed that the commercial varieties of beans represent the evil in human character, and the commercial peas the devotional and virtuous, through all the varying grades of emotion in the other members of the family, until they reach the locust and Acacia in purity and sympathy.

To begin with the garden beans, *P. Vulgaris*, *P. Nanus*, *T. Lunatus* and *T. Multiflorus* will be quite enough. They are so much alike; the lima bean is the least vile of the lot. On the astral plane they are white with a purple ring on the outer edge; they remind me of the flesh of a human corpse. The consciousness—cruel and slovenly, something like that of a "Bowery tough". The Acting Dean at Krotona said of the beans, when asked about his impression of them: "They affect me, astrally, as unpleasantly as a bad odour does on the physical plane. I sometimes eat green beans, but not the dry ones; I can do as well without them."

Clover—*Trifolium*, *Trefoil*—every one knows the common white and red *T. repens* and *P. pratense*, also Alfalfa—*Medicago sativa*—and yellow Melilot. They are all so much alike that one will suffice; I have tried them over and over again for years, but my findings are ever the same, and still I hesitate to place on record those investigations. The bees distil more honey from the white clover and the Alfalfa than almost any other flowers in the United States. As food for cattle, horses, sheep and hogs, it has no rival; to be sure, farmers have to be careful that stock do not overeat of it when it is very green in the spring; but aside from that, it has a marked degree of utility. It is too bad to give it such a black mark, along with its brother the bean, as I shall be obliged to. On the astral plane it reminds me of decaying flesh, and the consciousness is much like the bean—cruel and impatient; it kicks the cat, boxes the ears of the child, beats the horse, etc.—a most unpleasant group of plants.

Peanut—*Arachis*—another miserable member of the family. Its commercial value in 1909 was eighteen million, two hundred and seventy-two thousand dollars, against seven million, two hundred and eighty thousand dollars in 1889, in the United States alone. I recall my first real "feed" of peanuts when as a small child I attended the circus—and by the way it was my *last* for many years. No doubt many mothers will remember anxious hours when their offspring have suffered the tortures of an "overfeed" of peanuts. While there are many fruits and combinations that bring about similar results, the peanut is particularly baneful. On the astral plane it is a muddy mixture of red-blue, green and brown. Its consciousness revels in nausea. I often eat peanuts now, when I feel quite well and positive, but *never* when tired or depleted enough to be negative in any degree.

Lupine. There are many kinds of *Lupinus*, but the *Rivularis*, which has blue, white and purple flowers, is most

common and is quite showy, as the plant stands about three feet high, bearing many spires of flowers, eight or ten inches long. On the astral plane it is a dull grey, with flashes of purplish red or blood colour. Its consciousness—lust and passion.

Wisteria. *W. chaninsis* and the *Multijuga* are the best-known varieties. It was introduced into England about 1816. The *Multijuga* was named in honour of Casper Wistar, an American anatomist, 1761—1818. This much-admired, flowering vine is very beautiful, but it has been one that the writer has always praised from a distance, rather than when near to it. At the time I began seriously to investigate the consciousness of plants, I met a "little lady" who had been doing work along this line for years. We talked for an hour or more; as our methods of investigation are very different, it might be interesting to my readers to reproduce, as nearly as memory will permit, our conversation in regard to the Wisteria.

She asked: "Have you ever tried the Wisteria?" I answered: "No, I don't like it." In reply she said: "Oh my dear, you will when you do, for its consciousness stands for unity; it is wonderful, you know, what marvellous unity the Japanese have; they grow it so extensively and love it dearly." You see, that was quite an argument; but my position had to be defended, and so I answered: "But the Japanese are Fourth-Race people." She was a bit staggered at that—it was such an unexpected answer. She recovered and said: "I had never thought of it from that point of view; but you try it, and I am sure you will love it." I promised, and we parted; much to my regret we have never met again. We did not agree on all points brought up; for example, she claimed that the Petunia had a consciousness of persistence, and as I found irresponsibility for that flower, silence was golden on that subject. Later, when assembling the families,



irresponsibility fitted in with the Nightshades much better than persistence (p. 185). To return to the Wisteria, on the astral plane it is a grey-violet—individual blossoms almost grey; consciousness—the unity of compulsion; it seems like the law of necessity rather than growth into unity.

Mrs. Taylor, in her book, *Japanese Gardens*, says: "It seems the Japanese love flowers more for themselves than for the images they invoke. . . . Their fiction is quite different from ours, for the personality is left out." The Japanese regard each other and their own egos in the same way; for instance, there are almost no personal pronouns in use in their language, "so that the human entity is only a drop in the vast sea of the divine entity . . . there are some lovely, elusive thoughts covering every object in nature, for example the Wisteria is likened not so much to a particular woman as to the lovely abstract ideal of one".

Readers will, no doubt, be interested in the way the "little lady" and the writer agree on this subject of the Wisteria. She seems to accept the consciousness of the flowers without bringing to bear on the subject the least question as to *why*, in this case, there is grey in the aura, or *why* there is that strange straining, as against bonds, in that sense of unity; perhaps hers is the better way, for too much use of the mind may spoil the joy and beauty—who knows?

Pea—*Pisum*. Garden varieties, on the astral plane, are lilac in colour, and their consciousness—loving devotion, without action. I have found that by combining peas with beets, either in salad or at the same meal, they act as a balance to one another; persons who have difficulty in assimilating beets may find this a helpful hint.

Sweet Peas—*Lathyrus*. We all vote in favour of the sweet pea; the beautiful Orchid or Spencer varieties are quite worthy of the admiration they evoke. On the astral plane they are well-outlined; colour—rose and blue intermingled, and the consciousness has added unto itself, through the efforts of man as he cultivated it, love and the expression of

love. It takes one back in thought to the brother-love of the old Romans and Greeks, who were so rich in friendships and expressed their regard for one another in such a charming manner. We are made familiar with it through the medium of the stage and the moving-picture plays. The sweet peas express that brother-love as beautifully as when in old Roman times brother greeted brother, hands upon shoulders, also hand over back as they strolled together.

Scotch broom—*Cytisus scoparius*. There are many kinds, natives of Europe, Asia and Africa, so named from Cythrus, one of the Cyclades, where it was first found. On the astral plane it is un-outlined, blue and yellow in colour, and the consciousness seems to be careless happiness. Deer weed—*Anisololus glaber*—a common and widely distributed perennial. The many long, smooth, reed-like stems grow from two to five feet high, so loosely spreading that they often lie on the ground, the long wands thickly filled with the yellow buds and orange blossoms. A valuable bee plant. On the astral plane it appears blue, the consciousness—sucking. Locust—*Robinia*—is a native of the United States, but traces of it are found in the Eocene and Miocene rocks of Europe. Its name commemorates the botanical labours of Jean Robin, herbalist of Henry III; his son, Vespasian Robin, first cultivated the Locust tree in Europe. It is a very beautiful tree when in full leaf, and at blossom time the flowers give forth a delightful, clean fragrance. On the astral plane it appears white, like a fleecy cloud in an April sky; the consciousness—purity, something like the innocent purity we find in youth.

Acacia. This beautiful and very ornamental tree is grown in this section, the *Melanoxylon* and *Latifolia* for sidewalk planting; the other varieties are grown for ornamental purposes; the *Pycnantha* (Golden Wattle) and the *Cyanophylla* (Blue-leaved Wattle) are perhaps strongest in the quality that they seem to possess. On the astral plane the tree appears a plume of light, its consciousness—a wide sympathy. It seems mental—more of the mind than the heart. It may interest

Co-Masons to be assured that the writer tested the Acacia in the spring of 1917, almost two years before she became a third degree Co-Mason.

It is interesting to remind ourselves that the Ark of the Covenant, and the boards, tables, etc., of the Tabernacle, were made of Acacia wood, called Shittim wood in the Bible—a name identical with the old Egyptian name for this tree. It is not attacked by insects like the Locust tree is; thus it was eminently suited for furniture such as that for which it was employed, in a climate where insects commit such ravages as in the desert and in Palestine. The wanderings of the Children of Israel were of such long duration that it was necessary that the Ark should be built of durable wood.

It is a much-loved tree at Krotona, and in the spring, when it is in full flower, it is fairyland indeed; the feathery wands seem to reach down and caress the passer-by, if he be hurrying to his work or only pleasure-seeking; the sympathy is shed upon all alike.

It is the secret sympathy,  
The silver link, the silken tie,  
Which heart to heart and mind to mind,  
In body and in soul, can bind.

—SCOTT

COMMON NAME	BOTANICAL NAME	ASTRAL APPEARANCE	CONSCIOUSNESS
Bean	... <i>P. Vulgaris</i>	... Dull white and violet	... Cruel
Clover	... <i>Trifolium, Trefoil</i>	... Dead purple	... Cruel, impatient
Peanut	... <i>Arachis</i>	... Red, blue, green, brown	... Nausea
Lupine	... <i>Rivularis</i>	... Dull grey, flashes of purplish red	... Lust, passion
Wisteria	... <i>W. chaninsis</i>	... Grey violet	... Unity of compulsion
Pea	... <i>Pisum</i>	... Lilac	... Loving devotion with- out action
Sweet peas	... <i>Lathyrus</i>	... Rose and blue	... Love and devotion ex- pressed
Scotch broom	... <i>Cytisus scoparius</i>	... Blue and yellow	... Careless happiness
Deer weed	... <i>Anisololus glaber</i>	... Blue	... Sucking
Locust	... <i>Robinia</i>	... Fleecy white	... Purity
Wattle	... <i>Acacia</i>	... Plume of light	... Sympathy

Egypt L. Huyck

(To be concluded)

## AGONY

*If it be possible, let this cup pass from me : nevertheless not as I will, but as Thou wilt.—St. Matthew, XXVI, 39.*

Coward ! Again that craven shrinking back . . .  
Forth thou shalt go and must—through death to life,  
Ere thou canst life attain—must know thy lack.  
What peace was ever cradled, save in strife ?  
And thou, forsooth, would'st fain the torture 'scape,  
Pleading a human frame and mortal shape !

Nay, not for this thou didst my mansions leave,  
Nor for dull pleasure closed the door of home ;  
I drave thee forth to earth, where all things grieve  
Save joys on wing, that ever seem to roam,  
Because, no joy abiding here, they fly  
From earth to air and hope to reach the sky.

But thou, with leaden weights, earth's heritage,  
Here have I set, to plough thy way to Me ;  
Thy teachers, care and woe, decay and age ;  
Thy monitors, each secret mystery  
Of soul that wanders between heaven and earth,  
Caught in the cruel snare of death and birth.

Now youth has flown, and hope, though years have not  
Carved with last score of age that furrowed brow,  
Still dost thou, fugitive, desire some spot,  
Some hallowed shrine of home to pay thy vow ?  
Nay ! Thou shalt wander on, and ever miss  
Thine own true home, nor in earth-love find bliss.

Courage! And bare thy back to Furies' scourge;  
Thine is the lot to hide within thy heart  
The passion that doth ever burn and urge  
When god and mortal mingle. Would'st dispart  
Life's rose of love, because the thorns of hate  
Grow on her stem, and stab thee, soon or late?

Give then thy lips unto my cup, and drink;  
No hour but passes; soon the wide sands run  
Sucked by the sea; from moist and weedy brim  
Time's tide will bear thee when thy day is done;  
Thou in the grave wilt find both rest and room,  
Nor, in a world of darkness, fear the gloom.

LEO FRENCH

## THE CHILDREN OF EUROPE

By S. B.

Nor can we ignore the conditions of Germany and Austria, . . . where post-war conditions are in some cases even more terrible than those of war itself . . . Europe cannot be restored to political and social health except by a combined effort of the philanthropy of civilised and Christian mankind.—LORD CURZON, 30th June, 1919.

ONE of the most appalling results of the war is the state of famine existing in Central Europe, especially as it affects the children. Information now published (with photographs) tells of almost incredible suffering, bound to continue for a long time in any case, and constituting, unless generous assistance is promptly forthcoming, a grave menace to the future of the race. Letters from Czecho-Slovakia, Austria, Hungary, Germany, Russia, Poland, and Armenia, all tell the same story with little to choose between them, so that only one quotation need be given to convey some idea of the distress prevailing throughout these countries. It was written by Dr. Ethel Williams, who had just returned from Vienna, and is taken from *The Newcastle Daily Journal* of June 20th, 1919:

I spent a great deal of time among the children, but could not find a normal child in Vienna. . . . They were *children of skin and bone*—white, emaciated, sunken-eyed. In the poorer parts, I never saw a child of less than two or three years walking. I was five days in the city before I found one attempting to play.

Other statements go into details of the pathological effects produced by extreme malnutrition, in cases where death has not resulted directly from starvation. Of these after-effects, tuberculosis seems to be the most common and disastrous,

having become "a dangerous epidemic" (Dr. Hector Munro, July, 1919). Some of the descriptions of other effects are too horrible to repeat—when the original publications can be referred to. But the real danger for the future may be gathered from Dr. Hilda Clark's conclusion, written from Vienna on May 12th, 1919: "The appalling rise in death-rate and fall in birth-rate threaten to remove the Vienna problem by wiping out the population."

It may be supposed that the removal of the blockade would have put an end to this scarcity of food and other necessities of life. Why, it may reasonably be asked, does this condition still continue?

In the first place the food productivity of Central Europe has been reduced in some places as much as 40 per cent. Then the means of payment for food imports, by exports of raw materials and manufactured goods, has been curtailed owing to the stoppage of industries. This scarcity of industrial products has caused such high prices that even where employment is to be found at high wages, sufficient food and clothing cannot be obtained. Finally, the consequent spread of disease has rendered so many workers incapable, that the reorganisation of industry can only proceed slowly.

Help of two kinds is being urgently called for: immediate help in the form of food and clothing for the children; and ample credit in trade, to enable industries to get restarted. The food sent by the Allies provides only a slight alleviation. In German Austria, for instance, which depends entirely on this source of maintenance, a "famine ration" of  $2\frac{3}{4}$  pounds of bread per head per week,  $\frac{1}{2}$  pound of flour stuffs, and occasionally a few ounces of meat, is all that can be supplied. Milk is only allowed for infants up to one year of age, and though sick children up to five years old were allowed  $\frac{1}{2}$  of a litre ( $\frac{1}{4}$  pint) per day for a short time, this grant was withdrawn on

May 21st. In the middle of May, Mr. Hoover drew up a scheme for providing school children with one good meal a day, and 130,000 are being fed in Vienna. It is hoped that nursing mothers and younger children may also be reached, and the scheme is being extended to some other parts of German Austria.

As regards private help, it is officially announced that "the Treasury have sanctioned, within certain limits, a proposal to provide one pound for every pound raised and spent by charitable organisations in the United Kingdom for the relief of distress in Europe". An organisation, known as the "Save the Children Fund,"<sup>1</sup> has been set on foot for this purpose, and is doing splendid work in appealing for contributions and forwarding them for distribution. The name of Mrs. C. R. Buxton, Secretary to this fund, is in itself a guarantee of integrity and efficiency; among the numerous forms of philanthropic work she has carried through, perhaps the best-known is her collection of extracts appearing in *The Cambridge Magazine* and representing the efforts made by enlightened writers of all countries to bring about improved international relations for the future.

Surely the relief of such wholesale misery is a practical form of brotherhood that Theosophists will be quick to recognise. The suffering caused during the war may have been inevitable under such conditions; but now that the state of war has been declared to be at an end, it is the duty of the less-stricken nations to do what is possible towards restoring peace in deed as well as in word. Least of all should the children be compelled to pay this awful penalty for a war not of their own making—a war not waged against children.

S. B.

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<sup>1</sup> Address—329, High Holborn, London, W.C. 1.



## CORRESPONDENCE

### "THE ARTS AND CRAFTS GROUP" OF THE LEEDS LODGE

It has been said, with some truth I think, that when a crisis or transition period is about to take place in the world, this crisis or transition has again and again been foreshadowed, as it were, within the body of the Theosophical Society; that in fact the T. S. is something in the nature of a Pattern World, tuned to a higher rate of vibration than the world outside, and thus more sensitive to the stirrings of the mighty Forces which control mankind and guide the onward stream of Evolution.

This idea seems to be rather confirmed by the latest activity of the Leeds Lodge of the T. S. This Lodge has long been noted as a "live," go-ahead centre of Theosophic life, and as such it is only fitting that it should have the honour of foreshadowing what may some day, one hopes, be the more normal life of the great masses of the world's workers.

There has been formed within the Lodge what has been called by its members an "Arts and Crafts Group". This group is the outcome of the Spirit of the Lodge, a step in the right direction towards the forming of one of those Guilds of Craftsmen (and of course Crafts-women) who, with an ideal of Beauty before them, work not for themselves but for love of the work, and the creation of objects of beauty in a world sadly lacking in such things.

Naturally, in starting such a venture, it is essential to have, in addition to this more abstract ideal, some definite goal towards which to work. This goal is supplied by the fact that an extension on ambitious lines has been planned to the existing Lodge premises—a new library being the principle addition, to be known as the "Thanksgiving Peace Memorial" of the Lodge.

Primarily then, the work done is for the decorating of this new library, and a number of oak panels of varied symbolism, which will be incorporated into the walls, have already been completed. In addition, however, a large number of such articles as caskets, trays, small tools, bags and trinkets, have been made in poker-work and beaten metal. These are all for sale, and the proceeds are to be devoted to the furnishing of the library. The most ambitious piece of work done so far is a large table-bureau, a really wonderful

reproduction of a piece of seventeenth-century Chinese work. This is the joint production of several members of the Group.

It is given to few of us to bring down from the realm of the ideal our aspirations and imaginings on to the material plane, but when such a possibility does arise and is taken advantage of, then, as in this group of workers, there is kindled an enthusiasm which re-vitalises the whole atmosphere of the place. I am told that the members of the Group are all of them amateurs, and yet the work they have turned out, even in these few months (the Group was started in July of this year only), is such as would compare favourably with most similar articles the art shops can show. Moreover all the work has that subtle distinction which at once labels it as true handicraft, as distinct from the machine-made article.

It is an interesting venture and one that might well be emulated by many more of our Lodges, especially those which need some common interest, not too entirely in the realms of abstraction, to re-vitalise them and transmute their all too tepid interest into a flame of enthusiasm for the mighty work ahead of us as co-workers of the Masters and Servers of the World.

Leeds

C. S. BEST

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### WHERE IS KULJA ?

THE Gobi desert is really such an inaccessible and mysterious sort of a place, that we of the T. S. are likely to feel as if we had a claim on it, in virtue of our many lives there, if not a property right.

The shape of it, as shown on the map, is more or less like a pillow tied near one end. The larger section lies to the east of the tie and reaches to within three hundred miles of Pekin. The smaller part, to the west of the first, is in Eastern Turkestan and fills the Tarim basin. This makes the total length nearly two thousand five hundred miles, and the map shows a minimum of five hundred miles in width.

*Man: Whence, How and Whither* tells of the great city that was built on the shores of the "Gobi Sea," and many of us have pored over maps of central Asia, wondering just where the place really was. The map issued with Schwarz's *Vade-Mecum to Man* places the city near the outlet of the Tarim basin and not far from the lake named Lob Nor, or about twelve hundred miles north from Calcutta, and seventeen or eighteen hundred miles west from Tientsin.

*The Scientific American*, for 16th August, says that the Eastern Turkestan Agricultural Colonisation Company has purchased thirty three-ton motor trucks for carrying food, seed, supplies and agricultural products between Tientsin and Kulja. And Kulja is "approximately two thousand miles in the interior and without any means of communication, save by roads and caravan routes across the Gobi desert".

Where is Kulja?

Won't some one, with postage stamps to spare, write to these Eastern Turkestan people and tell them not to waste their time out there in the desert. The next great Colony is to be in Lower California, and they tell us that is not due for some six hundred years in any case.

*Morar, Gwalior*

HERVEY GULICK

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### A PILGRIMAGE TO THE TOMB OF THE RAJAH RAM MOHAN ROY

PILGRIMAGES are rare in England in these days, and Indians far away may be interested to know of a pilgrimage made to the tomb of an Indian Prince who lies buried in a great commercial city of the West. The name of Rajah Ram Mohan Roy is sacred to every Indian as the founder of the movement which to-day is spreading like a flame over the whole country, and the name of Bristol is known and loved because there he passed away, eighty-six years ago, after a life devoted to the uplifting of his people.

In the beautiful cemetery of Arno's vale, the gilded dome of the Rajah's tomb stands out prominently amid the forest of white pillars and headstones, with their background of vivid green. It was here, on September 27th of this year—the anniversary of his death—that a tiny group of people met to pay a tribute to the memory of the great pioneer of reform. The early autumn mist had melted away in the golden sunlight of a perfect English September morning, as towards the hour of noon, the sole representative of the Rajah's fellow-countrymen able to be present (owing to the railway strike), Mr. T. Paul, laid a wreath of magnificent yellow chrysanthemums at the foot of the tomb, and Mr. I. Lennard arranged the offerings of flowers which had been brought by the English men and women present as a token of their homage to the memory of one whom all Indians revere.

Very quietly Mr. Paul spoke of the spirit of Nationalism which is stirring into life all over India, breaking down barriers of caste and race, and drawing her peoples into closer union; of the need she feels for expansion and self-realisation; and then, of that great gift which India alone can give to the Nations—the gift of spirituality, the birthright she will keep for ever sacred for the world. And the hearts of those who took part in the little ceremony went upward to the Holy Ones who have her destiny in Their safe keeping, in the earnest aspiration that the Land, linked to our own by so many ties, may have her just desire speedily fulfilled.

K. M. GWILLIM

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## THE WORLD TEACHER AND DEMOCRACY

I AM in sympathy with the object of Mr. Martyn's paper in the current magazine, but it is spoilt by his wild history.

Mr. Martyn says that in 76 B.C. there was practically universal freedom and firmly established democracy. I suppose that even he would not say they existed in the effete monarchies of the East. Rome and Italy were the scene of a furious struggle between the aristocrats and the democrats, in which bloody proscriptions alternated with savage civil wars. The Roman dependencies were tyrannised over by their Roman governors, who shamelessly plundered them without limit. From this hell on earth they were rescued by Cæsar, whose revolution, distasteful to the Roman aristocrats, saved their provincial victims from their previous fate.

One more specimen. He says that the Christian Church, about A.D. 150, *suddenly* altered its organisation to the autocratic. This is not true. His own quotation from Renan simply states that the change took place in the reigns of Hadrian and Antoninus—nearly half a century. It was even longer than this, for the development of the power of the bishops began earlier and was not complete at the end of the time.

J. WILSON

## QUARTERLY LITERARY SUPPLEMENT

*The Intuitive Basis of Knowledge, An Epistemological Inquiry*, by N. O. Lossky. Authorised translation by Nathalie A. Duddington, M.A., with a Preface by Professor G. Dawes Hicks. (Macmillan & Co., Ltd., London. Price 16s.)

There are probably few Theosophists who have not felt at times, when attempting to explain to others the important things which they have learnt, that they are hindered by the prejudice which is attached to the Theosophical terminology. It is comparatively easy for a scientist to turn occult science into ordinary scientific language and thus induce people to listen to new ideas without perceiving their Theosophic origin, but with metaphysical and philosophical ideas the case is more difficult. Medical science has helped a little by discovering thought-forms and labelling them "dissociated complexes," and here and there a few more terms are coming into use that do not bear the Theosophic label. Professor Lossky's book should be read by all who have a desire to spread Theosophical ideas concerning the real and the unreal in modern philosophical terms.

As the title indicates, the object of the work is to outline a new theory of knowledge, which is described by the author as "mystical empiricism," and the impression given by a glance at the plan of the chapters and a first reading of those dealing specifically with the new theory, is that here at last we find philosophy mingled with common sense. It is of very little use to tell the ordinary man that he knows nothing and can know nothing about the world that lies around him; because he knows that he does know, although he cannot uphold or defend his knowledge against the arguments of the pre-Kantian empiricists, whose philosophy is ably and clearly outlined in one of Professor Lossky's early chapters. Equally useless is it to assure him—as the rationalists do—that he is the universe and possesses all knowledge. But the dreamer in every man will respond to the idea that we know a little, that if we will we can know more, and that the complexity of the commonest thing in the universe will continue to reveal itself to the careful student in its "extensive and intensive infinity".

There are many interesting side issues in the book, not the least of these being the paragraphs in the Introductory chapter on the dogmatic assumptions underlying many scientific laws—the law of gravitation, for example—and the suggestion that while it is not necessary for a scientist to concern himself directly with these, “he certainly ought to know which of his conceptions about physical phenomena are unproven, either through lack of the means of proving them or because they are beyond the scope of his science”.

As an introduction to the study of philosophy the historical chapters in the book are valuable, for they afford a bird’s-eye view of the main lines of development of philosophic ideas from Locke to the nineteenth century; and if a sceptical reader doubts the conclusions arrived at in these chapters, he will at least find himself well equipped with the necessary data for proving or disproving them. It may not be out of place, in concluding a review of the book itself, to add a word or two in praise of the translation, which flows easily and is lucid and concise.

E. M. A.

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*What is Psychoanalysis?* by Isador H. Coriat, M.D. (Kegan Paul, Trench, Trübner & Co., Ltd., London. Price 3s. 6d.)

The question of psychoanalysis is very much before the public at the present time, but many people find the technical works on the subject exceedingly bewildering, and even popular articles are full of words and phrases which to them are meaningless. The present volume is intended to define for the general reader the expressions in common use among writers on the subject and to explain briefly the aim and scope of this comparatively new branch of mental therapeutics. It is arranged in the form of questions and answers, the questions having been compiled by the author during a long period of study and practice in this particular field, during which many persons have approached him with enquiries of various kinds regarding the psychoanalytic process and its possibilities of usefulness. The book does not, however, profess to “teach psychoanalysis”; as we are told in the Introduction, this can only be learned by “long training and study by one already experienced in nervous and mental diseases”.

As an exposition of the main principles on which this science is based and a statement of the position of its exponents in the world of thought, the book is excellent. The author does not

discuss or argue, he merely states facts according to the psycho-analytical interpretation. He explains what is meant in this particular connection by such words as transference, resistance, sublimation, wish, censor. He describes the attitude of the psychoanalyst towards dreams, and the relation which should subsist between the patient and the physician; and he brings up for elucidation many points which have no doubt occurred to every one who has even a casual interest in the subject—can a person cure himself of a neurosis by psychoanalytic rules? Does psychoanalysis tend to over-emphasise the sexual elements in neuroses? How does psychoanalysis differ from suggestion? From introspection? His answers to these questions are clearly and simply stated in a manner obviously intended not to persuade but to inform.

Dr. Coriat's attitude towards the system he describes is favourable throughout. He regards this method of investigating unconscious mental processes as full of promise for the future. He says:

Other psychotherapeutic methods deal only with the superficial manifestations of the neuroses and therefore cannot produce a fundamental cure. Psychoanalysis concerns itself primarily with the cause of the symptoms, with their real underlying mechanism.

Hence its great value and efficacy.

Theosophists will find this book a useful introduction to a study of great interest and importance, and one the results of which will serve the world better if they can be modified and interpreted in the light of Theosophical teachings.

A. DE L.

*The Wonders of the Saints and Modern Spiritualism*, by the Rev. Fielding Fielding-Ould, M.A. (John M. Watkins, London. Price 4s. 6d.)

One of the characteristics of the present time seems to be a queer coincidence of attitude towards very different things. The revolts against accepted things—in knowledge, in religion, in political institutions—have their chronological order and cover centuries, but at one and the same time we are now changing our attitude in all these directions. In revolts, it is characteristic of most men to throw overboard everything in the attempt to start afresh; but in spite of the tendency among many to-day to repeat this clean sweep of things and to "reconstruct" everything reconstructable, we would rather consider another attitude as more characteristic of our present generation.

This latter attitude might be called that of picking over our rubbish-heaps, or those of our fathers, to try and find how much gold they threw away with the rubbish.

We choose this way of describing this modern attitude because in the physical world it has been all but literally true. During the last five years, many a factory rubbish-heap in England has been made to yield its "gold" in the form of precious potash, which in agriculture and on the battle-field was worth much more than gold and was a real factor in the winning of the war.

A little careful thought will show that not only the factory rubbish-heaps, but many a mental and spiritual rubbish-heap is being looked over, and many valuable finds are being made. And one characteristic of the search in all these directions is the applying of the latest methods, the latest discoveries, to the testing of the old material. What the chemical expert did for the factory heaps, the Rev. F. Fielding-Ould has done for all the "Wonders of the Saints" which reformers "scrapped" long ago as utter rubbish, and the line he takes is to show how, within the lifetime of the present generation, many—nay most—of these "wonders" have been repeated and have been witnessed and attested by some of the most respected and learned men of the day. If these things are true now, why should they not have been true in the Middle Ages?—and of the saints? And so the author takes instance after instance, and gives back to all who would treasure them the "wonders" of such saints as St. Francis of Assisi, St. Philip of Neri, St. Theresa, St. Columba, and many another; and he brings these into line with the experience of many a modern mystic.

To those who know Mr. Fielding-Ould's other works, no recommendation is necessary, but to others who do not yet know his sane, balanced handling of such difficult subjects, we have no hesitation in recommending the present book. They will realise that the powers of man are not limited as some would limit them, but that man can transcend ordinary limitations, not by breaking but by fulfilling natural laws. To all, then, who are determined to hold on to that which is lovely, to that which is true, whether they find it within the inner or outer courts of a temple, or even outside temple limits, we heartily commend this book.

A. L. H.



*The Isha-Upaniṣhaṭ*, with a new Commentary by the Kaulāchārya Saḍānanda, translated with an Introduction by Jnānendralāl Majumdar, together with a Foreword by Arthur Avalon. (Luzac & Co., London. Price Rs. 3.)

Again we are indebted for this volume of Tāntric lore to the indefatigable "Arthur Avalon," who has made Tāntra Shāstra his special study. The *Isha-Upaniṣhaṭ*, made up of the eighteen closing verses of the *Vājasaneyi-Samhitā*—and so-called because the opening verses in the collection begin with the word *Isha*—tersely lays down the crowning wisdom of the Vedic Religion in such a manner as to lend itself to any interpretation within the four corners of what may be called Hindūism. It has been commented on by the founders of the different schools of Vedānta and their followers; and the commentary by a Tāntric Achārya contained in this volume tries to find a support in it even for those points of theory and practice wherein the Tāntric system seems to differ materially from any of the forms of the Vedāntic doctrine, each of which in its turn claims to be based on the same texts. We may regard Saḍānanda's commentary on this Upaniṣhaṭ as an attempt to read into it, as it were, the Tāntric doctrine, like the attempts of Vedāntic commentators to read into it their respective doctrines. The Tāntric doctrine being set forth clearly and in all its details in other works—*i.e.*, in the Tāntric Texts, such as those published by Arthur Avalon—the main object of this commentary must be, and is stated to be, to show that the Tāntric doctrine is not only not opposed to *Shruṭi*, regarded by all the Hindū religious sects as the highest revelation, but that it is also supported by it. To an impartial critic this attempt of Saḍānanda may have proved equally successful or unsuccessful, and equally convincing or unconvincing, with the Vedāntic commentaries. The commentary of Saḍānanda has, however, the merit of drawing attention to the points of agreement and difference between the Aḍvaita or Vedāntic Monism of Sankara and the Shākṭa's Monism, and of showing how the latter of the two is more consonant with the ordinary man's experience.

One or two noteworthy points of agreement and of difference between the two systems may be noted here. They agree in accepting the monistic conclusion of the *Shruṭi*: "All is Brahman," and proceed to show, each in its way, how one may deal with the duality of Puruṣha and Prakṛti in order to reach this monistic conclusion. Shankarāchārya's method consists in eliminating Prakṛti as being nothing. He posits only one Reality, Aṭman or Puruṣha, and identifies Prakṛti with ignorance, holding that the material world has no

other existence save in ignorance. While explaining the world by the inscrutable Shakti of Brahman, he holds that in reality the world does not exist, and that therefore no Shakti is really displayed. On the contrary, the Shākṭa tries to reduce dualism to monism by identifying Prakṛti with Puruṣha or Consciousness. He cites in support of this view a passage from the *Devī-Bhāgavata* which states that in Laya-yoga Prakṛti should be merged in Puruṣha or Ātmic consciousness. Prakṛti cannot, says the Shākṭa, be merged in Puruṣha unless it is consciousness like Puruṣha: it is impossible for a thing to be merged in and lose itself in that which is wholly contradictory to itself. In support of this view he also quotes the *Bhagavad-Gītā*, x, 8; viii, 22; ix, 7-8; vii, 4-6; xiii, 19-20; ix, 19.

Saḍānanda, in his commentary on this Upaniṣat, points out that there is in reality nothing unconscious in the world. According to the Shākṭa, Māyā is Brahman itself, when Brahman appears as the source of creation; and the Guṇas also are nothing but Chiṭ-shakti. He speaks of Nirguṇa-Brahman as inactive, and of Saguṇa-Brahman or Māyā as active, and regards them as identical, as Shakti and Shaktimān—as Power and the Possessor of Power.

Though the Vedāntic and the Shākṭa monisms differ in their views of the nature of Prakṛti, each has its place in Advaita spiritual culture. Shankara's position is that of a man who has risen above karma, who is established in pure Ātmā or perfect Consciousness and is not cognisant of imperfect Consciousness, and to whom, therefore, the world does not exist. Saḍānanda, representing the Shākṭa system and holding what may be called the theory of the Monistic Karma-yoga, speaks for those who look at the question from the world-standpoint, who have not attained to the sublime height of self-realisation, though intellectually convinced of Monism.

Saḍānanda's commentary on the *Isha-Upaniṣat* is of special value as indicating that the Tāntric Sādhana is in principle Vedāntic, the aim of such Sādhana being to achieve Monism through Dualism, the practice of dualistic karma under the inspiration of the monistic idea.

A. M. S.

*Theodore Roosevelt's Letters to his Children*, edited by Joseph Bucklin Bishop. (Charles Scribner's Sons, New York. Price \$2.)

When Theodore Roosevelt died, the world lost for the time being one of those all too rare types of men who combine in themselves political sagacity and the purest spiritual philanthropy. Of this latter side of him, those who had not the honour of his personal friendship were less aware; for the vigour of the political controversies in which he so persistently engaged, and which his hard-fighting characteristics intensified, raised clouds of dust—misrepresentation and positive lies—which obscured our vision of this great man. His children, fortunately, have been kind to us by publishing just now, not long after his death and while his presence is still warm in the world, his letters to them. These form a volume of extraordinary charm.

Mr. Roosevelt said to the Editor, when going over the letters, preparing them for publication: "I would rather have this book published than anything that has ever been written about me." Every reader who knows, for example, his *Winning of the West*, will instantly agree that his scholarship, rare as it is, is nothing beside the intense blaze of love which was always burning in the heart of America's Teddy, and glows through all the pages of this book. A great and fearless man we all know him to have been. The Panama Canal is an illustration of the result of the one, and that episode at Milwaukee (when a man shot him point blank over the heart, and Roosevelt walked straight in to the audience waiting for him and spoke for half an hour before indicating that he was even injured in the least degree) is a sample of the other of these two qualities of the man. For, great and fearless as he was, and even at the risk of putting off the less informed reader, I seriously say that here was a man who resembled in many ways the greatest of Cæsars.

But for the letters themselves. They are just the intense out-pouring of affection from this most loving father to his children. The recipients have wisely left the intimate superscriptions at the top, and so we have letters to Dear Quenty Quee, Dearest Archie, and Blessed Ethel—letters that prove the fitness of the form of address (as the writer himself would say) up to the hilt. They exhibit a delightful humour and glee at the episodes of home-life. I quote:

I am dictating in the office. Archie is out by the sand-box playing with the hose. The playing consists in brandishing it around his head and trying to escape the falling water. He escapes about twice out of three times and now must be a perfect drowned rat. (I have just had him in to look at him and he is even more of a drowned rat than I supposed. He has gone out to complete his shower-bath under strict promise that immediately afterwards he will go in and change his clothes.)

Quentin is the funniest mite you ever saw and certainly a very original little fellow. He left at Mademoiselle's plate yesterday a large bunch of flowers with the inscription that they were from the fairies to her, to reward her for taking care of two *good, good boys*.

Again he writes to Kermit regarding the Jamestown Exposition a letter showing the simple qualities of the man, devoting a large part of his letter to the following episode :

In the evening Mother and I got on the *Sylph* and went to Norfolk to dine. When the *Sylph* landed we were met by General Grant to convey us to the house. I was finishing dressing, and Mother went out into the cabin and sat down to receive him. In a minute or two I came out and began to hunt for my hat. Mother sat very erect and pretty, looking at my efforts with a tolerance that gradually changed to impatience. Finally she arose to get her own cloak, and then I found that she had been sitting gracefully but firmly on the hat herself—it was a crush hat and it had been flattened until it looked like a wrinkled pie. Mother did not see what she had done, so I speechlessly thrust the hat towards her ; but she still did not understand and took it as an inexplicable jest of mine, merely saying : “ Yes, dear,” and with patient dignity turned and went out of the door with General Grant.

There are few glimpses of the heavy labours and the tiresome side of the Presidential life, but one may be quoted from a letter of October 1907, regarding one of his campaign tours.

[The first part of] my trip, up to the time that we embarked on the river at Kaokuk, was just about in the ordinary style. I had to continually rush out to wave at the people at the towns through which the train passed. If the train stopped anywhere, I had to make a very short speech to several hundred people who evidently thought they liked me, and whom I really liked, but to whom I had nothing in the world to say.

I remember happening upon him at a western railway junction where a similar episode occurred, but this time the President had something to say. American readers will recall that, during his campaign for a third term as President, the newspaper men dubbed Roosevelt's party, and particularly himself, as the Bull Moose, so as to have it named after an animal, just as the Republican party is denoted by an elephant (the Grand Old Party) and the Democrats by a donkey. Thus, the Progressives were led by a Bull Moose. Well, here by this railway junction Roosevelt's train had drawn up, and the usual gaping crowd waited for crumbs of wisdom. Mr. Roosevelt came out on to the back platform, and the crowd, after cheering, subsided slowly into silence, and the trap-like jaws of the ex-President opened to emit some of the things that he presumed he had to say. But just at that moment an enthusiastic engine-driver, catching sight of Teddy, let off a terrific blast of the whistle of his engine. Roosevelt's open mouth drew back in a broad and characteristically toothsome grin, and then, the moment the engine-driver had stopped his whistle and silence once more ensued, Mr. Roosevelt pointed at the engine and said just one word—“ Bull Moose ”. Whereupon, amidst roars of laughter, he made his escape into his private car !

We feel apologetic at quoting from this delightful book, partly because the materials are so intimate and partly because it will just spoil the fun of the reader, who (if he is wise) will go straightway and see for himself. We recommend the remark of Quentin Roosevelt, as quoted in a letter of 1905, by his father to Kermit :

The other day a reporter asked Quentin something about me; to which that affable and canny young gentleman responded: "Yes, I see him sometimes; but I know nothing of his family life."

The American public saw a lot of its beloved Colonel Roosevelt, but it knew very little of his family life, here so graciously revealed.

There are two things I would like to mention as of peculiar interest to Theosophists. The one is the singular mixture in Roosevelt of intense love for and kindness to animals, and his extraordinary lust as hunter. It is a common thing in the western world, and just the result of a brutal tradition. It is only that persons are brought up in it and, in this particular, do not think for themselves. Roosevelt mistook exercise and fresh air and the need for hardihood and manliness, and the destruction of fine wild bodies, as close correlatives, but we must not blame him unduly for his part in the cruelty our civilisation perpetrates. Had he, perhaps, when he was small, had some one to show him a gentler mode of following his taste for physical pursuits, things might have been different, for his nature was really loving and gentle. Here is a letter of 1906 which illustrates the point :

[To-day, when I was marching to church, with Sloane] some twenty-five yards behind, I suddenly saw two terriers racing to attack a kitten which was walking down the sidewalk. I bounced forward with my umbrella, and after some active work put to flight the dogs while Sloane captured the kitten, which was a friendly, helpless little thing, evidently too well accustomed to being taken care of to know how to shift for itself. I enquired of all the bystanders and of people on the neighbouring porches, to know if they knew who owned it; but as they all disclaimed, with many grins, any knowledge of it, I marched ahead with it in my arms for about half a block. Then I saw a very nice coloured woman and little coloured girl looking out of the window of a small house with a dressmaker's advertisement on the door, and I turned and walked up the steps and asked if they did not want the kitten. They said they did, and the little girl welcomed it lovingly; so I felt I had gotten it a home, and continued towards church.

A small boy of my acquaintance once stood under a cherry-tree in full bloom, watching a scarlet tanager singing his soul out, his body a blaze of red against the delicate blossoms and the dark wood, his song a burst of glory in a still and dewy morning. And then, suddenly, behind him was the crack of a rifle, and the mangled, bloody body of the bird fell sickeningly on the ground at his feet. Turning, he saw behind him the gleeful, and, as it seemed to him then, the fiendish, face of a close friend, delighting in his skill in markmanship. A shock like that when he was small, might have awakened in

Mr. Roosevelt strength to withstand the traditions of cruelty of the time.

The other matter of interest to Theosophists is a little paragraph to his daughter Ethel in 1906 :

I am not in the least surprised about the mental telepathy ; there is much in it and in kindred things which are real and which at present we do not understand. The only trouble is that it usually gets mixed up with all kinds of fakes.

American public life is certainly infinitely the poorer for the loss of this great and true man. How big, likewise, is the void to his children, we can understand if we but read this volume of *Theodore Roosevelt's Letters to his Children*.

F. K.

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*A New Heaven*, by the Hon. George Warren Russell, Minister of Internal Affairs in New Zealand. (Methuen & Co., Ltd., London. Price 7s.)

The author of this volume can certainly claim to have presented to the public an entirely original conception of after-death conditions, which he describes as full of intellectual activity and fullness of opportunity—an existence where the wrongs and inequalities of the world are righted in a sort of Utopia of modern, up-to-date contrivances, all free and ready to hand !

The story tells of a Scotsman who had, in his youth, owing to a disappointing love-affair, emigrated to New Zealand. There, after leading a solitary life for many years, he is, one night, thrown into a mesmeric trance by a Maori possessed of magical powers. In this trance his soul is set free from his body, he knows himself to be dead, and finds himself in an existence outside the physical. Two Angel Beings greet him and explain where he is, and shortly he is whirled away to "Heaven," which is described as being a place and not a state of consciousness—a vast, luminous planet, composed of mountain ranges, forests, cities and rivers, but no sea, situated in the midst of space.

Descending to the "Great City," the home of all that is greatest in intellect and in art, the subject of the adventure is brought to the abode where dwell his parents with a long-deceased sister. The meeting with the sister is worth describing :

I walked up to the door with a beating heart, hopeful and expectant—it opened as I reached it, and a young woman in the early bloom of maturing life appeared ; with a cry of welcome she threw her arms about my neck and embraced me with great affection. I withdrew myself at once and said : " Pardon me ! Such a reception by a stranger is totally—" She smiled affectionately and said : " O Andrew, it's all right ! I'm your sister Marian."

Delightfully "Scotch," isn't it? One is no longer surprised that "Andrew" had an unfortunate love affair!

Having reconciled himself to the exuberant affection of his family, the hero of the adventure spends some time in the Great City, attending various functions, at which Gladstone, Lord Roberts and Kitchener all put in an appearance, apparently in the best of health and spirits (no jest intended!), but subsequently, to his intense disappointment, he is informed by his Angel guides that there has been some little mistake—he is not dead after all, and must immediately return to his body. In a flash, as it were, he finds himself awaking from the mesmeric trance into which he had been plunged—in his home, in New Zealand. For those who enjoy such fantasies, this book will while away very pleasantly a couple of hours. Judging by its dedication—"To the mothers, wives, sisters and sweethearts of brave men belonging to Britain and her glorious Allies, who have 'gone west'"—it is written in all seriousness, as the product either of personal experience or of conviction.

G. L. K.

*Experiments in Psychical Science*, by W. J. Crawford, D.Sc. (John M. Watkins, London. Price 6s.)

This volume is a sequel to the author's previous book, *The Reality of Psychic Phenomena* (reviewed in THE THEOSOPHIST, February, 1919, p. 505), and in it he assumes that the latter has been read. Here he goes into further details of the levitation phenomena previously described, and gives an account of many fresh experiments which throw much light on the psychic mechanism employed in the production of such phenomena.

It will be remembered that the previous experiments led the author to the conclusion that the table was lifted by means of a cantilever of invisible matter which extended from the body of the medium and gripped the under-surface of the table, a conclusion which was confirmed by the "operators" on the other side; here the further information is given by the operators that this cantilever has a uniform diameter of about four inches, increasing to seven inches where it joins the body of the medium close to the ankles. Another interesting point here investigated is the tendency of the weight at the far end of the cantilever to tilt the medium and chair forward; and it was found that this actually occurred when the weight on the table reached the amount at which the mechanical leverage on the medium would naturally produce this effect; it was

also found that, for lifting heavy weights, the cantilever rested on the floor below the table. The method of anchoring a "psychic rod" to the floor was employed most advantageously in the experiments where the medium and chair were pushed along the floor. The author offers an ingenious explanation of the fact that no strain was felt by the medium where the cantilever entered her body—he supposes that matter of an intermediate density is used to distribute the attachment over the whole body.

Altogether the book is full of practical discoveries relating to the properties of what Theosophists would call etheric matter, such as its reduced action through screens of various meshes and placed in different positions. A remarkable feature of this "Goligher" circle, in which most of the experiments were carried out, is that the sitters seem to supply the psychic energy while the medium supplies the matter; but this division of labour does not appear to have been the case in the "contact" circle described later; the latter experiments, however, and those on "direct voice" phenomena, are not nearly so instructive. In every case we find the same scrupulous care and completeness of records that made the previous book so remarkable; above all, Mr. Crawford has succeeded in proving how much can be done for the science of psychic research by the intelligent arrangement of such simple and reliable instruments as weighing-machines and electric contacts. We are glad to read that he intends writing another book on the same subject; in the meantime every up-to-date student should make an acquaintance with this.

W. D. S. B.

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*The Bengāli Book of English Verse*, Selected by Theodore Douglas Dunn. With a Foreword by Dr. Rabindranath Tagore. (Longmans, Green & Co., Bombay.)

Very few people outside India, and even comparatively few in India, are acquainted with that chapter in the history of literary activity in English which includes Bengal's earliest literary adventures in the "perilous fields of a foreign tongue". The present anthology gathers together the most representative results of one hundred years of poetical effort, and in a short historical introduction Mr. Dunn introduces us to the authors of the poems he has selected for reprint. It is interesting to note how widespread was the response in that particular form to the impulse given to India by means of Western education. As Dr. Rabindranath Tagore points out in his Foreword, the movement towards self-expression in English verse,



which showed itself in Bengal in the middle of the nineteenth century, has a wider significance than that which its literary merit or demerit may assign to it. From the point of view of students of Indian history it is important as summing up a wider movement which is moulding the whole future of the country.

The West which at first drew us on to itself, has forcibly flung us back upon an intense consciousness of our personality . . . This has been illustrated by the course our literature has taken, almost completely abandoning its foreign bed, finding its natural channel in the mother-tongue. The following collection of English poems written by Bengali authors also proves it, in which the earlier writings are timorously imitative, while the later ones boldly burn with their own fire.

A. DE L.

*A Book of Months*, by Dorothy Grenside. (Theosophical Publishing House, London. Price: Cloth 3s. 6d.)

In this book the author takes us with her through the year, month by month, on a wonderful pilgrimage, introducing us to the "Lifter of Veils" in March, to the "Lords of the Dusk and Dawn" in May, to the "Spirits of the Wild" in July, to "Four Great Archetypal Kings" in September, to the "Wind of the Hills" in October, renewing our acquaintance with St. Bridget in November, and finally leaving us with the Christ Child in December. She is the antithesis of that Peter Bell, to whom

A primrose by the river's brim  
A yellow primrose was to him,  
And it was nothing more.

Everything she sees, from the dust at her feet to the stars overhead, everything she hears, from the sound of the homeless wind to the word that was Power—all becomes "Life Miraculous made manifest": "The life of every blade of grass is so vital, so marvellous, so unifying with her own, that every growing thing that is woven as a thread of the garment of the Universe is a mystery wherein she sees reflected the very Face of God." Or again: "The majesty of silent hills calls to the King within us, and our answering cry is the sure and certain seal of royal brotherhood."

To those then—and in these days there are many—to whom the God without is ever calling and claiming kinship with the God within—each revealing each—to all such this *Book of Months* will be a beloved companion and friend, renewing past ecstasies of worship beside the "clump of gorse in flower" or by the "sea-bound rocks," bringing back to him the "Peace that waits for him who learns upon the Hill that Rest is Motion and all Motion Rest".

To others this book may be the means of revealing to them the God within by showing them the "outer beauty which is only the reflection

of an inner radiance of spirit," may give them that inalienable experience "when the body leaps to join the Spirit in an ecstasy of joy, in the presence of that Universal Life that calls through open sweeps and untouched wilds". They will be glad that they answered the author's call: "So come with me to the wood's deep heart, that you may build your dreams anew, that you may brush the earthly dust from off the pathway you would tread, that you may hear the Spirit-Cry that calls in the lonely spaces of the night." And they will shut the book with the deep conviction that "Humility is not for such as we, for we are Stars of Being in a sphere that is not built awry".

The book is one of those which can only be enjoyed to the full by being read aloud, for not only has the "beauty born of murmuring sound" passed into it, but the beauty of the piping of the robin, that of the rushing wind, of the massive mountain—until we find ourselves bathed with the silences which are no silences. After enjoying a book as much as we have this one, it may seem captious to utter a word of dispraise, but for the sake of those other books which we are sure to have from this author, we would suggest a less frequent use of capitals; the theme, we admit, lends itself to their use, but a deeper trust in the intuition of her reader will lead her to discard them in the same way as we have discarded the frequent underlinings which our grandmothers considered necessary for the exact communication of their thoughts.

A. L. H.

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#### MAGAZINE NOTICES

WE have received: *Phuleli*, the magazine of the Sind National College. The first number of this quarterly is one of which Mr. Ernest Wood, the Principal of this College, may be justly proud. Its practical nature may be seen from an article on "Chemical Industry for Sind" by H. W. Muirson Blake; this magazine was accompanied by the Prospectus and General Report of the College. Also *The Madanapalle Magazine*, the excellent monthly of one of the oldest Colleges connected with the T.S. in India. From Australia come copies of *The Round Table Magazine* (Brisbane) and *Follow the King*, the latter being a presentation of the objects of the Round Table; both are really artistic productions and contain some first-class articles. We also welcome *Theosophy in India* and *The Message of Theosophy* (Burma), and notice with pleasure a magazine, *Vision*, edited by Dorothy Grenside and Galloway Kyle.

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# THE THEOSOPHIST

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## ON THE WATCH-TOWER

**T**HE return to her Indian home, after a prolonged visit to many other homes in the West, of the revered and beloved President of the Theosophical Society, was the occasion for a wonderful display of gratitude and affection on the part of the people of Madras—especially the workpeople, who assembled in their thousands, in their many thousands, to show their loyalty to the untiring champion of their liberties. Equally ardent—it is impossible to say more ardent, for the public greeting was overflowing with warm eagerness—were the welcomes from the various movements with which the President is officially connected; and the culmination of all the welcomes was reached at Adyar, where the residents of all degrees received the Mother of Adyar with a joy too deep for words. Were there any doubt as to the President's place in the hearts of the people of India, this return home would dispel it, for the welcome from Madras was no more than the welcome from other parts of India.



At Agra, for instance, a tumultuous crowd gathered at the railway station, and some of the more ardent spirits threw

themselves on the ground before her, to try to prevent her from rejoining the train in which she was travelling, so that she might be forced to stay a day or two among them. Others threatened to hurl themselves in front of the engine, and only a promise—about to be fulfilled—to visit Agra and lecture there, enabled her to reach her compartment in time. At Amritsar, the scene of the Indian National Congress, she was taken in procession through the streets, as she was in Madras; and on her railway journeys, at almost every station, crowds have gathered to catch a fleeting glimpse of the one whom they regard as embodying the very soul of India. As we write these words she is hurrying north to attend the Convocation of the Benares Hindū University. She will also visit Agra, Cawnpore, Lucknow and Allahabad, for a series of Theosophical and political addresses—returning to Madras in the second week of this month.

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The relief all at Headquarters feel at the return of their Chief, makes it possible to gauge the value of her visits to other homes in other parts of the world. So far as the West is concerned, we learn that the President is likely to leave India about the middle of May, for Europe, staying there two or three months, and visiting one or two countries she had no time to visit when she was in Europe last year. Frankly, we in India look forward with sad feelings to these absences, absences which may, perhaps, become more frequent as the years pass, and as India needs less and less her constant watchfulness and care. In fact, we have been utterly spoiled, for since 1914 she has been uninterruptedly with us, guiding, advising, directing, encouraging. But the President of the Theosophical Society belongs to the world, and not to India alone. The rest of the world needs her as well as India, and the time approaches when she will be able to give the benefit of her physical presence to other countries,

drawing all together in a nucleus of brotherhood, of which the League of Nations is the baby form. So, when we think of our own temporary loss, we learn to think of others' abiding gain, for her presence means a stimulus which lasts long after her visit is over. There is, in fact, no loss anywhere, but only gain, for even her absences teach lessons much needed by us all.



As for Great Britain, the President's long absence seems to have been borne with fortitude, and, indeed, with profit. The accounts given to us by Mrs. Besant of the progress of Theosophical and related work in Great Britain are tremendously encouraging, and show the fine solidarity and energy of our Theosophical brethren at what is called the heart of the Empire. We have been told of the greatly increased respect in which the Theosophical Society is held throughout the country, both on account of its magnificent war work, as well as on account of the efforts it has made to spread its courage-giving teachings at a supreme crisis in the history of the Nation. Throughout the War the members of the Theosophical Society in Great Britain have worked unceasingly to do their duty to the Motherland—each in his or her own way—and the result is that the Theosophical Society is respected and appreciated where before it was doubted. And now the "Save the Children" movement, a movement directed to bring some alleviation to the piteous plight of the children in Austria and Hungary, 80 per cent of whom are suffering—on account of starvation—from rickets and tuberculosis, is being managed by members of the Theosophical Society, a band of whom has been sent out to Budapest to do what can be done to prevent the coming generation from growing up with hopelessly deformed bodies and stunted minds.



For active public work of this kind, and for general public service, the Action Lodge of the Theosophical Society has been started in London, every member of which must spend a portion of his time in some definite act of public service. This is a most admirable idea, for just at the present time public service is the urgent duty of every Theosophist. And there are so many kinds of public service needed by the Nations of the world in their time of reconstruction, that every member of the Theosophical Society, however he may be placed, can choose some line of service and be active in it. Never more than now has the Society had the duty of showing the way of duty to the world, for the sun of active brotherhood is dawning upon the horizon, and, in the fresh, clear air after the terrible storm of the years gone by, mankind has the opportunity of being more than ever vigorous in the effort to make the world a fit place for the Hero of heroes to visit and dwell in for as long as He may think fit. Theosophy is the way of true, purposeful, constructive vigour; and there is not a single member of the Theosophical Society who has not the duty of being active in some kind of public service. Now is the time, when the Nations of the world are in their new births, when old rigidities have been destroyed, and the new forms are in the plasticity and pliability of youth, for Theosophical influences to mould them in the images of the ancient archetypes and in forms of beauty, truth and strength. The Theosophical Society has so far justified the hopes of its mighty Founders. It is now on the threshold of an opportunity far greater than any it has before enjoyed, an opportunity won by faithfulness and unity. The note of our splendid teachings must be sounded in the heart of every Nation and of every individual, that the spirit of brotherhood may awaken in the new world and banish for ever the grim torturers of mankind—misery and despair.

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We have just received a copy of the programme of the Twenty-fourth Annual Convention of the New Zealand Section of the Theosophical Society, extending from Sunday, December 21st, to Sunday, January 11th. If any evidence were wanted that New Zealand is Theosophically alive, this programme would afford the necessary testimony in the most convincing manner possible. On the first day there is an opening lecture by our old friend, Miss C. W. Christie, with the excellent title : " Knowledge is Power. There is naught in Heaven or Earth, but Thinking makes it so." And then follows a programme which must have given a most delightful fortnight to those privileged to take part in it. No less than fourteen lectures were delivered by Mr. C. Jinarājadāsa—we congratulate the Convention, but we most cordially sympathise with Mr. Jinarājadāsa, for, however much the spreading of Theosophical truths is to him a labour of intense love, fourteen lectures in the course of about a fortnight, with innumerable other activities thrown in, no doubt is a great strain on the bodies. The flesh is always weaker than the spirit is willing.

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We feel sure, however, that New Zealand must have derived immense benefit from his presence and inspiration, and the new year will surely see a New Zealand as gallant Theosophically as her soldiers were gallant and chivalrous in the War. The Convention arrangements seem to have been excellent, and the varied programme must have suited all temperaments. Under the auspices of the Liberal Catholic Church, we find three addresses by Mr. Jinarājadāsa. For the Order of the Star in the East he speaks also three times—one of his lectures being entitled : " If Christ comes again—what will He teach?" Under the auspices of the General Convention he delivered six lectures and addresses, the former being on " The Laws of Reincarnation," " Karma, the Law of Adjustment," and " Man's Life in Worlds Visible

and Invisible". In addition, there were Co-Masonic meetings, meetings of the Round Table, meetings of the Fraternity in Education, meetings of the Golden Chain, a meeting of the New Zealand and India League, and garden parties and concerts. The Theosophical Society in New Zealand is indeed alive, and we offer our hearty congratulations.

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Speaking the other day on "Sources of Power, Known and Unknown," Sir Oliver Lodge was able partly to draw aside the veil through which Theosophical students, scientifically inclined, have been able to pierce with the aid of clairvoyant investigation. At present, coal, water-power and oil are the chief sources of our energy, but one or more of these may at no distant date be exhausted. What would then become of us? and in any case may we not conceive the ultimate possibility of drawing greater energy and power at less cost and through smaller machinery? Sir Oliver Lodge answers this question in the affirmative, as do scientific Theosophists also—see, for example, *Man: Whence, How and Whither*—but the disclosure of the means through the agency of the Elder Brethren depends upon the strengthening of the moral conscience of mankind. Men like Keeley discovered truths for which the world was not yet ready, and one can only tremble to think what would have happened to the world had the greater secrets of Nature been revealed to man before the occurrence of the Great World-War.

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But the main sources of the new power are fairly clear. They lie in atomic energy—the "constitutional energy of an atom, the energy which makes it what it is"—and in the energy of the æther. The former is well known, the latter is hypothetical in character. Said Sir Oliver Lodge:

About the latter he proposed to say nothing; perhaps he ought to apologise for referring to it at all in these days of Einstein. If it



existed, as he thought it did, it was enormous, exceeding the bounds of imagination; but at present it was hopelessly beyond our reach. Atomic energy, on the other hand, was immense compared with any form of chemical or molecular energy, such as that derived from combustion and explosives, and we were becoming fully acquainted with it and were on the way to its utilisation . . . We did not yet know how to set up the explosion of atoms, either the heavy shots in which atoms of positively charged Helium were fired off, or the lighter discharges which liberated electrons, the negatively charged units of electricity. The speed with which the Helium atoms were emitted was about 1 15th that of light, sufficient to carry them from London to New York, if there were no obstructions, in a quarter of a second. Their energy, therefore, weight for weight, was a million times that of a bullet discharged from a rifle. It was possible to estimate the atomic energy contained in any reasonably small quantity of matter, say 30 grains, say the piece of blackboard chalk the lecturer was using, moving at 1 10th the speed of light. It need not be moving in the sense of locomotion; internal motion of its parts, such as was known to exist, would do quite as well. It would be three hundred million foot-tons, enough to raise a hundred thousand tons 3,000 ft. He felt that we were on the brink of making a discovery with regard to the utilisation of this source of energy. He did not know whether it would come to-morrow or take a century. But he did not believe that our descendants would be consuming stored material, such as coal, using chemical energy and burning up air when they wish to drive machinery. They would be taking the energy out of an ounce or two of matter, instead of out of a thousand tons of coal.

This is exactly the prediction of occultists. It is interesting to note, by the way, that Sir Oliver Lodge emphasises the value of agricultural operations as a means of utilising energy now too often allowed to run to waste :

The leaves of trees and vegetables generally were able to absorb, utilise, and store solar energy without much regard to any hampering law of efficiency. The moral was to promote agricultural operations of every kind. Solar rays fallen on barren soil or hopeless jungle were a reflection on humanity—a kind of waste that ought not to occur. The progress of bacteriological science might make every soil fertile; even rocks could be dynamited into something, and jungles and swamps could be cleared.

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We gladly draw our readers' attention to a new International quarterly magazine, edited by Mrs. Beatrice Ensor, under the name *Education for the New Era*. Mrs. Ensor has been one of His Majesty's Inspectors of Schools in England,

and is now the moving spirit in the Theosophical Educational Trust of England and Wales. She is an educational expert in the very best sense of this somewhat terrifying word, and the new quarterly is certain to be a most valuable contribution to the science of education, so long as it is under her guidance. The prospectus says :

*Education for the New Era* is designed not only to give teachers throughout the world news of the progress of the New Ideals, but also to provide lay people with a knowledge of what is being done for the youth of all countries. International peace depends upon International Education, and upon the interest taken by the public in the training of the children. The best educational scheme of any nation is but poor if it provide only for the needs of that nation, and have not, as a factor in its development, the aiding of teachers, students, and the general public, of other nations, to a wider knowledge. *Education for the New Era* will work for the world-wide acceptance of the broad principles of liberty, self-discipline, service, co-operation, as the corner-stones upon which each national edifice shall be built.

*Education for the New Era* will, therefore, provide up-to-date information on the advance of the New Ideals throughout the world. By obtaining its facts at first-hand, it will be enabled to show the trend of modern thought in many countries, and to keep alive that spirit of International brotherhood which makes for mutual appreciation and esteem.

The yearly subscription is 4s. 6d., including postage, and the Manager's address is 11 Tavistock Square, London, W. C. 1, England.

G. S. A.



THE SPIRITUALISATION OF THE SCIENCE OF  
POLITICS BY BRAHMA-VIÐYĀ

By BHAGAVAN DAS

*(Continued from p. 336)*

V

(a) THE MEANING OF THE WORD NATURAL

THE social organisation referred to in the preceding section, consists in certain classifying of human beings by temperaments and broadly-marked capacities, and certain divisions of labour, assignments of livelihood, allocations of ambitions and partitions of the prizes of life, between those

classes. It has been repeatedly said that these classifyings and divisions are "natural". The objection may be validly taken that everything is natural, for nothing is outside Nature in the full sense; that human nature is also a part of, or factor in, Nature; that the so-called most "artificial" or even "unnatural" creations of human intellect, social arrangements, political organisations, ceremonial conventions, buildings, machinery, the myriad forms of spoken, written, signalled communication with each other—all these are yet products of human nature and therefore natural. In short, the art-istic or the art-ificial is also natural. Now this is indisputably true. But it is also true that when, in daily use, we oppose the word artificial, or mechanical, or unnatural, to the word natural, we do mean something, and that that something is not wholly irrational. If it were not so, the words would not, and in any case ought not, to exist, especially the word "unnatural," which would be self-contradictory. But they do exist, and have a meaning.

A more extreme case of the same sort is a self's (an individual's) disbelief in the very existence of it-Self (the Universal Self). The reconciliation is to be found in the metaphysical axiom that things are named after their predominant feature. The pair of words, natural and unnatural, has much the same sense as these other pairs—essential and accidental, inherent and adventitious, indigenous and exotic, typical and aberrant, normal and abnormal, derived from within and imposed from without, general and special, biological and intellectual, etc. The ideas conveyed by these antithetical pairs are all allied and shade off into each other. It is true that that which was once difficult becomes easy with practice, and habit is second nature; but it is also true that some ways of doing a thing are better than other ways of doing the same thing—in given circumstances of time, place and individual constitutions. If it were not so, the words

wrong and error and such-like would have to be abolished, for all that we call wrong or erroneous or evil is still within nature and may therefore be argued to be right. Ordinarily, excessive disproportion between the various factors which make up or are required for human life and comfort in the major part, is the equivalent of "unnatural" disease—even though to some individuals (therefore regarded as peculiar, morbid or abnormal) that is healthy which to most is the reverse. The law of relativity is all-pervasive, in short.

It is in this sense that the adjective "natural" has been used here, all along, of the various divisions suggested as the basis of a stable and yet elastic social organisation.

Repressions and suppressions of, and departures from, such healthy and benevolent "nature," because of "un-natural" fears, greeds, lusts, hates, jealousies, pride, sloth, lead to excessive and "artificial" social, political and economical conventions, whence arise psychical and physical diseases of all kinds in the individual as well as the communal life.

It is true that Nature; the Nature of the Spirit, the Nature of the World-process, the Nature of the Spirit as manifesting in and constituting the World-process, insists that the soul shall "taste all things" in order to "hold fast by the good," again and again, in perpetual cycles; and it is also true that "the state of nature" is the best, as is recorded in Samskr̥t verse too, *uṭṭamā sahajā-vaśṭha*, that the perfection of art, of achievement, of culture, is to become perfectly natural and simple in oneself and one's works. The reconciliation is that Nature is made up of opposites, good nature and bad nature, higher nature and lower nature, right nature and wrong nature, simple (or artless) nature and complex (or tortuous or rich or artful) nature, pure nature and (mixed or) impure nature, divine nature and titanic nature, *ḍaivī-sampraṭ* and *āsuri-sampraṭ*; that the pairs are relative, that which is good from one point of view appearing as bad from another, and

*vice versa*; and that having tasted to surfeit the things of one kind, the soul regards as good and wishes to hold fast to the things of the other kind. Therefore those who are satiated with the delights of competitive individualism and "the fierce joy of battle," long now for the more subdued and "tame," but also more voluminous, feelings of restful peace, to be achieved through systematic social organisation.

(b) THE SUGGESTED WAY EASIER TO FOLLOW  
THAN OTHERS

This can be brought about, not altogether without effort, obviously, but with probably less effort and struggle than is necessary to keep up such organisations, or non-organisations, or mis-organisations, as we may like to call them, as have latterly been and are current; it being assumed, of course, that the underlying psycho-physical principles are sufficiently widely accepted. What is meant is that there is no *practical* difficulty in establishing such a social organisation; certainly not more, and probably much less, than has been and is being felt and surmounted in establishing and maintaining any of the others now in force, *i.e.*, in enforcing the very complex and voluminous laws of any civilised country—the statute-book of each country being the expressed basis of its organisation. The wholesale organisations of whole nations during the days, and for the purposes, of war, have been already referred to in an earlier part of these writings, to show that there is no practical difficulty in such matters, except that the sufficient and proper quality and quantity of *will*, the intensity of conviction amounting to courage, is wanting.

The seeds, and even the seedlings, of the arrangement suggested are present everywhere, throughout human populations. But they are overpowered and choked by the weeds and weedlings of the mis-organisations. The latter should be

removed, in order that the others may have a chance. The removal consists mainly in disallowing persons from pursuing more than one ambition and the corresponding forms of livelihood, mostly. Such restriction would not be more hard than many of the restrictions now imposed by current laws—and every law implies restraints and restrictions of some kind or other ; while it would result in great reduction of “struggle” and great economy of time, temper, energy and money (which is only the representative and counter of the other three).

### (c) ILLUSTRATIONS

Thus the priest, the presbyter, the “elder,” is the natural teacher. And so he actually was in the Middle Ages in Europe also, to say nothing of India. In fact, at one time, the clergy were almost the only literate and learned persons in Europe (which makes another extreme) and therefore the only persons qualified to instruct others in letters—a state of things which is indicated by the word “clerk,” even in its modern use. But when the clergy discarded their vows of poverty and asceticism, or even temperance, and became “princes” of the land as well as of the church, and amassed silver and gold and gems and palaces and finery of all kinds, out of gifts, offerings, and the immense revenues of assigned lands ; endeavoured to terrorise kings and nations by means of bulls, encyclicals, excommunications and intrigues ; and over and above all this took to themselves the privilege of debauching the women of their flock, whom they unctuously called their “daughters,” the men being their “sons,” so that their adultery became incest ; when, in short, they began to commit, in the name of religion, all the sins that are now committed in the name of law and science and art, by the aristocrat-bureaucrat-capitalist who has displaced the theocrat, then Nemesis came in the shape of the

Protestant Reformation movement; and, together with other things, the priest largely lost the function of instructor and educator. At the same time, man's spirituo-emotional requirements being unabolishable, and the science which came to replace religion not being spiritual as well as material, so as to be able to satisfy these requirements, there has arisen in the West a *professional* priesthood as well as a separate, professional teacher-class. This state of things is narrowing and degrading to both, and is economically wasteful, besides, from the point of view of the national finances. The teacher cannot touch the heart, the soul, the spirit, of the pupil, and weighs out so much intellectual information for so much fixed pay; and the clergyman repeats tiresome or unctuous platitudes and moral exhortations in weekly sermons, and administers spiritual consolation or acts as agent of local charities, more or less mechanically, and all for so much fixed pay also.

In the old Indian scheme of Manu, (*a*) study, research, and advancement of knowledge, (*b*) works of piety, sacrifice, devotion, rites of superphysical efficacy, (*c*) charity and the giving of alms to the deserving—these are the *dharmaduty* of the *brāhmaṇa*, the priest-scientist (*and also of the soldier-administrator and the merchant-financier*, with specialisations, as pointed out before); (*a*) honoraria received for teaching, (*b*) or for spiritual ministrations and guidance in devotions and in pious works of self-sacrifice and public usefulness, (*c*) free presents and friendly gifts by the State, the men in office, or other good men of means—these are his *jīvikā*, *ā-jīvana*, his means of living. And he is prohibited from obtaining a living in any other ways, except in *āpaṭ-kāla*, “times of misfortune,” confusion, unsettlement and disorganisation of society. In no case was he to amass wealth, and if he lived from “day to-day,” from hand to mouth, “without storing for even the next day,” observing the vow of poverty voluntarily, then he was the truest *brāhmaṇa*, the most entitled to the greatest



reverence.<sup>1</sup> The early Christians held similar opinions and followed them in practice—and therefore deserved and received trust.

The *principle* holds good to-day also, though details may differ; and even in practice “the cloth,” the clergyman, receives greater consideration in the matter of reduction of prices from the tradesman. It is the very fate of the true (as distinguished from the false) brāhmaṇa, the genuine priest-scientist-educationist, to live by “begging,” on “charity”. Even in modern times, even in the West, *the brāhmaṇa-department of life*, the educational, as a whole, if not every individual teacher separately and directly, is maintained very largely by “charity,” by gifts and endowments and State-subsidies. In the U.S.A., whole universities have been founded and endowed by single “vaishya”-millionaire benefactors. The fees from the students, in most cases, go but a small way to meet the expenses, and may themselves not improperly be regarded as contributory “presents” from the parents and elders by whose “charity” the students are also maintained. Why not, then, make an affectionately honoured virtue of what otherwise becomes a humiliating necessity? In the words of Manu, why not convert the “mṛtam” livelihood into the “a-mṛtam”? The case of the churches and their priests is similar. The mediæval ages of Europe had, as regular institutions, begging friars as well as begging students, in much the same way as India had, and still has to some extent. Abuses crept in; they have to be cleared off, and the system restored in finer and more scientific form.

The more natural, more economical, and in every way more efficient method, then, seems to be to combine church or mosque or temple with college and school, and merge spiritual and material teacher into one; only making sure that the spiritual

<sup>1</sup> See *Manu*, x, 74—80, for the division of the various kinds of livelihood between the different caste-classes.

teacher teaches the things of the *Universal Spirit* as of supreme importance, and of any particular given *credo* and sect as of only subordinate value.

The priest-scientist-educator should be the same person (with one of the three aspects predominant, of course, for practical convenience), and while assured of necessities and reasonable comforts, by honoraria, State-allowances, endowments, or free presents and "reduced prices," should be debarred from "wealth" and also from "executive power". So only will both "religious practice" and education attain their highest worth, and so will spiritual power, becoming a fearless, disinterested and philanthropic legislative power, compel and command the respect and the obedience of temporal power, including military, civil-executive, finance and labour powers.<sup>1</sup> The weed of wealth and official power should be carefully removed from the bed wherein the seed of spirituo-material wisdom is planted, and the watering of it should be done with asceticism and honour mostly, if the latter is to grow and flourish and bear its natural flower and fruit.

As is the separation of the functions of priest and teacher, similar is the specialisation and separation of the functions of policeman and of soldier, of land, sea, or air. The immense armies and navies, eating up half and more of the revenues of nations, even in peace-times, vampirising the life-fluids of vast populations, doing nothing except preparing to murder or actually murdering one another, are the very climax of the waste, and of misuse worse than waste, of human energy. If the weeds of honour and cash are taken away from the vicinity of the seedlings of defensive power, then these will thrive in their due and not more than due proportion.

The case of the separation of the capitalist-financier-speculator from the actual large producer and distributor of

<sup>1</sup> *Shukra-nīti* says that the puro-hiṭa, the head-priest and member of the king's council of ministers, as member in charge of the religion of the State, should be of such asceticism and science that the king should *fear* as well as love him.

necessaries, is similar. Of course these differentiations have arisen in the "natural" course of the evolution of human society. The point against them is that they have now passed into excess and exaggeration, from the *good* "natural" into the *bad* "natural". The cry for disarmament and for an *honest* League of Nations is evidence that this is being realised. With a proper division of rights and duties, and the balancing of the power of the four main *classes* throughout the world—if such were brought about—the *national* jealousies and rivalries, and therefore the need for maintaining huge, suicidal armaments, would disappear and the latter would merge into the police. So, with the co-ordination of all sciences of the finite, *i.e.*, matter, whether physical or superphysical, in and by the science of the Spirit, the Infinite, and the firm establishment of the ideal of "the simple life" for the custodian thereof, the mutual distrusts and condemnations and jealousies and rivalries of creeds and sects would abate, and the clergy and educationists of all *particular* religions, recognising the *Universal* Immanence of God and Solidarity of Man, would merge into one, and would co-operate with each other for the good of mankind. So the financier and distributor would also fuse together again, with the allaying of the evil spirit of get-rich-quick.

#### (d) THE DIVISIONS OF THE INDIVIDUAL LIFETIME

The division of the individual lifetime into four parts is even more natural, if possible, than that of society into four classes. In all societies that are at all civilised, the first years of the human being are spent in study, at the expense of parents, guardians, elders, teachers. Then comes a period of living with spouse and children, and of rubbing shoulders with fellow-creatures and competing with them in working for the maintenance and well-being of self and family—the woman's

part of the work, her *general* vocation or "profession," being house-keeping, as the man's is bread-winning, though the bread-winning and house-keeping range through all the differences from those of peasant and wife to those of emperor and empress or republican president and his lady—by natural division of labour (always allowing for exceptions), both "professions" being equally honourable, dignified, illustrious, or equally ignoble, ignominious and inglorious, as we please to look upon the matter. On this period follow the years of retirement from active professional life, when the energies have become enfeebled and a competence has been laid by. Finally there supervenes—if the life should be prolonged so far—a period of such decay of powers as makes the old person again dependent on others, the period of what has come to be regarded as the second childhood,<sup>1</sup> and of the soul's further retirement inwards; of the fading away of the later and more artificial experiences and impressions of middle age and youth, and the revival of the earlier and more elemental ones of childhood.

It is said that law is organised common sense ; at least this is the theory, and very correct theory, though the practice in most countries deviates greatly from it to-day, and law has become mis-organised special sense, and benefits the specialists and special classes instead of the common folk ; so that it has even become a saying that it sides with the cunningest advocate and the longest purse, that might is still right, mercenary skill and strength of sword and muscle having only been replaced by mercenary skill and strength of speech and a quibbling mind. Now the old Indian scheme of social organisation—which, *with suitable modifications*, is recommended here for re-adoption by the modern world—takes just these common-sense facts, in the case of the parts and stages of the individual

<sup>1</sup> The expression is found in Samskr̥t also. In the *Mahābhārata*, Karna, in a fit of anger, speaks of Bhishma as having become a child again with extreme age: पुनर्बाला हि ते स्मृताः ।

life as in that of the classes of workers of the social life, *and systematises and regularises* them, as all wise and far-sighted legislation does (instead of painfully striving and straining after originality and ingenuity of devices, as in the invention of machines), *making sure that all are workers*, whether with mind or body, and none idlers, that each gets due remuneration and reward in return for labour done, and that rights and duties balance each other in every case, so as to satisfy the requirements of the best and most rational socialism as well as individualism, and also preserve the highest and most refined science and art (which *might* be jeopardised grievously if "labour" of a certain type came into power) without inflicting any privation on unskilled labour.

Instead of leaving the arrangement and disposal of his life and work entirely to the unguided instincts and options of each individual, the old scheme endeavours to reconcile the claims of this world and of the other world, of egoism and of altruism, of the individual and of the State, by saying to each individual: "You may be, nay, you almost ought to be, more selfish than unselfish in the first two parts of your life. You should be fed, clothed, educated for an appropriate vocation (to be decided on by proper periodical tests during student-life) and brought up in the best way possible, your education being cultural and vocational in one—all at the expense of your elders, in the first part. In the second part you should cease to be a burden upon your elders and should marry and have children, and should win their and your daily bread by competition (within law-permitted limits) with your fellow men, by means of appropriate labour; and should lay by a competence, or earn a pension or annuity, as the case may be. *Then*, in the third part of your life, you shall *not* compete any longer, but shall perform 'sacrifices' of suitable kinds, within your competence, and do works of public service without any remuneration except thanks and gratitude, which, being mental

factors, will be food for and will nourish your mental body, your soul, in and with which the conditions of the other and subtler worlds are experienced. Finally, in the fourth part of your life, when you are unable to perform these sacrifices also, society shall be bound to give your body its minimum requirements of food and clothing ; every householder will be bound to attend to and supply such wants of yours, and will do so in the reverent spirit in which children serve their honoured grandparents, happy to have the opportunity of expressing, even if only in such simple services, their deep gratitude for the ever-unrequitable benefits received ; and you will be to them, and they will know you to be, blessed benevolence incarnate, centres of holiness, radiating peace and goodwill, bringing the certain promise of heaven, spreading the all-illuminating light of the Spirit all around, carrying consolation and contentment, by precept and example, to those who have been stricken by fortune." In the last two parts of a life well-ordered and well-lived as above, the man of the brāhmaṇa-vocation became more truly brāhmaṇa, and the men of the kṣhaṭṭriya and vaiśhya vocations also approximated to the brāhmaṇa-type and approached that recognition of Brahman, the Supreme Spirit, the One Life, the Universal, All-pervading, All-upholding Consciousness, which Recognition of Brahman is Brahman Itself.

That human practice everywhere follows these lines, so far as the first two parts are concerned, in a general way, needs no showing. But even in this respect it is not so well regulated and compulsorily prescribed as it ought to be. There is as much adulteration, confusion, mixture, of the duties and rights of the different life-stages (āshrama-saṅkara) as of the different class-castes (varṇa-sankara); and the mischievous consequences of both help each other and make the confusion ever worse confounded, by action and reaction. The poorer students have, in large numbers of cases, to earn their living while at the same time enduring the unnaturally and irrationally heavy

strain of studies preparatory to exaggeratedly competitive examinations. It is true that as Nature is, on the one hand, disintegrating and deteriorating forms of beauty into ugliness, so, on the other hand, she is always veiling ugly forms with mantles of beauty; and this double strain in some cases develops exceptionally fine and strong characters and talents. But we have assumed above that the desirability of achieving such exceptions at such cost is over; the price is now too high; it is no longer worth while. The most tasteful and most wholesome food becomes poisonous and nauseating with overeating. Public instinct condemns the conditions which compel the very young to earn their own living. Laws are being passed, here and there, disallowing the employment of children under twelve or fourteen or other such age, in wage-labour. And many civilised countries, and governments that at all have the interests of their people at heart, have arrangements for free and compulsory primary education of children between certain ages—even though the methods and the curricula and the underlying ideas of the schemes of such education may not be satisfactory. In India, of course, conditions have been much worse. There has been no autonomy. The alien government, carried on on bureaucratic lines, has not felt its interests to be identical with the interests of the people. Indeed, it has often acted as if it felt them to be antagonistic. And the degenerate and pernicious customs of the country, which are now mending slowly under the educative strokes of misfortune, have aggravated the evils. We have this āshrama-saṅkara, or confusion of life-stages in an acute form, by which student, householder, bread-winner and public worker are all merged into one, making all the work immature and feeble, besides giving rise to widespread neurasthenia and its consequent diseases.<sup>1</sup>

<sup>1</sup> The reforms enacted by the British Parliament at the end of 1919 (as this is being written), and introducing a substantial instalment of the elective principle into the governmental system of India, may help towards changing all this "bureaucratic" as well as "popular" degeneracy for the better. But this can be, only *if* the elective

## (e) MODERN PRACTICE

As regards the last two parts of the lifetime, the tendency to follow the natural lines in regard to their occupation is also present in human practice everywhere—for weakening powers of mind and body make active and effective professional competition more and more difficult after a certain age, roughly about the fiftieth year, in the majority of cases. Yet the prevailing conditions of greed and grab, on the one hand, and of the hunger-drive and the utter lack of the competence whereon to retire from the daily struggle for bread, in the case of the large majority, are countervailing and perverting that natural tendency and making it impossible of fulfilment. The result is that old age, which should be beautiful with repose of soul and body, affectionately honoured and looked up to by the younger generation, shedding benevolence on all around—this old age is most meanly sordid, in the case of some, with the restlessness of gold-hunger, which has taken the place of, and includes within itself, power-hunger and honour-hunger, and in the case of the vast remainder is most squalid and most painful with food-hunger; is a curse or a burden, instead of a blessing, to the younger generation, and most distressing and humiliating to the sensitive beholder. Shameless are the governments, and cruel and cankered at the heart are the civilisations, under which the aged, the women, and the children have to *struggle* for a living, and often without success, instead of being maintained with reverent tenderness by the able-bodied, to be the fountains of wise counsel, of benevolence, of love, beauty and joy, in the life of the public and of the home. Very shortsighted and incompetent are the governments and the civilisations that permit the strong and

principle is utilised as it ought to be and *proper men are elected*. This is to be hoped for fervently; but the hope has not been fulfilled in Europe itself, for lack of *the indispensable setting of the proper social organisation*—to emphasise which is the main object of these writings.



the avaricious to continue to abuse their strength of mind or or body or both, and foster and pamper their avarice, even after the natural limits of age have been passed, and after they have had their turn, and had it successfully so as to lay by an ample competence; thereby preventing the younger from having their rightful opportunity. The old rule was that a man should retire from professional competition and should become an unremunerated public worker "when he sees gray hairs and wrinkles on his own person and a son in the lap of his son"<sup>1</sup>—the purifying effect of which rule on public life and politics we may notice more fully later on in connection with the question of self-determination and the processes of election.

That the governments and the civilisations feel their responsibility in these matters and try to follow the dictates of nature, is indicated by such efforts and measures as those of Poor Laws, workhouses, Old Age Pensions, annuities, insurances of various kinds, Provident Funds, and so forth. But how graceless the measures, how mechanical, how *heart-less* in the strict sense of the term, and how comparatively unsuccessful withal! How great the difference between these measures on the one hand, and the heart-pervading spread, the instilling into the mind of each member of the community, of a culture, a "religion," which *impels* (and not *compels*) every family-home to support its aged and infirm, its women, its children, and even deserving guests, as a joyful duty! It is like passing from an unhealthy climate, where all sorts of disease-germs have to be constantly combated with bitter drugs, into a healthy atmosphere wherein vitality bubbles up exuberantly of itself. It is the difference between a self-maintaining, self-renewing, self-moving, and self-propagating living organism on the one hand, and a dead, soulless machine of many wheels within wheels, which can be moved only by extraneous force,

<sup>1</sup> *Manu*, vi, 2.

is constantly getting out of order, requires to be repaired from outside, and cannot multiply itself.

The one modern practice that approximates closely to the old ideal in this respect is that of the compulsory retirement on pension of public servants after a certain age, and optional retirement at earlier ages, with smaller pensions. The conditions vary for the different services; *e.g.*, in the regime of Britain, military service earns a pension very shortly; in other cases the service limit varies from twenty-five to thirty years; but the superior judges are treated with special tenderness, it seems, as also the superior Ministers of State. The recent war, no doubt, as also the preceding Russo-Japanese war, showed that some of the ablest work may be done by the most senior in years of the army and navy commanders, men near or even beyond sixty in age. There will always be exceptions. Also the work of counselling and guiding may well be, indeed ought naturally to be, better done by those of ripe experience. But such guides and counsellors and directors ought to be "honorary". Then would their work be disinterested and trustworthy, and therefore honoured and trusted. The bickerings and intrigues and permanent or temporary ruin of great reputations, with imputations of dishonest personal motives, and the deadlocks and crises in civil and military operations, that were witnessed in all the belligerent countries during the years of the war, would have been largely avoided in such case. Or rather the belligerency itself would have been avoided.

### (f) THE MEN OF LAW

As regards the superior judges, the English custom was to let them sit on and issue decisions of good or bad quality, and draw their high salaries, till they themselves realised (and in the present atmosphere such realisation does not come readily) that they could not conscientiously claim their wages, or till

death intervened and brought relief to the litigant public. But it seems that some changes are being made in the custom and age-limits fixed. The psychological cause of the custom seems to have been that the veneration justly due to "the law" became attached to *the person* of the lawyer. Within bounds this is a right and proper indulgence in human feeling; but the bounds are soon crossed in such cases by selfishness and vested interests, on the one side, and by weakness and ignorance, easily hypnotised by pompous or sophistical catchwords and show of force and authority, on the other. The priest, in East and West alike, beginning as hermit and ascetic, man of vows and vigils, fasts and poverty, studies and prayers, soon clothed himself in lawn and purple and cloth of gold, put a tiara on his head, went about in silver and gold conveyances, with processions of horses, chariots, elephants, and said: "I am the inviolable mouthpiece of God on Earth." While this portentous ill was being quelled with the help of the soldier, up started that soldier and said: "I am conqueror and king and emperor by Divine Right, and can do no wrong, for whatever I do or command is right."

Perpetually suffering humanity endeavours to treat this new tumefaction and reduce the head to its normal proportions, with the help of the medicine of constitutional law enforced by civil wars and revolutions; but the tumefaction subtly passes into the head of the medicine-man now, the lawyer-judge-bureaucrat-capitalist, and he says: "I am the holder of the law in *my* hands; you must not take the law into *your* hands; the judge is sacred, he is above criticism; he must not be criticised, for that would be contempt of court; he is above mortal weaknesses; all judges are equally reliable and perfect in their decisions," and so on. And all the while those who have to deal with them know that each one of these judges has his "personal equation". This one is convicting, that acquitting,

this decreeing, that dismissing, this unsound and blundering, that has a knack for getting at the true facts, this one weak, vacillating, technical, hair-splitting, unable to make up his mind, that full of race or class prejudices, this other one downright dishonest, a corrupt bribe-taker and malicious withal. Clients and clever lawyers are always manœuvring, whenever there is an opportunity for such, that their case should go before this rather than that judge, the significance of which fact is plain. The excess to which the custom about not permitting matters *sub judice* to be discussed in the public press, has been carried, points in the same direction. Precautions against such discussion may, within limits, be right where cases are being tried by jury or with the help of assessors. But where an experienced man is the sole judge, such discussion—which ought to be sober, of course, by proper journalistic etiquette itself, apart from any legal considerations—should indeed be a help rather than a hindrance, in the same way as a good advocate's arguments. So far as assertions of fact are concerned, the judge, if he can disbelieve statements of fact made before him on oath and solemn affirmation, should surely not be so feeble-minded as to be unable to help being prejudiced by statements in papers not so supported. On the other hand, a judge who has opportunities for calling for evidence on his own initiative may derive useful hints for doing so, from such assertions in journals, out of court, if he should happen to read them at all.

All this has been said here, only to show how law is passing from the condition of organised common sense into that of pompous catchwords and sophistries; how the love of power and the feeling of self-importance are vitiating the atmosphere of the law courts and replacing the love of the people's rights and the jealous protection of them from all trespass by enthroned high-handedness; how the palladium of justice, like the home of science, or the temple of worship, is itself

becoming a bureaucratic office or an annexe thereto ; how the spiritual, legislative, judicial, and educational elements of the State are becoming more and more subordinated to the executive, which, in alliance with capitalist-vaishyas, is trying to behave now as the divine-right pope-brāhmaṇas and the divine-right king-kṣhaṭṭriyas did, and to regard itself as the whole and sole constituent of the State. How brāhmaṇa-rājyam, the reign of the priest, kṣhaṭṭriya-rājyam, the reign of the soldier, vaishya-rājyam, the reign of the capitalist, and shūdra-rājyam, the reign of the labourer, tend to take turns, has been mentioned before. The shades and grades and permutations and combinations are many. The alliance of bureaucracy and plutocracy would be a mixture of kṣhaṭṭriya-rājyam and vaishya-rājyam.

But this is no more wholesome than any of the others. What is wanted is a rājyam, a State, in which *all the four may be duly balanced*, by just assignments of *rights* as well as *duties* to each.

Bhagavan Das

(*To be concluded*)

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## A LEAGUE OF RELIGIONS

By THE REV. J. TYSSUL DAVIS, B.A.<sup>1</sup>

THE conflicts of men who belong to different religious Faiths, and the conflicts of members of various sects and schools within the same Faith, have always provided the historian with ample food for sad reflection, and filled the quiver of the cynic with arrows of mockery and scorn. The ancient sarcasm—"See how these Christians love one another"—flung by the passers-by as they witnessed the street-fights between the zealous disciples of the cross in Alexandria, is still valid for other Christian territories. It is also applicable to the temper in which the adherents of the various religions show their teeth to each other—"See how these religious people love each other!"

No wonder that the man of reason, the man of goodwill, weary of the arrogant claims of the priest, weary of the disputes of the theologians, in quite recent days prided himself on the title of infidel, and announced that there could be no peace for the world except by the extirpation of religion. But in our day we have realised that we cannot get rid of religion except by getting rid of man. We know that the religious sense in man is instinctive. The longing for the Infinite is a mark of the awakened soul. It is the desire of the river for the sea, of the part for its whole. It is innate, ineradicable, intrinsically inwoven with the fabric of human

<sup>1</sup> Author of *A League of Religions*, published by himself, 29 Grange Road, Ealing, London; reviewed in *THE THEOSOPHIST*, November, 1919, p. 201.

nature. For God is the soil in which the tree of life is rooted. It is the atmosphere in which the spirit of man breathes. What the water is to the fish, what the air is to the bird, such is "God to the soul of Jacob Boehme".

But though the fishes vary in shape and suppleness and habit, pure water is everywhere one and the same. Though the birds vary in plumage and flight and song, the circumambient air in its purity is the same everywhere. And likewise, though men vary in colour of skin and speech and custom, that which is man's spiritual element is one and the same. "Have we not all one Father? Has not one God created us? Then why do we deal treacherously one with another?" Why do we cheat and cozen, why do we cavil and criticise, why do we convert and compel, why do we bully and badger, why do we use missionary aggression, and consign to eternal perdition the devotee of the alien Faith, who is our brother?

The peace of the world, we have from long and bitter experience good reason to believe, lies, not as a Catholic friend tries to convince me, in the conversion of the world to the one true religion (which is, of course, his own), but in the recognition that through their various religions, their adherents are aiming at the same thing, are seeking the same goal, are bound upon the same glorious quest. For, at its best, religion is only a means to an end. And the end is God. And He is One for all of us. Union with the One without a second is for all everywhere the final goal.

But the conceptions of God's dealings with men destroy that idea that He is the One for all. We in the Western world have unfortunately been brought up to the opinion that God had his favourite people. He had chosen one out of the numerous nations as a peculiar possession. Even liberal Jews, like the Rev. Morris Joseph, make the claim that "while, in regard to their fundamental idea, all religions are identical,

still, Judaism embodies the religious idea in its purest form, and thus we hold it superior to every other religion. Taken as a whole, Judaism is the purest, the most sublime embodiment of the God-idea of which men have any knowledge.”<sup>1</sup>

Liberal Christians, again, while admitting that there are valuable truths in other religions, assert that these truths are more fully developed, enhanced, sublimated, transfigured, in Christianity; and therefore, as Christianity contains all the good the others hold, and something still more precious, that they are no longer wanted, they are superseded.

The effect of this arrogance is to enkindle the same boastfulness in others. As a Hindū once exclaimed: “I go forth to preach a religion of which Buddhism is nothing but a rebel child, and Christianity, with all her pretensions, only a distant echo!” So the wearisome competition and conflict, and the mutual depreciation and puffing up of one’s own system, go on—year in, year out. Is it never to end?

It must end and shall end! Let those who are emancipated bring the sunshine of laughter to bear on these fungus growths, and they will shrivel up in the light and be blown away by the fresh winds of inspiration. The time in which we live is apt for a new approach, for a new attitude on the part of religious people toward each other. There are tides in the spiritual affairs of mankind. The evolution of mankind answers to a rhythmic law. We have just emerged out of a period, insufferably long, though covering only a few years, in which we saw at its worst the spirit of competition, the doctrine of “I am better than thou”. We were appalled at the lengths to which that spirit could carry men endowed with reason and love. We realised that, carried far enough, it converts men into beasts, nay into devils. And, sore and stricken with conflict, the soul of mankind calls out aloud for harmony, for peace, for fellowship, for brotherhood. Politically, we perceive

<sup>1</sup> *Judaism as a Creed and Life.*



that there is no security except in a League of Nations. But how can there be a League of Nations if the religious organisations of those nations continue to cherish the old, discredited spirit of distrust, of competition? Is the mailed fist to be perpetuated in religion? Is the religious aggressor still to be permitted to go over the face of the earth, seeking whom he may devour, a prey to the missionary tactics of free medicine, free education and free bibles to secure slaves for the system, to swell the numbers of the Annual Reports, the statistics of the business turn-over, from the Crescent and the Lotus and the Tilka to the Cross?

Men must not be asked to leave their religion but to live it. Men must not be asked to give up their religion, or give up the sacred books, priests, rites—the instruments of their religion. But they may be asked to keep the peace. They may be asked to live and let live. And this they cannot do unless they give up their pretensions to superiority.

This idea of “mine being the better country, better language, better race, better religion,” does not seem to have any foundation in the light of the teaching of the Unity of God. If God is the One Father of all men, and He is infinite Justice and infinite Love, how can He have favourites? If God cares more for the Welsh folk than other people, if He inspired Taliessin in a way that marks him out as a peculiar possession, if the Triads are profounder in wisdom than the Vedas or the Psalms or the Analects of Confucius, then the God who did this is something less than the God of all mankind, the Universal God. It is of the very nature of God that He cannot do this. He is bound by His own nature, by his perfection.

So that by our very conviction and profession of the superiority of our own religion, of the higher inspiration of our scriptures, of the uniqueness of our prophet or saviour, we are making God less than God, we are particularising the

Universal, we are limiting the Illimitable. "Folk can hedge in the fields of earth, but who can hedge the sky?" It would help our liberation if we could see that what we find so precious in our own country and nation and religion is exactly the same thing that others find precious in their country and nation and religion; and that what we find so distinctive from others, so different, so superior, is our own idiosyncrasy magnified, nationalised, consecrated. We are really seeing glorified projections of our own charming selves. But Coleridge warns us: "The man who loves his own sect more than Christianity, will end by loving himself more than his sect." But such a man usually begins farther back. He begins—for as a rule he is taught to do so from his cradle—by loving Christianity more than any other religion. He begins falsely. But he is a victim of his past, of his national karma. Given a chance, he would do better. As Mr. H. G. Wells says: "Men would come together and worship the same God, if the Religions would only let them."

What then is the way out of the turmoil and mutual strife? The only safe way is the recognition of the fundamental identity of all the religions, the conviction of their essential unity of aim and purpose and of their vital truths. This is obvious to fair-minded and impartial students of the religions, who come to seek the things which are in common, rather than the things in which they differ. To suit the deep needs of our time, we need, not this religion or that, but a new religious synthesis. We need to see that the great religions sprang from the same source in the deep needs of man and in the perpetual inspiration of the Divine Love. We need to recognise that by emphasising special aspects of religious truth, the religions supplement each other. We need to see that they are confederates, not competitors; that they are equally God's sending, equally destined to lead His children nearer to Him.

But the many are not ready for this, it may be objected. Hard enough to get them to understand, love and live their own religion, not to mention any confederate religions. Then to such, one has to teach the duty of toleration. Along the lines of a wider tolerance, by contact with representatives of other Faiths, will their enlightenment proceed. Why should not the Bishop of London invite to the metropolis exponents of the non-Christian Faiths to enlighten the darkness of London ?

Already the time is ripe, and the first steps have been taken to establish in London a League of Religions. The promoters do not venture to ask that the disciples of the many masters should exchange loyalties ; should even give up their cherished sense of the superiority of their own Faith. They simply ask : " Let each one choose his own drink, but let us sit together and hold a symposium on the needs of the world. Let us unite for social service. We all desire, throughout the world, the promotion of peace. Let us join forces to secure this object. Let us become the spiritual counterpart of the League of Nations." " Let us," cries Dr. Clifford, one of the promoters of the League of Religions, " let us become the conscience of the League of Nations. Let us insist on international brotherhood. Let us act as peacekeeper to the world."

J. Tyssul Davis

## CHILD-STUDY AND THE NEW ERA

By MARY WEEKS BURNETT, M.D.

Know you what it is to be a child? It is to be something very different from the man of to-day. It is to have a spirit yet streaming from the waters of baptism; it is to believe in love, to believe in loveliness, to believe in belief; it is to be so little that the elves can reach to whisper in your ear; it is to turn pumpkins into coaches, and mice into horses; lowness into loftiness, and nothing into everything, for each child has its fairy grandmother in its own soul; it is to live in a nutshell and to count yourself the king of infinite space; it is

To see a world in a grain of sand,  
And heaven in a wild flower,  
Hold infinity in the palm of your hand,  
And eternity in an hour.

—FRANCIS THOMPSON

**T**HOSE who have seen that wonderful play, *The Blue Bird*, by Maeterlinck, will recall the scene of the busy heaven world where the souls were earnestly preparing, each with its own thought-form, plans to bring back to earth, to materialise into its life-efforts here. None were permitted to come over to earth until the life-work was fully ready. This play presents a profound truth, furnishes a reasonable foundation for the imaginings of the child who has to make his own work, his own mission in life known. Few have as yet glimpsed this marvellous inner life of children.

The movement for child-study is still in its infancy. The New Era now being ushered in, holds within its many beneficences, awakenings not only to the care of the bodies of children, but to the necessity for an understanding of the individualised, inherent, innate Soul which directs and determines the bodily activities. We are already glimpsing that the child not only has a Soul, but *is* a Soul, and the bodies belong

to it. That which is stronger than the emotions, superior to the mind, rightful ruler of the actions, is the Psyche, the Ego, the Soul of the human being. In it is that power which, when unfolded, is the creative, the initiative, the responsible Soul ; in it is enfolded, as in a germ, the life-plan ; it is the inspirer of every heroic act ; through it comes the loyalty and devotion to high ideals such as have carried our boys " over the top ". The child is this Soul in embryo, in process of becoming " master of its own destiny ".

### THE MENDELIAN THEORY

Perhaps this analysis of the child can best be illustrated by studying it in the light of, and in relation to, the expanded Mendelian theory, which has practically superseded all other theories so far advanced, relating to the laws of Heredity and Variation. This theory, briefly stated, is that each separate type or germ in nature starts complex ; that is, with a host of factors, each factor composed of a pair, positive and negative. In these hosts of factors all possibilities in evolution pre-exist ; in each original germ there is a certain definite number of factors or potential inhibited powers which must eventually be released.

Take as example the apple. All of the two thousand kinds of apple have come from the original crab apple. Mendel's factor theory is that all these varieties—size, colour, sweetness—existed in the crab apple germ-cell as separate factors. In the process of evolution the inhibiting walls of now one factor and now another, have been broken down and eliminated, and the powers within are thus gradually being released. The expression of all the factors in the apple germ-cell may not yet have been reached. It is this releasing of imprisoned powers and faculties in plant or child which constitutes the difference between the garden weed and the perfected plant, the savage and the genius. Applied to human beings, this would mean that

each child in its original speck of protoplasm, or let us say, in its initial spiritual energy, is potentially all that evolution will ever make of it, whether perfected World-Builder, Divine Healer, Teacher of Humanity, Lord of Compassion, or Ruler of Planets; but it is not yet such in manifestation because of the existence in the matter of its bodies of the inhibiting factors, and therefore its great powers and faculties are still unreleased. In other words, the responsible creative Soul, the Ego through which the potential spiritual powers are to become active in the physical body, must build continually finer bodies of mind, desire and rhythmical action in which to express itself, in each return to earth.

#### INTUITION IS A NECESSITY

Again, child-study may be viewed from the standpoint of Prof. Henri Bergson's *Introduction to a New Philosophy*. His basic argument, as applied to our study, centres in a differentiation between the *Intuition*—the object or ego as viewed from within its own consciousness—and the *Concept*, the object as viewed from without, through a study of its manifold expressions. He says: "Intuition is that art . . . by which one transports oneself into the interior of an object or ego in order to become harmonious with what is peculiar to it alone." On the other hand, the concept, by analysis, multiplies the points of view from without, and builds up an artistic image which is ever incomplete. The intuition identifies itself, not with the conceptual fragments of the object or ego, but with the One.

Applying this to past child-study, it is clear that we have built up an educational scheme based on our concept of the child, a method always fragmentary, never reaching the truth. No true understanding of a soul or ego can ever be reached by a study of any or all conceptual images of it. We must change from the conceptual to the intuitional method.

### UNIFORM TRAINING

It becomes, then, a serious question as to how far uniform class training shall be carried ; where the deviation from and differentiation in training shall begin, and of what it shall consist. Imagine, for instance, the difficult struggle of the soul of an Elizabeth Barrett Browning, or a Michel Angelo, in a child body, unable as yet to express its powers ; associated in classes of 50 or 60 children, many of mediocre mentality ; held rigidly to the same class work ; kept back or pushed forward by competitive examinations ; the innate talents without opportunity for free expression because of the pressure upon memory of unnecessary facts. We may fairly expect one of two results : a breakdown in the health, or a revolt.

### EDUCATION MEANS " TO DRAW OUT "

The intellectual world, East and West, largely accepts the idea of the continuity of life, and the continuous storage of knowledge in the consciousness. If we consider the child as a consciousness, a soul, trying to put out into its brain what it already knows, to put out its knowledge through its mind and desire and physical bodies as a basis for its life work here, it will bring the great problem of education nearer to solution. Instead of looking upon the child as a body and brain which we must cram with a mass of unrelated facts in order to make it intelligent, we shall realise that we are dealing with a soul which is seeking to express itself and its past, equally with the gathering of new material.

### A GLIMPSE INTO THE NEW ERA METHODS

We may anticipate that in the New Era the child will be taught to work out causes and effects for itself through its plays and studies ; to co-operate instead of compete in its everyday contact with its fellows ; to bring its own powers of

joyous service, of initiative, of responsibility for the welfare of others into action. Co-operation, whether it be by means of a World-League of Nations, or, as applied to the play-games of old and young, will be the rule.

Let us suppose so simple a game as croquet played co-operatively. Partners on each side, yes; but the law of the game is to help along every one, every ball lying near our own path; the winner to be the last to reach the goal after having helped all the others. Would such a game have no "pep"? Possibly not of the competitive flavour; but the joy, the goodwill, the brotherly expansiveness engendered in such a method, would secure a "pep" immeasurably more helpful in the New Era evolution than the other.

#### DOES EACH SOUL KNOW ITS OWN NEED?

It is said in ancient Scriptures that, just as for plant and animal life there are archetypes of forms, so are there archetypes for human souls. Each ego or responsible soul has set before it "its archetype, that thought of God Himself of what each shall be in the perfection of that God-given temperament," and each ego comes into incarnation to work toward the achievement of its own archetype. Some children manifest this normal bent in early youth; but the vast number need to be helped to hold that memory of heaven-world knowledge and joyous power. Whether obscured or not, each soul has its own heaven within, and to each can come such aspects of life as may thrill into ecstasy and hearten to any roughness of road.

It is our privilege to help to bring forth the New Era Ideals.

Mary Weeks Burnett





## FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

*(Continued from p. 46)*

### VIII. THE WORK OF THE TRIPLE LOGOS

**E**ACH system of thought worthy of the name Philosophy, has in it many elements which cannot be tested by the limited intelligence of man. Man's experiences deal mainly

with a world interpreted for him by his five senses ; even such faculties of the imagination as he has, are largely circumscribed by these experiences. When, therefore, a philosophy tells of the beginnings of things, or unveils a panorama of past or future events, no man can judge of its truth by the standard of his own experiences. This is the case with some of the teachings of Modern Science ; when science tells us that all the planets and the sun once formed a nebula, we can logically infer it by observing the many nebulæ existing in the heavens, but we could only be certain of it if we were to see the original nebula and watch its process of division into sun and planets. When science tells us of the evolutionary process of transformation of electron into protoplasm, and of protoplasm into man, through definite stages of a ladder of evolution, we accept the account, not because we can prove it to be true, but because our acceptance of it makes our intellectual life more vital and fruitful. Logically, if the test of truth were only a man's own experiences, he should put aside every statement of science or philosophy which is outside the range of possible experience, for him. But, on the other hand, he would lose thereby most of his present intellectual poise and imaginative vigour. It is only as a man is continually imaginative that he transcends the limitations which a perishable body imposes upon his sense of individuality ; the larger is a man's intellectual horizon, the more powerful is his imagination, and the combined result of both makes him more vital in his environment. Since the sum total of any philosophy, as conduct, is to give us more power to change our environment, philosophical ideas are essential for our life, even though they may at any particular moment be beyond our capabilities of testing their truth.

When a man is confronted by philosophical ideas which deal with subjects outside his experience, he can but survey them as a whole, and accept them only in so far as they appeal to his sense of the fitness of things. If the intellectual edifice which a philosophy provides for him proves not only sound but also inspiring, and if all the facts of which he is aware find logical and harmonious places in that dwelling, he may as well accept that philosophy to live by as any other. Exactly this, no more but no less, can be said of those particular Theosophical ideas which form this chapter and the next; while they are not likely to be personally proved for many a life by the average inquirer, nevertheless they offer to the mind a conception of life which is attractive to man's reason and inspiring to his imagination.

1. The Divine Wisdom tells us that the universe with its myriads of stars is the expression of a Conscious Life, called variously God, Ishvara, Ahura Mazda, Allah, or the Logos. This One Life is, we are told, a Person, but HE transcends all the limitations which necessarily are associated with our ideas of Personality. We are told that this COSMIC LOGOS is ever a Unity, "One without a second" (*ekam advitīyam*); nevertheless, as HE energises a universe, HE energises it as a Trinity, in three fundamental modes of manifestation. God as a Trinity is described in Hinduism as Brahmā the Creator, Vishnu the Preserver, and Shiva the Destroyer; in Christianity the Trinity appears as God the Father, God the Son, and God the Holy Ghost. In other religions too, we find names for the Trinitarian modes of the Divine activities.

2. Associated with the work in the Universe of the COSMIC LOGOS are seven Embodiments of HIS Nature, called the Seven Cosmic Planetary Logoi. All the stars in the universe, which are centres of great evolutionary systems, belong to one or other of these great Seven, and are in some way expressions of Their life, as They in turn are expressions

of the One Life of the COSMIC LOGOS. Fig. 60 is an attempt to symbolise the Primordial One and HIS seven Embodiments; the seven small circles, within each of which are innumerable stars, both great and small, represent the Seven Planetary Logoi, while the large circle, embracing the seven small circles, represents the COSMIC LOGOS.

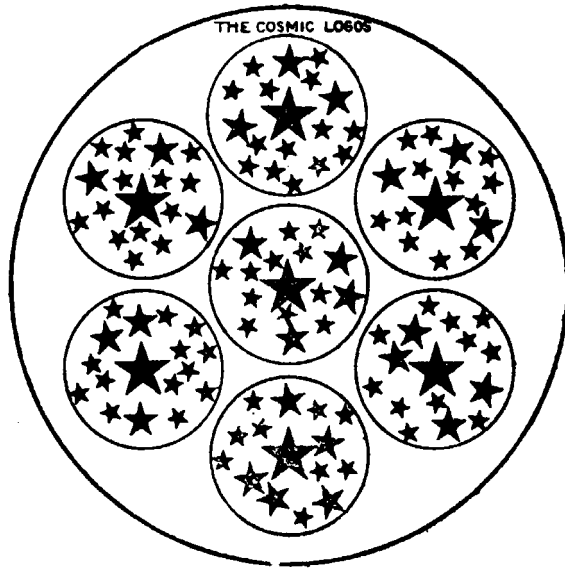


FIG. 60

3. In all this vast splendour of universal life exists the Lord of our Solar System, the SOLAR LOGOS. As a Star, the Lord of a System among the myriads of stars, HE lives and moves and has HIS Being in HIS Father-Star, one of the great Seven; yet does HE mirror directly the Life and Light and Glory of the ONE without a second. What is the special purpose which the SOLAR LOGOS, with the Brother Stars of HIS Company, fulfils in the growth of the universe, who can tell? but this at least is sure, that, for us men, HE is GOD, the ultimate of all our thought and imagination, the only God whom we can conceive, because we ourselves are HE and none other. But for HIS thinking we could not think, but for HIS loving we could not love, but for HIS living we could not live. Our individualities are fractions of the Total of HIS

Individuality, circles in the vast sphere of HIS Being. HIS field of activity is a sphere whose radius begins with the sun and ends with the last satellite of the farthest planet yet to be discovered. Within this sphere, in bright space, HE works, ever impelling HIS system to reveal more and more of HIS wondrous nature as the cycles pass, patiently waiting for the Day when all the life of the system which has come forth from HIM shall return to HIM, conscious of its revealed glory.

4. "As above, so below." In the image of the COSMIC LOGOS, the LOGOS of the Solar System is a Trinity when HE energises HIS system. HE works in three fundamental modes, which are symbolised in the great religions as those of the Creator, the Preserver, and the Destroyer; or the Father, the Son, and the Holy Ghost. In modern Theosophical nomenclature, this triple activity is described as that of the First Logos ("Father"), the Second Logos ("Son"), and the Third Logos ("Holy Ghost"). The First Logos, the Second

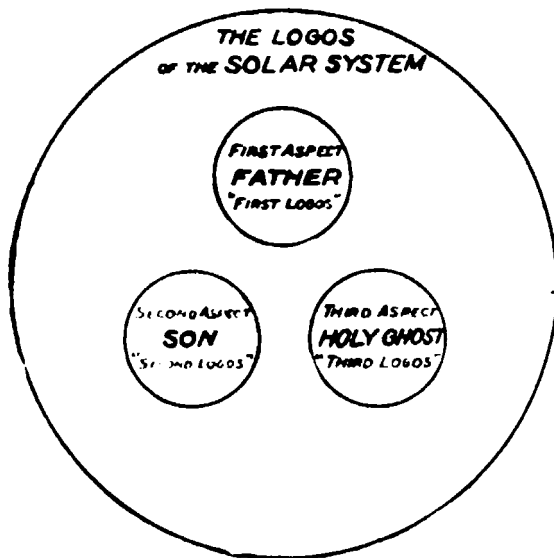


FIG. 61

Logos and the Third Logos are but three *Aspects* of the one SOLAR LOGOS; while Three *in manifestation*, HE is yet ever the one indivisible Godhead. (Fig. 61.)

5. "As above, so below." Associated with the work of the LOGOS of our system are seven Beings, who are as seven expressions of HIS Nature, as seven channels of HIS inexhaustible Life. These Seven are called the Seven Planetary Logoi. (Fig. 62.) In Hinduism they are called

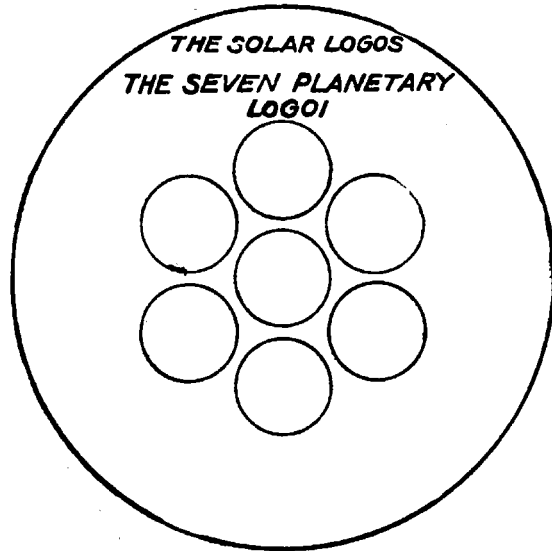


FIG. 62

the Seven Prajāpatis (Lords of Creatures), in Zoroastrianism the seven Amesha Spentas (Immortal Holy Ones), in the Hebrew and Christian tradition the "Seven Spirits before the throne of God". The energies of these Seven control and direct all that takes place within the solar system; even to each atom, each of the Seven contributes his typical nature as a vibratory response, so that when an atom is affected by the sun's ray, the seven "minor strands" of the atom flash out the seven prismatic colours. Each of the Seven is the Head and Ruler of hierarchies of creative entities who work under his direction in the building and sustaining of the solar system; under each are ranged those

Devas or Shining Ones or Angelic hosts called in Oriental religions Ādityas, Vasus, Dhyāni Buddhas, Dhyān Chohāns, etc., and in the Christian tradition “Angels, Archangels, Thrones, Dominations, Princedoms, Virtues, Powers, Cherubim and Seraphim”.

6. In Fig. 63 we have a condensed summary of the work of the Triple Logos within HIS system. The LOGOS works

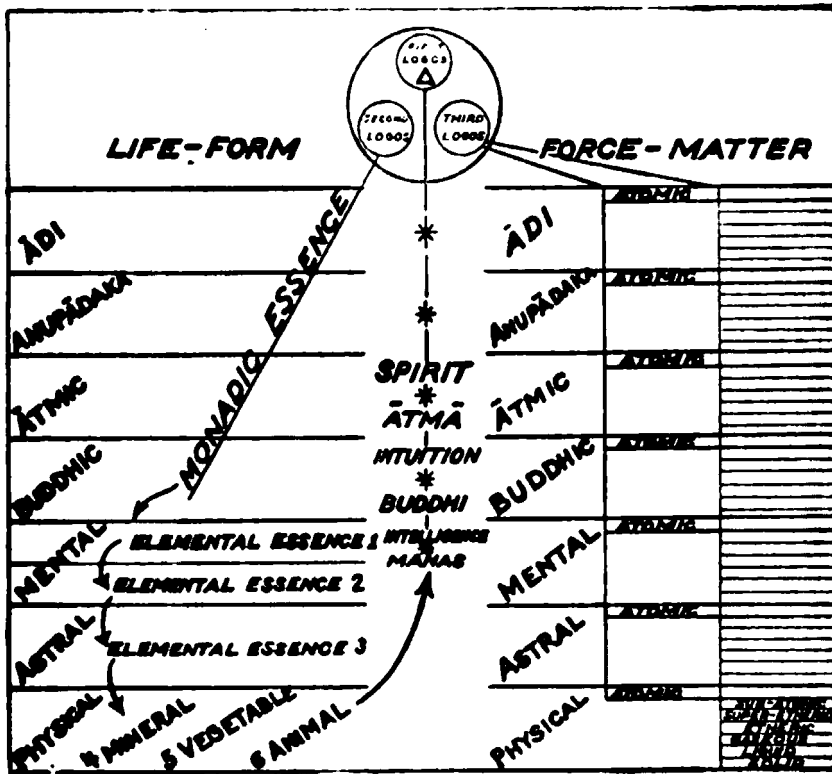


FIG. 63

through three aspects or modes, whose fundamental characteristics may be stated as follows :

- I. First Logos : Divinity-Individuality.
- II. Second Logos : Life-Form.
- III. Third Logos : Force-Matter.

Before the LOGOS began the work of the system, HE created on the “Plane of the Divine Mind” (see Fig. 51) the

system as it was to be from its commencement to its end. HE created all the "archetypes" of forces and forms, of emotions, thoughts and intuitions, and determined how and by what stages each should be realised in the evolutionary scheme of HIS system. Then, in that part of space selected by HIM for the work of HIS Plan, HE commenced HIS work through HIS *third* aspect, the Third Logos as Force-Matter. The vast sphere in space, within which the sun and its planets were to arise, contained at the beginning no substance in any way akin to matter (visible or invisible) which we have within the system to-day. There was only "Mūla-prakriti" or "root-matter," that æther of space of modern science which is incomprehensible to our imagination, since it is only out of

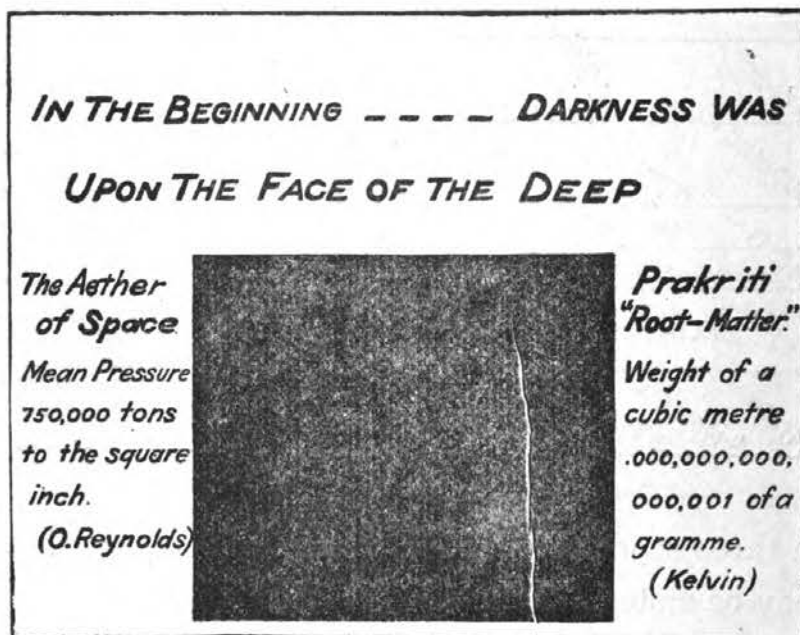


FIG. 64

"holes in the æther" that matter such as we know is composed. In our Theosophical studies we have called this primordial negation of matter *Koilon*, the "emptiness". (Fig. 64.)



Into this *Koilon*, or primordial æther of space, the Third Logos poured HIS energy, pressing back the *Koilon* from innumerable points within it. (Fig. 65.) Each

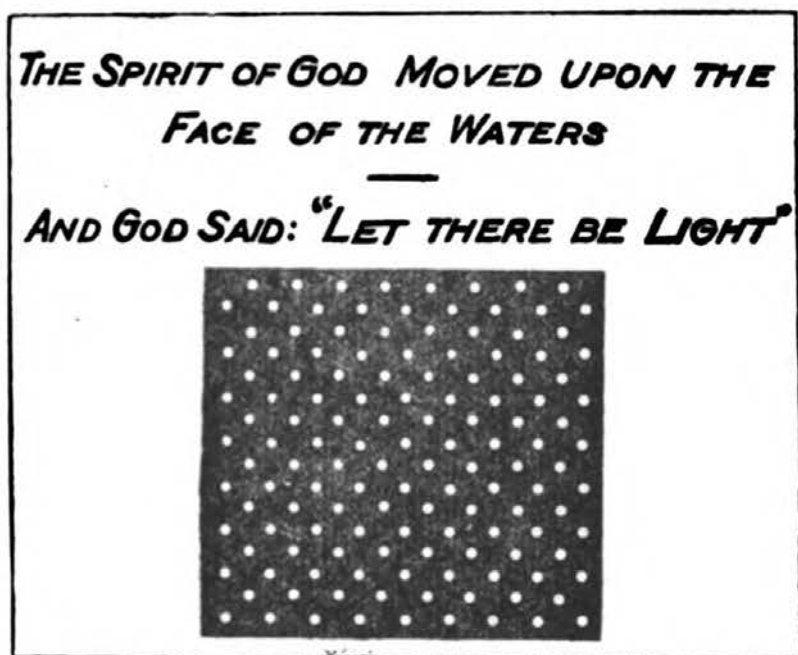


FIG. 65

“bubble” or point of light is where *Koilon* is not; each bubble is in reality a point of consciousness of the Third Logos; each bubble persists only so long as HE wills to keep back the enveloping *Koilon*. Next, HE swept these bubbles into spiral formations (Fig. 66), with seven bubbles to each spiral, the bubbles being so held by HIS will; these are termed “spirals of the first order”. These spirals of the first order HE coiled into larger loops still, with seven spirals making one “spiral of the second order”; spirals of the second order were similarly twisted and held as “spirals of the third order”; and so on till there

were created "spirals of the sixth order". (Fig. 66 shows spirals of the first, second and third orders; the white line

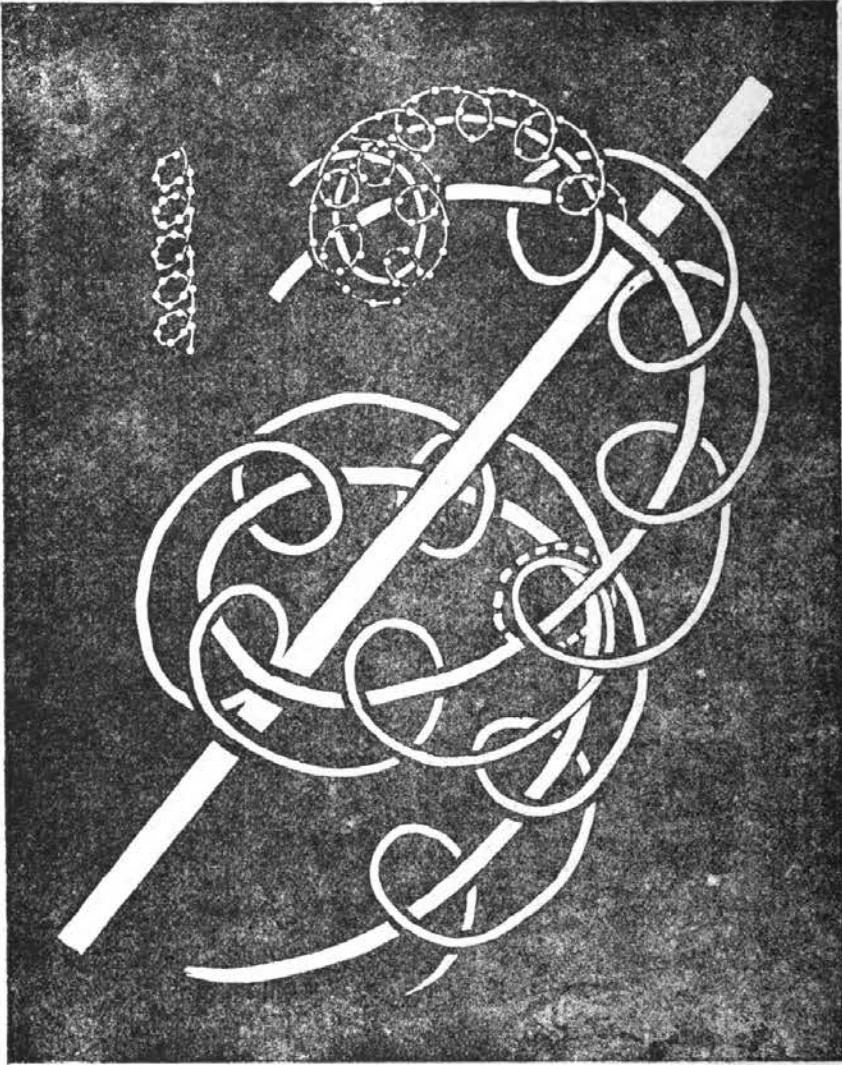
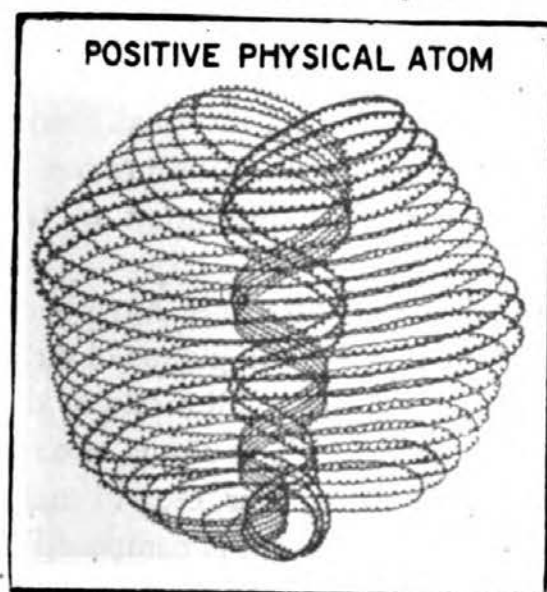


FIG. 66

connecting the bubbles in the spiral of the first order, and that going through the loops in the spirals of the second and third orders, denote the particular types of the Will of the Third Logos which holds the bubbles in each spiral order.)

Ten strands of spirals of the sixth order were then twisted, as shown in Fig.



67, to make the physical atom, the fundamental unit of our physical matter. Each action in the making of these spirals, from the spiral of the first order to the physical atom, is due to the focusing of the consciousness of the Third Logos to that particular purpose; each order of spirals retains its formation only because HIS consciousness continues to hold it so.

FIG. 67

Our physical atom is not "matter"; it is in reality myriads of points of the consciousness of the Third Logos, held by HIM in a particular formation to do a specific work—that of building the physical plane.

But the building of the physical plane is preceded by the building of the superphysical planes; to grasp this we must revert to Fig. 63. In that diagram, we find that the little circle representing the Third Logos has two lines issuing from one side; these two lines denote two activities which build up the planes and sub-planes. The shorter line refers to the first action of all of the Third Logos which is, as already described, that of making bubbles in *Koilon*; these bubbles are the final units, the bricks so to say, out of which all the seven planes of the solar system are made.

The first or *Ādi* Plane is made out of the bubbles in *Koilon* directly, and the atom of this plane is one bubble. The atom of the next plane, the *Anupādaka*, is made out of 49 bubbles. The *Ātmic* atom is made out of  $49^2$  or 2401 bubbles. We have the atoms of the lower planes then made in

succession with bubbles to the number as follows: atom of the Buddhic Plane,  $49^3$  or  $49 \times 2401$  bubbles; atom of the Mental Plane,  $49^4$  or  $2401 \times 2401$  bubbles; atom of the Astral Plane,  $49^5$  or  $49 \times 2401 \times 2401$  bubbles; atom of the Physical Plane,  $49^6$  or  $2401 \times 2401 \times 2401$  bubbles, with a definite number of bubbles in addition, owing to the peculiar formation of the physical atom.

When the atoms of each of the seven planes have been created, then the Third Logos creates the sub-planes of each plane. (The longer line, issuing from the small circle of the Third Logos, denotes this second action.) The atoms of each plane are swept into groups of two, three, four, etc., to make the sub-planes. The first or highest sub-plane is composed of the single atoms themselves, while the second, third, fourth, fifth, sixth and seventh sub-planes are made by combinations of these atoms. Thus, on the physical plane, the highest sub-plane is composed of simple physical atoms, of two varieties, the positive and the negative. Then, by combinations of these positive and negative atoms, there are built the remaining sub-planes—sub-atomic, super-etheric, etheric, gaseous, liquid and solid. It is in the course of building the sub-planes of the physical world that the chemical elements are produced, as will later be explained when dealing with the subject of Occult Chemistry.

The work of the Third Logos, then, builds the seven great planes, with their sub-planes, of the solar system; that building is not complete, and it is still proceeding apace. HE is the ensouling Force in the Matter of all the planes; electricity is the expression of HIS force through the matter of the physical plane.

In the seven great planes thus built by the Third Logos, next appears the work of the Second Logos. HIS energy is essentially of an order best described as Life-Form; with this energy HE ensouls the matter of the seven planes, and enables it to build forms having that mysterious quality which we

call Life. This life throws the matter of the planes into various forms, and each form persists only so long as the life of the Second Logos holds the matter in that form. Now for the first time appear the phenomena of birth, growth, decay and death; a form is born because the Life of the Second Logos has a work of evolution to do through that form; it grows while that work is progressing to its culmination; it shows signs of decay because the Second Logos slowly withdraws the life from the form, since the life has evolved all it can through the form; it dies when finally the Second Logos withdraws all of the life, in order to send it back again to build a newer and better form, which can give the life the new experiences necessary for its further growth and self-revelation. On the physical plane, the expression of the force of the Second Logos is Prāna, Vitality.

On the four highest planes of the solar system this life of the Second Logos is called the Monadic Essence; it descends stage by stage, gaining at each stage the growth which has been planned for it in the Great Plan. During a long period of time, called a "chain," it first manifests in matter of the Ādi Plane; at the end of the "chain," it returns to the Second Logos, from whom it issues forth again at the beginning of a new "chain," to ensoul the matter of the second, the Anupādaka Plane. It commences the work of the second "chain," with all the experiences of the first "chain" inherent in it as tendencies and capacities.

Chain by chain, the Monadic Essence descends from plane to plane, and at the beginning of its fifth cycle, it begins to ensoul the matter of the higher mental plane. Up to this point, the Monadic Essence was not limited for its experiences to one "scheme of evolution";<sup>1</sup> but henceforth its experiences are restricted to those obtainable in our scheme

<sup>1</sup> In the next section the terms "chain," and "scheme of evolution" will be fully described.

of evolution, and from the time of its entrance into the matter of our mental plane it is called Elemental Essence. During the period of growth in higher mental matter, this life of the Second Logos is called the First Elemental Essence; at the end of a "chain," it reappears at the commencement of a new "chain," ensouling lower mental matter; at this stage it is called the Second Elemental Essence. At the next "chain" it becomes the Third Elemental Essence, ensouling the matter of the astral plane.

It is this ensouling life of the Second Logos which gives to mental and astral matter their peculiarly living quality, so that the faintest vibration caused in the mental world by a thought, or in the astral world by a desire, makes the mental and astral matter swiftly generate shapes and forms, crystallising into "thought-forms".

Still "descending into matter," the life of the Second Logos, after ensouling astral matter, next ensouls physical matter. The first effect of this new ensouling is to give to the chemical elements a power of combination among themselves; while the Third Logos created Hydrogen and Oxygen, it is only when the life of the Second Logos appears that two atoms of Hydrogen can combine with one of Oxygen to make water. With the work of the Second Logos appears physical matter as we know it to-day; under HIS guidance there now comes the great mineral kingdom, ready to build a solid earth. In terms of rhythm and beauty, matter now crystallises with mathematical precision; through each physical encasement the work of the Second Logos is done according to the Plan. To our eyes, the mineral is inert, lifeless, mere earth; yet all the while is the Second Logos at work in that seemingly inert matter. Of a truth is the God now "dead and buried," crucified on a cross of matter.

The life of the Second Logos, after its lowest descent into matter as the Mineral Kingdom, ascends into the next great

kingdom of life, the Vegetable Kingdom. At the commencement of this stage, the substances of earth develop a new capacity, that of becoming a vehicle for life, such as our eyes can see. The chemical elements group themselves together, and a mysterious life appears among them, and builds them into protoplasm. And guided by the Second Logos, this protoplasm undergoes transformation, becoming in process of time the Vegetable Kingdom. (Fig. 4.) After long experiences of growth, slowly "evolving" during the period of a "chain," the Vegetable Kingdom appears at a subsequent "chain" as the Animal Kingdom. (Fig. 5.) In due course of time, out of the Animal Kingdom arise those highest animals which are capable of individualisation.

When the animal group-soul has been built, as has been explained in the previous chapter, and a particular animal is ready for individualisation, then begins the action of the First Logos. HE sends a Fragment of Himself, a Monad, to make an Individuality in a Causal Body. A Soul of Man, made "in the image of God," then begins his evolution, which is to discover the Divinity in himself, in his fellow men, and in all the life of nature which surrounds him. On the physical plane, the expression of the force of the First Logos is Kundalīnī, the "Serpent Fire," which "leads to immortality".

\*             \*             \*             \*             \*

Thus swiftly have we surveyed the mighty work of the Triple Logos, which began long, long ago, and yet is, as says the Upanishad, still "in the womb". Creator, Preserver, and Destroyer, HE builds, and unbuilds, and builds again, one step nearer by each stage to the Perfection of HIS Plan. To see that Plan is to have the Beatific Vision; to work for that Plan is to change one's mortal nature to that of a deathless immortal. Deathlessness in life, eternity in time, Divinity in humanity, are his who, understanding the Plan, works for it unceasingly.

C. Jinarājādāsa

*(To be continued)*

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# PSYCHOANALYSIS IN THE LIGHT OF THEOSOPHY

By CHELLA HANKIN, M.B., B.S.

*(Concluded from p. 365)*

**N**OW, having explained the general principles of psychoanalysis, let me briefly survey it from the standpoint of a therapeutic system. It has here tremendous possibilities, for it is the only system which attempts to get at the real roots of the trouble, and then eradicate them. The treatment of mental and nervous disease in the past has been chiefly expectant, with an attempt to treat symptoms when they become particularly obtrusive, and that is all. Fresh air, rest, kind treatment, good food, and good advice, with hypnotics when thought necessary, is practically all that the orthodox physician dealing with nervous disease has even now to offer. True, he can discourse learnedly about degenerated nerve-cells and abnormal conditions of the brain and nervous tissues generally, but these learned discourses do not cure patients, and, on the other hand, they are very apt to make the physician think that he knows more about the causes of disease than he really does. The post-mortem findings of the havoc wrought by any disease are not necessarily the cause of that disease, but only the secondary degenerations caused by the same. True, of recent years, besides the strictly orthodox modes of treatment, we have a large number of physicians who employ hypnotism and suggestion, but these are only treating symptoms on the



emotional and mental levels, even as others are treating them on the physical levels.

But psychoanalysis really attempts to get at the root of the trouble; it has discovered a pathway, as it were, along which the physician may pass into the disordered machinery of consciousness, and then, with knowledge of the essential nature of the trouble, attempt to readjust the same.

Now what are the chief causes of this disordered machinery of consciousness, according to the findings of psychoanalysis? I think we can consider these under two main heads.

(i) Suppressed disharmonies.

(ii) Unduly introverted, or unduly extroverted "libido".

As I am inclined to think that in the more cultured members of the community introversion is the most common, I shall dwell more particularly on that condition. To meet a possible criticism here, I would say that Jung now uses other terms for these two conditions, but as they are known to the general public under the old terms, I shall retain them.

One of the fundamental facts in the nature of the ordinary consciousness is that it suppresses and pushes out of sight all those things which distress and affright it, and with which it does not feel itself strong enough to grapple. But by this manœuvre the consciousness does not really rid itself of its disharmonies and distresses. It only forgets them with its ordinary waking consciousness, and pushes them into its unconscious, where they continue to act as a continual irritant to the whole consciousness. This mass of thought and feeling concerning any particular subject, as I have said before, is called a complex, and its emotional setting, without the forgotten facts associated with it, pushes its way continuously into the waking consciousness, and produces peculiar phobias and fears, crankinesses and unnatural antagonisms, or, maybe, some functional physical trouble, such as asthma or chorea. The complex prevents the person from adapting himself to

life as it really is, because reality, unknown to the patient, is tinged, as it were, with the peculiar colouring of the complex.

Let us try and imagine some simple example. Some one is passing through a door at the time of an air raid. A bomb suddenly bursts outside, and the person, who is of an emotional and neurotic temperament, falls down in a faint. On recovery there is complete forgetfulness of what he was doing at the time of the severe fright, as far as the ordinary waking consciousness is concerned. But his unconscious remembers the whole incident perfectly, and torments the unfortunate sufferer by causing an irrational and overwhelming fear of passing through a doorway. This example is an extreme instance of sudden forgetfulness, but it is easy to see that in other cases where the person has sustained a great fright, or has passed through some very painful or shameful episode, the incident, after the lapse of years, may be partially or wholly forgotten. Then, perhaps with some lowering of the health, due to added strain, the suppressed complex will begin to torment and produce a so-called "nervous breakdown".

Less important complexes may only evince their existence by producing in the person prejudices, superstitions, and subtle dislikes and antagonisms to people or things. These show themselves in what are called symptomatic acts and conversation. The well-trained physician along psycho-analytic lines can learn much of the hidden life of people by just observing their ordinary acts and conversation.

And then another factor in a "nervous breakdown" is due to introverted libido. A person suddenly comes up against a difficult and distressing obstacle in his life's pathway, and instead of boldly and bravely attacking it, and getting the better of it, he retreats before it. He ceases to take a real, vivid interest in the world around him, but retreats within himself, where he lives in a world of phantasy and unhealthy illusion. True, he continues to perform his life's work where absolutely

necessary, but more or less automatically and with no healthy zest. Some extreme examples of this condition can be seen in some cases of insanity, where the patient lives and rejoices in an unreal world of phantasmagorical images, created because the patient was not strong enough to live in the world of reality.

This dwelling in a world of unreal imagery is to some extent natural and usual for the child-stage of consciousness, but is unnatural and undesirable as he grows up. He must gradually be trained to take an interest in and adapt himself to his real world, and to do this properly he will require all his life's energy. It is admitted that a certain amount of introversion, sufficient to form a strong self-conscious centre, is good. This will prevent a person becoming unstable and too mercurial, and too apt to be ruled by external factors, instead of ruling them. A person who is thus unduly ruled from without is, in the terms of psychoanalysis, unduly extroverted and liable to suffer from various forms of nervous trouble. A sane, healthy balance in relation to this matter is what is required.

But to return to our neuropathic introvert, all his life's energy or libido being driven in, he is unable to meet life's demands, and in addition he lacks interest in everything around him. A thing only becomes real, interesting, vivid and beautiful if we make it so; in other words, if we invest it with our interest, life's energy, libido. It is very true that we create the whole world of outer reality for ourselves, for our æsthetic and scientific interests have gradually grown out of currents of libido directed from purely animal instincts into these higher aims.

Now if a patient presents himself as unduly introverted, or, maybe, unduly extroverted, and full of complexes, what does the physician do? He starts to dig out the complexes through the analysis of the patient's dream-life, after having

first helped the patient to harmonise his conscious conflicts by talking them out. In addition, he discovers through the same procedure any unexpressed potentialities, and the line along which the patient's evolutionary growth can best proceed. The patient is taught how best to lead the energy released from his complexes along this evolutionary line, and thus sublimate his lower tendencies into realising his highest possibilities of usefulness and happiness. If the patient is unduly extroverted, he must be taught to build up for himself a sufficiently strong, self-conscious centre.

We shall now correlate all this with the teachings of Theosophy. The complexes are reacting thought-forms, and to 'have introverted libido means that consciousness has lost itself in its elemental essence, instead of using it as a vehicle. The teaching of Theosophy makes us realise that a normal, healthily reacting consciousness always expresses itself through that which, for the time being, is its outermost vehicle. To do otherwise is to produce, as it were, a kind of short-circuiting of consciousness in our higher bodies, with disastrous results to our mental health. Just to feel for the sake of feeling, or think for the sake of thinking, and not for the sake of ultimate service and action on the physical plane, is a very dangerous course to pursue.

It is as well to point out here what a very great difference there is between this dwelling in our emotional and mental bodies for our own selfish satisfaction, and that which occurs in true meditation. Here consciousness recognises that it is not its elemental essence, which, instead of being allowed to weave phantasmagoria for selfish satisfaction, is held steady and still, to be used as an instrument for consciousness and for the helping of humanity. The one condition is weakly negative, the other is strongly positive.

The realisation by psychoanalysis of each individual's guiding line or dharma, helps to give it its power in the

treatment of patients. Its treatment is individual and particular, and its viewpoint of human nature is broad and catholic.

“Sublimation” is that great fact which Theosophy knows as transmutation. The energy which is feeding and keeping alive the fear, the weakness, the failing, is purposively directed into its opposite virtue. The energy which has been working mischief in the elemental essence is bravely turned outwards to clear off the obstacles which are lying in life’s pathway. Let the neurotic once actually realise this great truth, and he will become balanced and happy. Let him get out those suppressed emotions in boldly attacking and overcoming the difficulties which created them, and they will trouble him no more.

Now to deal with psychoanalysis as a contribution to the thought of comparative mythology and religion. Jung’s theory as to the origin of mythology and religious thought is as follows. Far away, in the early races of humanity, infantile man met with some difficult adaptation in his task of understanding and mastering the external world. This caused a regression of a part of his libido, away from reality, back towards that period of consciousness when he was protected and guarded by his parents. He craved for the sheltering care of his mother, but his adult emotional life, with its budding sexuality, carried this latter instinct towards the mother. But here it came up against the incest barrier, and so libido was opposed to libido and an internal tumult arose; man saved himself from this by his creation of religious phantasy. He created a Heavenly Father towards which his repressed libido could flow, and finally wove into his religious thought the whole story of the struggles of his evolving psychology. To use Jung’s words: “Man’s psychology was projected on the heavens.”

Jung teaches that this conflict in the unconscious, projected outwards into seeming objectivity, was the origin of the ancient mystery cults, one of which became Christianity. In all these cults Jung would point out that the story of the psychical struggle is identical. The sun-hero, who stands for the libido, is dead and buried in the depths of the maternal sea of the unconscious. From there it arises through the sacrifice of the infantile longings for peace and protection, and is born into the world of reality. Hence he would teach that the motive of sacrifice is the central one of all religions. But in this outward path libido rises up against libido, for all the causes which drove the libido inwards rise up in great resistance against its fight for outer release. This libido in resistance is the origin of the Devil, of Antichrist, of the pursuing dragons and other monsters of antiquity.

From all this it is obvious that the psychological incest of Jung is something quite different from the conception of Freud, as elaborated in his teaching as to the "Oedipus" and "Electra" complexes. Jung fully realises the tremendous influence that the biological sex-instinct has upon man's psychology, but he also teaches that it has attained, as it were, a fictitious value, owing to all the repressed and artificial thought upon the subject. It has usurped for itself libido which ought to be functioning in higher adaptations, and often the sexual aberrations of the neurotic are simply due to the fact that the unconscious is expressing its repressed libido in archaic sexual phantasies. The neurotic is too weak, or foolish, or cowardly, to meet and master some problem of life, and the libido which ought to be used in the conquering of the problem, repressed into the unconscious, reverts to some infantile, archaic mode of expression. It practically says—in such a way would infantile man have dealt with such repressed libido.

Thus we see that to Jung the Gods are created by projected libido. The unconscious creates the Gods, and also

through the same we feel we are immortal. Lying in the unconscious is the link which binds us to the race, and there do we get the conviction that we are really part of a great whole, which gives to the weak, isolated unit a sense of power and stability. This is the psychoanalytic reason for the belief in brotherhood, and of a common bond which makes the race one. In prayer, man contacts this inner source of strength and refreshment; hence the rationale of prayer. Moreover, Jung points out that it is the belief in this common bond of brotherhood which gives a religion its real power. For the roots of man's psychologic deity are within himself, and would fail to satisfy, and man would still be alone with his conflict, if his religion did not take into consideration the duty of brotherly love. Religion teaches to man: "Bear ye one another's burdens," and: "Confess your faults one to another"; and so by the mechanism of transference he rids himself of his burdens. In psychoanalysis full use is made of this mechanism.

But Jung further teaches that although religions are useful and necessary for evolving humanity, there is another and more perfect way for man to deal with his regressed libido. This is the way of perfect freedom and understanding. Man no longer requires his religious symbology if he understands his own psychology and the laws which bind him to the rest of humanity; then, with perfect freedom, he can direct his libido, not into religious phantasms, but along that line of conduct through which he knows he can best express himself. It is claimed, however, that it is useful and convenient to retain the religious terminology as a means for expressing this new and higher outlook. This, very briefly, is Jung's outlook on the origin of mythology and religions, and of their uses to evolving man.

Let us now review all this in the light of Theosophy.

It is at once apparent to us that the point where we should differ most strongly from this outlook, is indeed the

central point of the whole conception. I mean the assertion that myth and religion have arisen from "a projection of man's psychology on the heavens". We know that the facts of the case are exactly opposite. The common factor found in the unconscious is due to the fact that "the heavens" were projected into man's psychology. It is indeed true that "as above, so below," but, as our teachers have told us, it is *first* above and *then* below, not the other way round. The microcosm is an exact reflection of the macrocosm, so it is inevitable that man should reflect in his consciousness the fundamental facts of that great consciousness from which he came forth—fundamental facts projected into the world of outer things, and which evolving man gradually correlated with the roots of the same fundamental facts within himself. The remembrance of this long evolution lies in man's permanent atoms, which are one of the factors in man's unconscious, and hence it is that the symbolic language of all men is nearly identical.

Hence it is obvious that Jung's teaching concerning the phantasmagorical nature of religious thought is in error as to the true facts of the case. Hence his view cannot be perfectly satisfactory in its application to helping evolving man to express himself in a manner which is in accord with reality. The essential nature of man's being requires that he should know and take into consideration, in his conception of the world-process, the things which belong to "the heavens"—"the heavens" which stand for a *real* and transcendental mode of consciousness, from whence man came forth, and towards which he is returning. Man can never be really harmonised within himself, nor strive towards his highest potentialities, until the realisation of these things becomes a living factor in his consciousness.

On the other hand, so nearly does the microcosm reflect the macrocosm, that, by the study of the former, much truth



may be discovered; and although erroneous opinions may be held as to its origin, only good can accrue by putting the discoveries into practice.

It is indeed true that the tendency of evolving man is to become lost in his elemental essence, *i.e.*, in the material of his bodies. He lives but to grasp and grab everything towards himself, and, at root, it is his inherent selfishness, laziness, and fear of harm coming to himself, as represented by his bodies, that drives in his libido and creates a pathological condition. It is equally true that it is only through sacrifice and renunciation of the wishes of his elemental essence, that he can rise out of this restricting, limiting influence, and be born as a free and self-directing individual. This is as true relatively for each individual life's history, represented by one incarnation, as in the larger history represented by many lives, which culminate in the birth of the infant Christ in the first great Initiation.

This is, of course, a very brief and sketchy account of the very interesting investigations which Jung has made in the realm of comparative mythology. In fact, psychoanalysis is such a big subject that I am afraid I have only been able to deal with it somewhat superficially. But I think I have told you enough to help you to realise what an interesting study it is, and what great potentialities it contains towards helping people to become saner, happier and truer individuals.

It might be interesting to close this lecture by trying to recapitulate briefly the message which psychoanalysis brings us, a message which, it should be added, can also be found in Theosophy.

It would say: If you would be happy and fulfil all your potentialities, remember you yourself must rule your own consciousness, and this you can only rightly do by understanding all the workings of the same. In other words, you must understand yourself as you really are, and not as you think you

are, your suppressed fears and faults no less than your hidden potentialities. You must eradicate the former, and direct the released energy into your potentialities, along the true line of your individual evolution.

You must further remember that if you would remain really sane and happy, you must always face life with a strong, positive aspect. The fears, the difficulties, the shame, must be faced, understood, overcome and sublimated. If you run away from these things, you will only push them down into the unconscious, and they will then work havoc and disharmony in your whole consciousness. On the other hand, do not get lost in the world of external things, but retain always that inner centre which will help you to remain firm and calm, whatever impacts may strike against you from without.

Remember your libido is under your own control, and if you use it in determinedly pushing along the line of your evolutionary growth, you will not be troubled by its escaping into undesirable channels. The more formidable the difficulties which block your path, the more energetically should you spring forward to clear them off. By doing this you will live the life of the hero, and not of the weakling; and your reward will be that your very trials and sufferings will bring to you an abiding sense of peace, happiness and power, which comes only to those who, being lords over themselves, are lords, in turn, over the world of outer things.

Chella Hankin

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## THE CULT OF THE VIRGIN MOTHER

By THE RIGHT REV. C. W. LEADBEATER

**T**H**ERE** is a vast amount of misconception connected with the subject of our Lady, the Blessed Virgin Mary, and, I am afraid, a great deal of ignorant prejudice about it. The Roman and Greek Churches hold her name in deep reverence, although many of their members know but little of the real meaning of the beautiful and poetic symbolism connected with that name. The Church of England has curtailed somewhat the reverence paid to her, while those Christians who call themselves Protestants usually hold that it is idolatrous to

worship a woman ; but that attitude of mind is merely the result of narrowness and ignorance.

If we want really to understand the truth in these matters, we must begin by freeing our minds altogether from prejudice ; and the first point to realise is that no one ever *has* worshipped a woman (or a man either) in the sense in which the rabid Protestant means the word. He is incapable of comprehending—he does not want to comprehend—the Catholic attitude towards Our Lady or the saints. We who are students, however, must adopt a fairer position than that. Let us quote from *The Catholic Encyclopædia* (article “Worship”) what may be taken as an approved and authoritative statement of the Roman view on the subject.

There are several degrees of worship ; if it is addressed directly to God, it is superior, absolute, supreme worship, or worship of adoration, or, according to the consecrated theological term, a worship of *latria*. This sovereign worship is due to God alone ; addressed to a creature it would become idolatry.

When worship is addressed only indirectly to God—that is, when its object is the veneration of martyrs, of angels, or of saints, it is a subordinate worship dependent on the first, and relative, in so far as it honours the creatures of God for their peculiar relations with Him ; it is designated by theologians as the worship of *dulia*, a term denoting servitude, and implying, when used to signify our worship of distinguished servants of God, that their service to Him is their title to our veneration.

As the Blessed Virgin has a separate and absolutely super-eminent rank among the saints, the worship paid to her is called *hyperdulia*. In accordance with these principles it will readily be understood that a certain worship may be offered even to inanimate objects, such as the relics of a martyr, the cross of Christ, the crown of thorns, or even the statue or picture of a saint. There is here no confusion or danger of idolatry, for this worship is subordinate or dependent. The relic of the saint is venerated because of the link which unites it with the person who is adored or venerated ; while the statue or picture is regarded as having a conventional relation to a person who has a right to our homage—as being a symbol which reminds us of that person.

That seems to me to make the whole matter admirably clear, and to present a correct and defensible attitude. Much confusion has arisen from the translation of those three Greek

words, with their delicate shades of meaning, by the one English word *worship*. I suggest that among ourselves and in our literature we make the distinction clearer by translating only *latreia* as worship; *douleia* might be rendered as reverence or veneration, and *hyperdouleia* as deep reverence. But the point for us to bear in mind is that no instructed person has ever, anywhere or at any time, confused such worship or reverence as may duly and properly be offered to all great and holy beings with that higher worship which may be given to God alone. Let there be no mistake about that fact.

Much nonsense has been talked about idolatry, chiefly by people who are too anxious to force their own beliefs upon others to have either time or inclination to try to understand the point of view of wiser and more tolerant thinkers. If they knew enough of etymology to be aware that the word idol means an image or representation, they might perhaps ask themselves of *what* this thing is an image, and whether it is not that reality behind, which these people are worshipping, instead of the wood and stone about which they prate so glibly. The image, the picture, the cross, the lingam of the Saivite, the sacred book of the Sikh—all these things are symbols; not in themselves objects of worship, but revered by those who understand, precisely because they are intended to remind us of some aspect of God, and to turn our thoughts to Him. In India these aspects are called by many different names, and the missionary makes haste to revile the Hindū as a polytheist; yet the coolie who works in his garden could tell him that there is but one God, and that all these are but aspects of Him, lines of approach to Him, divided and materialised in order to bring infinity a little nearer to the grasp of our very finite minds.

The elemental Jehovah, whom the Jews worshipped at an early and undeveloped period of their history as a Nation, was always demanding exclusive devotion: "Thou shalt have

none other gods but me." He openly acknowledged himself as jealous and unjust, visiting the sins of the fathers upon the children. He is obviously a mere tribal deity, one amongst many, anxious lest any of his followers should desert him. How different from this entity is the loving Father of whom the Christ tells us, the one true God, who said through another of His manifestations: "All true worship comes to me, through whatsoever name it may be offered"; and again: "By whatsoever path men approach Me, along that path do I meet them; for the paths by which men come from every side are Mine."

There is nothing but God; and for whomsoever we feel reverence, adoration, love, it is to the God within that person, the God manifesting through him (however partially), that that reverence, adoration or love is offered. "Many sheep I have which are not of this fold; them also will I bring, and they shall hear My voice, and there shall be one fold, and one shepherd."

Having thus endeavoured to rise above the miasma of ignorance and bigotry into the purer air of justice and comprehension, let us in that spirit approach the consideration of the beautiful and wonderful manifestation of the divine power and love which is enshrined within the name of Our Lady, the Blessed Virgin Mary.

I do not think that anyone with our Western education finds it easy to understand the wealth of symbolism which is used in Oriental religions; and people forget that Christianity is an Oriental religion, just as much as Buddhism, Hindūism or Zoroastrianism. The Christ took a Jewish body—an Oriental body; and those to whom He spoke had the Oriental methods of thought, and not ours at all. They have a wonderful and most elaborate method of symbolism in all these religions, and they take great delight in their symbols; they weave them in and out and combine them, and treat them beautifully in poetry

and in art. But our tendency is towards what we call practicality, and we tend to materialise all these ideas, and often greatly degrade them in consequence.

Many of us have been in the habit of studying these matters for many years, and having studied them under another terminology altogether, and from quite a different point of view (from what seems to us, because we are used to it, a much plainer and more scientific point of view), we find it hard to see that all the same great truths which we have learnt in that scientific way are implied here in religion under the form of allegory. Nevertheless, if we are to obtain full benefit from our religious study, we must correlate it to our scientific study, and we must try to grasp exactly what it all means, even though there be many meanings one behind the other, which is often the case in these Oriental religions.

Let us never forget, then, that our religion comes from the East, and that if we want to understand it, we must look at it first of all as an Oriental would look at it, and not apply our modern scientific theories until we are able to see how they fit in. They can be made to fit in, but unless we know how, we are likely to make shipwreck of the whole thing, and we run a serious risk of assuming that the people who hold the allegory know nothing at all and are hopelessly wrong. They are not wrong at all. Those beautiful old myths convey the meaning, without necessarily putting the cold scientific facts before those who have not developed their minds sufficiently to grasp them in that form. That was well understood in the early Church. I think I have already quoted Origen on this subject; he says of the stories: "What better method could be devised to assist the masses?" And he explains that if they believe them somatically (physically, as we should put it), that is right for them; but the spiritual Christian has the Gnosis or knowledge, and he knows how to apply the key which will make their meaning clear.

There is always much more behind these beautiful and poetical thoughts of the men of old than most people believe. It is foolish to be filled with ignorant prejudice ; it is better by far to try to understand. Whatever in religion anywhere has been beautiful and helpful to man, has always behind it a real truth. It is for us to disinter that truth ; it is for us to clear away the crust of the ages and to let the truth shine forth.

That is true with regard to this beautiful glyph of the Blessed Virgin Mary. There are three separate ideas involved in our thought of her—ideas which have been confused, degraded, materialised, until in the form in which the story is now held, it has become impossible for any thinking man. But that is not so if we analyse it and understand its real meaning.

The three ideas are :

1. The Mother of the disciple Jesus ; what she was and what she afterwards became.
2. The sea of virgin matter, the Great Deep, the waters over the face of which the Spirit of God moved.
3. The feminine Aspect of the Deity.

Let us consider these three ideas separately.

### 1. THE MOTHER OF JESUS

First there is the thought of the mother of the disciple Jesus. It must be understood that the disciple Jesus was born precisely as other men are born. The story of the Immaculate Conception of the Blessed Virgin, of her overshadowing by the Holy Ghost and of the Virgin Birth—all that group of ideas refers to the myth, to the symbol ; it has a real meaning and a beautiful interpretation, as I will presently try to show you, but it is not concerned with the physical body of the disciple Jesus. The mother of that physical body was



a Jewish lady of noble birth, but, if tradition is to be believed, of no great wealth. We need not think of Joseph (who, remember, was also of the seed of David) as a carpenter, because that is part of the symbolism, and not of the history. In that symbolism Joseph is the guardian of the Blessed Virgin—of the soul in man. He represents the mind, and because the mind is not the creator of the soul, but only its furnisher and its decorator, so Joseph is not a mason, like the Great Architect of the Universe, but a carpenter. We need not think of our Lord as working in a carpenter's shop; that is simply an instance of the confusion and materialisation introduced by those who do not understand the symbolism.

The mother of Jesus, then, was a noblewoman of Judæa, a descendant of the royal house of David. Truly she who was chosen for so high an honour must have been pure and true and of flawless character—a great saint; for none but such could have given birth to so pure, so wonderful, so glorious a body. A saintly and a godly life she led; one of terrible suffering, yet with wondrous consolations. We know but little of its detail; we glimpse it only occasionally in the scant contemporary narrative; but it was a life which it will do us good to image to ourselves, an example for which we may well thank God. It carried her far along the upward path—far enough to make possible a curious and beautiful later development, which I must now explain.

Students of the inner life know that when man has reached the end of the purely human part of his evolution—when the next step will lift him into a kingdom as definitely above humanity as man is above the animal kingdom—several lines of growth lie open before him, and it is left to him to choose which he will take. Occasionally, too, there are conditions under which this choice may be to some extent anticipated. This is not the place to discuss the alternatives; let it suffice here to say that one of the possibilities is to

become a great Angel or messenger of God—to join the Deva evolution, as an Indian would put it. And this was the line which our Blessed Lady chose, when she reached the level at which a human birth was no longer necessary for her.

Vast numbers of Angels have never been human, because their evolution has come along another line, but there are Angels who have been men, who at a certain stage of their development have chosen the Angel line to follow; and a very glorious, magnificent and helpful line it is. So she, who two thousand years ago bore the body of Jesus in order that it might later on be taken by the Christ, is now a mighty Spirit.

Much beautiful enthusiasm and devotion have all through the centuries been poured out at her feet; thousands upon thousands of monks and nuns, thousands upon thousands of suffering men and women, have come before her and poured out their sorrows and have prayed to her that she in turn would present their petitions to her Son. This last prayer is a misconception, because He who is the Eternal Son of God, and at the same time the Christ within every one of us, needs none to intercede with Him for us. He knows before we speak, far better than we, what is best for us. We are in Him, and through Him were we made, and without Him was not anything made which was made, neither we nor the smallest speck of dust in all the universe.

Closer is He than breathing, nearer than hands and feet.

One does not pray to great Angels for intercession if one understands, because one knows that He, in whom all Angels live and move and have their being, is already doing for every one of us the very best that can be done. But just as one may ask help from a human friend in the flesh—as, for example, one may ask of him the encouragement of his thought—so may one ask help from the same human friend when he has cast aside his robe of flesh; and in the same way one may ask

the same kind of help from these great Spirits at their higher level.

There is nothing unreasonable or unscientific in this. I myself who write, have often had letters from people who know that I have studied these matters, telling me that at such-and-such a time they were going through some difficulty—a surgical operation perhaps, or some other specially trying experience—and asking me to think of them, to send them helpful thought. Naturally I always do it. And as I know there can be no effect without a cause, and in exactly the same way there can be no due cause which does not produce its effect, I know that if I (or if any of you) take the trouble to fix our thought upon anyone in sorrow or difficulty, and try to send him helpful ideas, try to put before him something which will strengthen him in his troubles, then we may be perfectly sure that that thought-force does produce its effect, that it goes and reacts upon the person. To what extent it will help him depends on his receptivity, upon the strength of the thought, and upon various other circumstances; but that some effect will be produced, we may be absolutely sure. And so, when we send a request for kindly, helpful, strengthening thought to one of these great Ones, whether it be a saint now in the flesh, or one who has laid aside that flesh, or whether it be one of the great Angels, assuredly that help will come to us, and it will strengthen us.

That is the case with our Blessed Lady; yet there are those who would have us believe that all that splendid good-feeling, all that love and uttermost devotion, have run to waste and been useless. Incredible as it appears to us who are used to wider and saner thought, I really think that in their curious ignorance they themselves actually believe this. They even go further still, and say that it is wicked and blasphemous for a man to feel that love and devotion towards her! It sounds like madness, but I am afraid it is true that there are such

people. Of course the truth is that *no* devotion, *no* love, *no* good-feeling has ever been wrong, to whomsoever it has been sent. It may sometimes have been wrongly directed. Devotion and affection have often been lavished on unworthy objects, but it has not been a *wrong* act on the part of the lavisher—only a lack of discrimination; always it has been good for *him* that he should pour himself out in love, and develop his soul thereby.

Remember that if we love any person, it is the God within that person that we are loving; the God within us recognises the God within him; deep calleth unto deep, and the recognition of the Godhead is bliss. The lover often sees in the beloved, qualities which no one else can discern; but those good qualities *are* there in latency, because the Spirit of God is within every one of us; and the earnest belief and strong affection of the lover tend to call those latent qualities into manifestation. He who idealises another tends to make that other what he thinks him to be.

Could we suppose, then, that all the wonderful and beautiful devotion addressed to our Lady has been wasted? Any man who thinks so must understand the divine economy very poorly. No true and holy feeling has ever been wasted since time began, or ever will be; for God, who knows us all so well, arranges that the least touch of devotion, the least feeling of comprehension, the least thought of worship, shall always be received, shall always work out to its fullest possibility, and shall always bring its response from Him. In this case, in His lovingkindness He has appointed the Mother of Jesus as a mighty Angel to receive those prayers—to be a channel for them, to accept that devotion, and to forward it to Him.

Therefore the reverence offered to her, and the love poured out at her feet, have never for one moment been wasted; they have brought their result, they have done their work.

If we try to understand it, we shall see how very far grander is that reality than the barren conception that all high thought, all worship, all praise, not directed through a particular Name, must inevitably go astray. Why should God limit Himself by our mistakes as to names? He looks at the heart, not at the words. The words are conditioned by outer circumstances—by the birthplace of the speaker, for example. You are a Christian because you happen to have been born in England or America; not because you have examined and compared all religions, and deliberately chosen Christianity, but because it was the Faith amidst which you found yourself, and so you accepted it. Did it ever occur to you that if you had been born a native of India you would have been a Hindū or a Muhammadan just as naturally, and would have poured out your devotion to God under the name of Siva, Kṛṣṇa, Allah, instead of the name of Christ? If you had been born in Ceylon or Burma you would have been a Buddhist, just as naturally. What do these local considerations matter to God? It is under His law of perfect justice, under His scheme of evolution, that one of His creatures is born in England and another in India or Ceylon, according to his needs and his deserts. When devotion is poured out by any man, God receives it through the channel which He has appointed for that man, and so every one alike is satisfied and justice is done. It would be a gross and a glaring injustice if any honest devotion should be thrown aside or rejected. Never has the least mite of it been rejected. God's ways are other than ours, and His grasp of these things is wider and greater than ours. As Faber wrote:

We make His love too narrow  
 By false limits of our own,  
 And we magnify His strictness  
 With a zeal He will not own.

The stories that we hear about our Blessed Lady may well have a basis of fact. We hear of her appearing in various

places to various people—to Joan of Arc, for example. It is exceedingly probable that she did—that this great Angel did so show herself, or himself (for there is nothing that we can call sex at such a height as that). There is no antecedent improbability in this, and it is most unlikely that all the people who testify to these apparitions were deluded or hypnotised, or under some strange error. All students know that earnest thought upon any subject produces strong thought-forms, which are very near the edge of visibility; many thousands of such thought-forms have been made of Our Lady, and she has never failed to respond, and most thoroughly and effectually to fill them. It is certain that out of all these, some would, under favourable circumstances, become physically visible; and even when they remain astral, sensitive people are often able to see them.

It is said, too, that wonderful cures have been produced by faith in her at Lourdes and other places. Probably they have. There is nothing in the least unscientific, there is nothing outside reason and common sense in supposing that. We know perfectly well that a strong downpouring of mesmeric force will produce certain cures, and we have no knowledge as to the limit of such power.

It is well to remember that all these things have truth behind them. Because we may have been brought up to look at these things from one point of view, we should not necessarily suppose that that is the only point of view. We leave every one in the Liberal Catholic Church perfectly free to think as he will, to believe as he will, to worship as he will; but we do warn him not to try to drag every one along his own particular path. There be many paths to God. There are many forms in which He can be worshipped. This is one of the paths which lead to Him, this is one of the forms through which worship may be offered to Him. We should not condemn it if it does not happen to be ours. Let every man,

as St. Paul told his followers, be fully persuaded in his own mind ; but do not let us try to force others into the mould of our own line. God Himself has said that He will meet every man on the path by which he comes to Him, because all the paths alike are His. And so through these different forms men worship God, because there is none other than God to worship anywhere, anyhow. The tribal deity Jehovah was always afraid lest his followers should desert him for some other tribal deity. The true God, the Omnipotent and Almighty, can never be deserted, for if men worship Him first under one name and then under another, yet all these are He, and in all cases alike the worship comes to Him. Let us try to understand not one side only, but the magnificent totality of the divine power and the divine love.

C. W. Leadbeater

*(To be concluded)*

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## THE CONSCIOUSNESS OF PLANTS

By EGYPT L. HUYCK

*(Concluded from p. 385)*

### ROSACEÆ

THERE are so many trees and edible fruits in this family of the Rose, that it is difficult to pick out the few that will represent the family satisfactorily. Most of us think of roses from the viewpoint of our favourite blossom. It is acknowledged by all antiquity to be the queen of flowers. In fact, it was prized in the cradle days of the Āryan race. Roses were more highly prized by the Romans than any other flower; and above all it is the emblem of love. May it not be true that this universal love is given the rose quite as much for its adaptability as for its beauty of form, outline, colour and fragrance. It lends itself gracefully to all demands that humanity makes on flowers—a thing which the stately lily cannot do; for example, the man who gladly wears a rosebud in his buttonhole would feel quite foolish if his ladylove should try to adjust a lily there.

Best of all, in connection with the consciousness of roses, is the fact that the ancients regarded the Rose as the emblem of silence, as well as of joy and love. They frequently represented Cupid offering one to Harpocrates, the God of Silence. As a further illustration of this symbol they suspended a rose over the table at feasts, intimating to the



assembled guests that the conversation was not to be repeated elsewhere.

It is surprising how many "males of the species" will confess to liking the red rose best.

"I sometimes think that never blows so red  
The rose as where some buried Cæsar bled."

Is there psychology in this? So far as the consciousness is expressed, there is practically no difference, whether the rose be red, yellow or white.

In all my investigations of plants the investigation of the rose proved the most astonishing. It so happened that the one chosen on that first occasion was a climber, which had stalks as much as two inches in diameter and most formidable thorns. Would that power could be given me to convey to readers how it feels to look down upon oneself as a stiff, unyielding, thorny bush. Ah! those thorns! How difficult the task of the upward climb, the balance and poise that must be maintained upon the narrow path to avoid the thorns! Then comes the horror of their cruel thrust, when used in self-protection—followed by the joy of the crown when the flower is reached—it makes the thorns fade from memory, and only the joy is embraced in consciousness. What is that consciousness?—intellectual attainment, wisdom. God speed the day when we may all feel the joy that the attainment of the perfected mental body will give—that bridge whereon we may freely cross to the plane of Spirit.

As one by one we attain the summit, perhaps we may help our younger brothers to hasten their steps on the path of evolution; surely each one who travels the path carries away and dissolves some of the thorns in his own lacerated flesh, when he stumbles along the path, seeking the Light.

In this connection one is reminded of the Crown of Thorns pressed upon the brow of the Master Jesus in the

Bible story of the Crucifixion. Bible commentaries have no word on the subject of this symbol, except as mockery to his claim of being a king; but thorns, wherever found, symbolise many things—they protect as well as punish.

Just like love is yonder rose,  
 Heavenly fragrance it throws;  
 Yet tears its dewy leaves disclose,  
 And in the midst of briers it blows:  
Just like love.

Culled to bloom upon the breast,  
 Since rough thorns the stem invest,  
 They must be gathered like the rest,  
 And with it to the heart be pres't:  
Just like love.

And when rude hands the twin buds sever,  
 They die and they shall blossom never;  
 Yet the thorns be sharp as ever:  
Just like love.

—Translated from Camoens.

In the United States alone, the number of blossoms annually grown for sale has been estimated at one hundred million. The value of those lovely wisdom-flowers is considered to be six million dollars. The nursery stock is not here considered—just the flowers.

On the astral plane the rose appears in blended shades of blue, rose and yellow; the yellow overlays and predominates. The blue is strongest in the red rose. To repeat, the consciousness is intellectual attainment, wisdom. As the rose-colour in the aura indicates, it is such loving wisdom, so gentle and yet so sure.

Blackberry—*Rubus vitifolius*. On the astral plane it is white like ice. Its consciousness—satiated on sweets. Strawberry—*Fragaria*—the favourite berry of the American people. On the astral plane it is a lettuce green; its consciousness—general peevishness (blasé). The Cherry—*Cerasus*—is yellow on the astral plane, and its consciousness is choking. The

Plum—*Prunus*—is bright green on the astral plane, and its consciousness is joy.

Quince—*Cydonia*. To relieve the monotony of this list, it may be interesting to tell of the last effort the writer made to discover the consciousness of the Quince. It so happened that no record had been made of its consciousness whatever, and not the least glimmer of memory came to enlighten. There was only one thing to do—hunt up a tree and investigate, and see what would happen. I found a small tree with fruit set thickly, about the size of English walnuts. Stepping up to the tree and lifting a convenient branch, I placed the small fruit to my forehead, fully expecting to see a little quince, for such was the working of the lower mind—experience counts for so little, apparently. I knew from the work that had been done over and over again that the full-grown fruit should appear—which it did, much to my surprise. It was like meeting an acquaintance from your native town whom you had not seen for several years. Memory of the face and consciousness returned at once, and I knew my old friend the Quince. On the astral plane, the large, yellow fruit looks a light blue, and the consciousness is mental enjoyment of another's pleasure—much the same pleasure as one gets from watching happy children at play, or young people at games.

Chamise, Greasewood—*Adenostoma fasciculatum*. This member of the rose family is a splendid illustration of the wild plant growth of California. It is a very attractive shrub, from two to ten feet high, clothed with close bunches of leaves, and bearing large clusters of tiny white flowers, something like *Spiræa*. It forms a large part of the chaparral of our mountain slopes, and when not in bloom, gives them much the aspect imparted to the Scottish Highlands by the heather. It is called "*Yerba del Pasma*" by the Spanish Californians and Indians, and is considered a sovereign remedy for many ailments, among

them snake-bite and tetanus. Its astral colour is much like the rose, and the consciousness is easily interpreted to be industry, chiefly mental.

American Crab apple—*Pyrus coronaria*. It would not be fair to leave out the apples; they, in their turn, are all as much alike as the roses are; thus one gives a fair example of all apples. Flashes of light blue and pink mark the astral colour, and the consciousness is happiness, joy. One wishes to express that feeling in a burst of song.

It is quite significant that the Rose family should have members that seem to be utterly disgusted with life, and others that stand for the appreciation and joy of life and its activities. It is expressed in good American style in these lines, taken from *The Atlanta Constitution*:

This world that we're a-livin' in  
Is mighty hard to beat.  
You get a thorn with every rose,  
But ain't the roses sweet?

—FRANK STANTON

COMMON NAME	BOTANICAL NAME	ASTRAL APPEARANCE	CONSCIOUSNESS
Rose	... <i>Rosa</i>	... Blue, rose, yellow	... Wisdom
Blackberry	... <i>Rubus vitifolius</i>	... Ice colour	... Satiation
Strawberry	... <i>Fragaria</i>	... Light green	... Peevishness
Cherry	... <i>Cerasus</i>	... Bright yellow	... Choking
Plum	... <i>Prunus</i>	... Bright green	... Joy
Quince	... <i>Cydonia</i>	... Light blue	... Mental pleasure
Chamise	... <i>Adenostoma fasciculatum</i>	... Blue, pink, yellow	... Industry
Crab apple	... <i>Pyrus coronaria</i>	... Rose and blue	... Happiness, joy

### MISCELLANEOUS

It so happens that in this section of the country many of the plant-families have only one representative, sometimes two. A very interesting one is the Poison Oak—*Rhus diversiloba*—family of *Anacardiaceæ*. Persons who are susceptible to its poison are denied the joys of the woods and fields. It is a very charming shrub in appearance, with glossy, shapely leaves;

and in early summer, when it turns to many shades of scarlet and purple-bronze, it is especially alluring to the unsuspecting. The small, greenish-white flowers are fragrant, and the honey which the bees distil from them is excellent. Horses eat the leaves without injury.

One of the members of the Krotona "Hiking Club" who had been immune from the poison, developed a bad case of it while out on a "hike," and it called forth this remark from him: "You know, the group-soul is so gentle and mild that I cannot see why the shrub should have this effect." At that time I had not particularly investigated it, largely because of the ill-treatment it had been my lot to give it. Being immune, I had cut and slashed it down for others, so that they would be safe from its baneful effects. Obviously I never desired to find out what its consciousness might be; but on a little trip taken on May 12th, 1919, there was no need to feel vicious toward it, so I gathered a nice spray and sat down to ask it what it thought. Sure enough—gentle?—yes, so gentle that it was almost stagnant; but presently it burned like pepper. Almost every one at some time in his life has inadvertently taken an overdose of pepper, and felt rather too hot where the pepper touched. Now imagine yourself burning all over in that manner, inside as well as on the surface, and you will have a fair image of how the poison oak feels on the astral plane. The consciousness is easily interpreted as bland beguiling. Its colour on the astral plane is a muddy yellow, with a blue aura. Perhaps the Poison Oak will either cease to grow, or cease to poison mankind, when he rises above deceit.

Dodder or Love-vine—*Cuscuta*—is another interesting manifestation of nature.

" . . . While everywhere  
The love-vine spreads a silken snare,  
The tangles of her yellow hair."

It is a very beautiful sight as it spreads its golden, tangled threads over the chemisal, wild buckwheat, and other plants, often completely hiding them from view. A leafless parasite without green colouring, it might with propriety be called the octopus of the plant world. *C. salina* is the least destructive member of the species, for in this latitude, growth is not large or strong enough to entangle animals, but bee-keepers have found that if the bees feed on the tiny flowers, they die by the time they return to the hive. On the astral plane it is almost identical with its physical appearance; the consciousness—seeking of animal food; the method used to obtain that supply—strangulation.

Ear-drop—*Fuchsia*. A South American native; it was named in honour of Leonard Fuchs, a noted German botanist. This beautiful shrub adapts itself very happily to the Californian climate, and is grown in almost every flower garden for its decorative qualities. In its native soil it develops fruit, which is preserved and eaten by the people. On the astral plane the flowers are clear red, with flashes of green in some of the varieties; they have a vile odour, much like sewer gas. Consciousness—quarrelling. One of the most significant illustrations of the *Fuchsia* consciousness was given to me one day quite innocently, by one of the most beautiful characters that it has been my good fortune to meet; she said: “I have tried a number of times to grow a *Fuchsia*, and they have always died; everything else grows successfully for me, I cannot understand it.”

The Egyptian Calla—*Richardia Æthiopica*—“Lily of the Nile”. The only member of the Aroids that grows here is the Calla, which is very interesting. It grows in great profusion, often being planted in hedgerows. It is the most clearly defined on the astral plane of any of the flowers. The centre is a vivid spot of light with a ring of rose colour about an eighth of an inch in width; the remainder of the blossom

is an intense lavender, outlined with an eighth of an inch band of opaque white. Consciousness—work, work, work. It gives one the feeling: "If there is work to do for the helping of humanity, show it to me and I will do it."

Pomegranate—*Punica granatum*. While not as commonly grown in this section as the fig tree, it holds its place as an ornamental fruit tree. It attains the height of ten to fifteen feet; the tree and fruit are much mentioned in the Bible. It is repeatedly referred to in the Koran as one of the trees of Paradise, and constantly alluded to in Arab stories. The Israelites, in the land of Zin, lamented the pomegranates of Egypt, along with its figs and vines. Moses did not forget to mention it in recounting the good things of Canaan; Solomon sings of them. They were embroidered on the hem of the robes of the priests, and sculptured and carved in King Solomon's temple, no doubt copied from those sculptured on the Egyptian monuments. The many-seeded fruit symbolises generation, thus the withering or barrenness of the tree was a sign of desolation.

It grows wild in North Syria, and possibly in Gilead, and is as highly prized now as in ancient times, either served as a fruit, a beverage, or in salads. It is also a powerful anthelmintic. On the astral plane it is a yellow-green, much the shade of a lemon before it is quite ripe, and carries within its centre a clear, bright triangle. The consciousness seems dual in a sense; it is love in its transitional stage from the human to the divine, from the unreal to the real. It emanates sorrow and joy, such as is expressed in the extravagant language of love and despair with and for the Beloved in *The Song of Solomon*.

Poppy—*Eschscholtzia*—probably the most celebrated Western flower, and deservedly popular. It grows over a foot tall, with stems and leaves a beautiful shade of light bluish-green, and the flowers two or three inches across, usually a bright yellow, shading to orange at the base, but sometimes almost cream

colour. They cover our hill-sides with a cloth of gold. On the astral plane they are blue ; their consciousness—sleep, like the sleep of death. The Matalija Poppy—*Rommeya tricchocalyx*—is often considered the handsomest flower in the West, and it would be hard to find anything more beautiful and striking than its magnificent blossom. It attains the height of five feet, with smooth stems and handsome, smooth, light green foliage. The splendid flowers are enormous, from five to nine inches across, with diaphanous, white petals, crinkled like crêpe tissue-paper, and bright golden centres. On the astral plane it is blue, with streaks of yellow. Consciousness—a light sleep.

Geranium—*Pelargonium*. There are many varieties grown here in California. They grow with ungainly, heavy stalks, displaying masses of blossoms which look fairly well when severely pruned in hedgerows. The astral colour is a vivid green in the red shades, and in the pink and white varieties it is a duller and lighter green. Their consciousness is very little developed ; they stand as the idiot and fool of the plant kingdom. The red geranium is the idiot of the group. When one enters the consciousness of the plant, one feels exactly as the inmates look in the idiot ward of an asylum. There are some of the pink varieties that correspond with the fool in varying degrees ; for example, the Martha Washington Geranium has enough intelligence to feel a bit of pride.

Plantain—*Hirtella*. One meets with this plant occasionally in this section of the country ; but it was a very familiar weed of my childhood. It grew in patches near the well where the stock were watered. The birds are fond of the seed ; it is interesting to watch a bird light on the long, wiry seed-stalk and delicately pick the seeds one at a time from the stem. Its consciousness proved so extremely interesting, in connection with the banana consciousness, that it seems worth while to introduce them both in this paper. On the astral plane the long spike on which the flowers are produced appears a clear lavender, and the consciousness—



steadiness. Banana. At this latitude, in sheltered locations, the *Musa ensete*, "Abyssinian banana," produces a few inferior bunches of fruit, but the best test that the writer made was on one of some commercial variety bought in the market. On the astral plane it appears a clear violet, and the consciousness—attainment through long and sustained effort. No doubt there are other plants that have this virtue of steadiness and attainment through sustained effort, but this is a notable example.

Common Elder—*Sambucus glauca*. The elder is one of our most widely distributed shrubs; its berries are inviting and the bears in our mountains appreciate them. Their footprints are often seen leading along a lonely mountain road to the Elder-berry bushes. Among the Spanish-Californians the blossoms are known as "*Sauco*," and are regarded as an indispensable household remedy for colds. It is said that Dr. Boerhaave held the Elder in such reverence for the multitude of its virtues, that he always removed his hat when he passed it. In ancient times, the Elder was the subject of many superstitions, great magic power being attributed to it. On the astral plane it possesses a rainbow aura of muddy shades of green, orange, blue, red, and brown; and the consciousness is miserly. One feels so full of grasping and greed that one quite represents the miser, gloating over and counting his gold.

COMMON NAME	BOTANICAL NAME	ASTRAL APPEARANCE	CONSCIOUSNESS
Poison Oak	... <i>Rhus diversiloba</i>	... Muddy yellow, blue aura	... Bland beguiling
Dodder	... <i>Cuscuta</i>	... Yellow	... Strangulation
Ear-drop	... <i>Fuchsia</i>	... Red, green	... Quarrelling
Calla	... <i>Richardia Aethiopica</i>	... Rose, lavender, chalk-white	... Work
Pomegranate	... <i>Punica granatum</i>	... Yellow-green	... Love
Poppy	... <i>Eschscholtzia</i>	... Blue	... Deep sleep
Matalija Poppy	... <i>Romneya trichocalyx</i>	... Blue, yellow streaks	... Light sleep
Geranium	... <i>Pelargonium</i>	... Green	... Idiotic
Plantain	... <i>Hirtella</i>	... Lavender	... Steadiness
Banana	... <i>Musa ensete</i>	... Violet	... Attainment
Elder	... <i>Sambucus glauca</i>	... Rainbow aura, green, orange, blue, red, brown	... Miserly

Egypt L. Huyck

# SOLAR HEALING

A RECORD AND SOME EXPERIMENTS

By "APOLLONIUS"

The visible is the manifestation of the invisible . . . the perfect Logos bears, in things which are appreciable and visible, an exact proportion with those which are inappreciable to our senses and invisible to our eyes. The Magus raises one hand towards heaven and points with the other to earth, and he says: "Above, immensity! below, immensity also! Immensity is equivalent to immensity."—ELIPHAS LÈVI—From *The Mysteries of Magic*.

AS the Sun in the heavens gives life, heat and light to Earth and her children, so does (so may) the Solar healer give of and from himself to a world distraught. The divine, creative science of Astrology is no collection of abstruse doctrines and theories, for the use of withered scholiasts, to be pored over in dusty, airless libraries, or "collected" by mental antiquarians who have a penchant for curious examples and rare "remainders from mental museums". Astrology is a living power, a vital wisdom, a quickening love; a creative ray from the spiritual Sun, which may lighten, heal and re-create every man<sup>1</sup> that is born into this world of shadows and illusions, if he can see and respond to that light.

Astrology is not for all. For many years still, its teachings may be "caviare" to the majority. But there is an increasing minority, a tribe of lovers, thinkers, artists, scientists and healers, to whom Urania, muse of planetary lore, "the

<sup>1</sup> i.e., every "man," if reincarnation be postulated, not every personality.

Sibyl behind the Sun," calls to-day. Urania chooses her priests, students and servers; they do not choose her. When she calls, not only do they answer, but they know that they are hers.

They go forth into the world, pledged to give what is entrusted to their stewardship. Some there are, even to-day, vowed to Urania's enclosed Orders, contemplative or adoring spirits, custodians of her most sacred secrets.

These serve the Holy grail, these watch and pray,  
And it is one with them when evening falls,  
And one with them the cold return of day.'

But there are others, to whom are committed dual offices: the privilege of retirement for the purpose of forthgoing, bearing the sacred thyrsus, sceptre of life. To their charge are entrusted the mystic gifts and faculties of healing. Mystic only, because they are breaths from "The Voice of the Silence," and cannot be imparted save to those who have won the right of temporary seclusion from the mad outcries of a world at bay. Ever are there the fighters in the field of manifestation, supported visibly and invisibly by those appointed to heal the broken hearts and maimed bodies, to give "the oil of joy for mourning, and the garment of praise for the spirit of heaviness".

The Solar healer must be, above all, a giver. That is the central source of his life, secret of power, sphere of wisdom, sacrifice of love. The microcosm reflects the macrocosm: the more truly, so much nearer the mirror of perfection, mortal burning-glass of immortal radiance. Life as sacrifice to the Universal is the offering of the Solar healer, the gift of himself. He lives for the Self, not the selves. He sees Life as "a dome of many-coloured glass," whereof each fragment brought to him is his opportunity for re-creation; on and with it he works, to restore to its pristine white fire the essence

<sup>1</sup> Ernest Dowson—from *Nuns of the Perpetual Adoration*.

of each and all colour, to be wrought to their highest pitch, to clarify, purify, intensify the depth and radiance, yet heighten the rate of vibration of each living pulse of colour, till at length each "draws nearer to that One White Flame from whence they came". The oblation of himself, the perpetual adoration of sacrifice, is added to ceaseless vigilance and pursuit of wisdom—"to *know* the Mysteries" of nature and man-knowing, to apply his knowledge, faithfully and fearlessly, shining into darkest, foulest recesses, taking the vapours of death and corruption into himself; fearing not to touch pitch, but if needs must, absorbing it into himself, without so much as a thought as to whether self-defilement is the price.

Absolute absence of personal self-consciousness must distinguish the Solar healer. There is no time to think of, or dwell upon, his personal self, but there is all eternity wherein to give forth his heritage of life and health, "the wholeness of the Sun".

Periods of retirement and solitude, necessary preliminaries of purification for his work, for these he must be prepared. They may entail that discipline of suffering which is part of the initiation rite of all dedicated neophytes. He will be called "selfish," "callous," "careless," and accused of wasting time, because he is not working at munitions on the physical plane. He is Apollo's munitioneer; working against "spiritual wickedness in high places," doing his (appointed) "bit" bravely and truly, no more and no less than his brothers who are making and filling shells.

Then, when he comes forth, "clothed with might in the inner man," his work begins as a man with men, in a world of men. If he is a true son of Apollo, a selfless scion of Life Universal, dedicated and approved, his work will not be far to seek. For it lies with every human being he meets. It may be that no "cures" will be registered to his credit. Better if

so, for the Solar healer works with the Sun, yet in the shadow dwells the *power* of his aura; he seeks obscurity for himself, chooses it, if by this means he may work more swiftly and potently with his magic Elixir, the Elixir of Life. All who draw near to him should feel the Life glowing in and flowing through and from him—not *his* life, but *the* Life.

The first steps on the path of Solar healing include preliminary dangers to himself and others. This is the inevitable accompaniment of all great and vital forces, when used by mortal instruments, until the genius has taken full command, and the instrument has learned the art of obedience. Fire creates and destroys, suffuses with vitality, scorches with blasting breath. The Solar healer gives all his bodies to be burned, including the physical, and while he is in training, some who draw near may get singed—another reason for the “retirement” period.

Yet, for one who plays with fire and thereby burns himself (irrespective of his motive, by simple yet subtle kârmic reaction), hundreds will feel their life-rhythm quickened by that revivification, in the general atmosphere and individual aura, which is the outward and visible sign of the inward and spiritual grace of the effectual Solar healer.

The art and science of this form of healing include spiritual illumination, the wisdom from on high—to know what and how much to give to each recipient. The true and potent Solar healer feels the colour, hears the note, perceives and thrills with the inner rhythm of each one who approaches him. He knows the science of deflection and the art of reflection, in both their universal and individual applications.

The Solar healer must be not only a wise physician, but a strong and skilful surgeon. Some ills, some wounds there are, which must be cauterised, the corrupt matter must be “calcined” ere “new health” can take the place of disease. Here appears Apollonian inspiration, that inner creative

knowledge of the life side of the individual ; to know when to bind up and apply salve, and when to deal summarily with those poisonous currents that defile the temple of the body. Useless to cry: "Peace, peace!" where there is no peace: in the body individual, as in the universal cosmos, there are times when "the knife" is an indispensable preliminary to static well-being or dynamic activity. The patient should appear transparent to the healer ; yet here again comes the necessity for discretion and discrimination ; no patient must be deprived of independence, nor suffered to play the part of a passive medium, in Solar healing. The processes of arousing and revitalising must include a quickening of individual essential force and freedom within the patient. To this end, the healer concentrates on Life Universal, never on any particular physical organ or centre. For it has been verified by repeated experiments that, Life being One and Indivisible, if renewal of Life is given, all the organs and members partake thereof and therewith. Solar healers have placed on record as the results of their experiments<sup>1</sup> in the direction and deflection of Solar force, that the process is identical in essential nature for each patient, the degree and intensity of application thereof differing to an extraordinary degree, and entailing the use of every intellectual and intuitional faculty, working in closest correspondence.

Solar healing contains the quintessence of all planetary healing. For the Sun is the life of his system, pervading and permeating, knowing the reason, rhyme, and rhythm of each celestial and sub-solar descendant. The Solar healer, therefore, knows when to direct his rays with suffused vitality and heat, enough to relight "the ineffectual fire" rapidly "paling" within the patient, and when to so cool and deflect his rays that they act as a divine febrifuge to the feverish son of Mars.

<sup>1</sup> These have been perused by the writer, who may not repeat the *instances*, but has proved their truth.

The ideal Solar healer also knows when to refrain from any direct work upon a patient, but to "call in" (by sympathetic natural gravitation of spiritual comradeship) the aid of a brother planetary physician. In some cases Mercury, "The Light-Bringer," with his delicate, flower-like, aerial touch, is Apollo's Angel and Minister of Grace.

To some, this idea of planetary healing will appear not only preposterous, but mad. The writer confesses, freely, that the work was begun with an open mind, at the urgent request of another. The belief in planetary influences existed, but no confidence that they could be so applied as to produce "cures" for physical disease. Preliminary training, of a severe and arduous character, was undergone, before attempting to "direct" any Solar vibrations save "*within the selves, towards the Self*".<sup>1</sup> The results of the first few experiments (regarded hypothetically and tentatively by the healer, whether fortunately or unfortunately) left no doubt in the mind as to the extraordinary efficacy of the Solar force when directed, not through a "medium" (this term denotes negative passivity, an attitude impossible to a Solar healer), but through the three fiery "inter-media" of Solar force, *i.e.*, fixed, cardinal, mutable—Heart-fire, Motor-fire, Nerve-fire. Colour and Sound are freely used in Solar healing; Apollo here "is his own interpreter," breathing through music's cosmic lyre, and through the suffusion of "Colour, the Life-Breath of the Gods".

Here again, the utmost discrimination and caution must accompany courage, intelligence, and skill. For Colour and Sound *kill* and *cure*, impartially, according to their use or abuse. The powers of these twin magicians are realised to-day as never before, since that ancient civilisation which is to be the base of the new structure; thus ancient and modern knowledge and power is synthesised by Love, the word of the next dispensation—Love in no sentimental signification, but

<sup>1</sup> Fragment from a Solar liturgy.

Love that *passes* knowledge, while including utmost wisdom and power.

In Solar healing abide the secrets of health, wholeness on all planes. To-day sees but the first faint promise of Apollo's dawn. "In the Beginning was The Word. And The Word was with God, and The Word was God. . . The Light shineth in darkness, and the darkness comprehendeth it not." The Solar healer is the sacramental Priest of the Bread and Wine of Life. None may bring gifts to his altar, as an individual ; yet the offerings never fail, the fire dims not, nor do the oblations of gold, frankincense and myrrh cease to adorn, pervade, and permeate the Solar Shrine. The bread which he gives is his flesh, for the world's life. The wine, his blood, the sacrifice of emotion, mind, and spirit, the elixir of his life.

In the occult world of cause, in the outer world of effect, the man brings forth the hour, the hour enfolds the man—herald and aura of his coming. Never was there greater need of the healing aspect of Solar power. The earth to-day lies devastated. The blood-offerings have been made. The dark forces have done their utmost. No Solar healer denies the positive, constructive force of "spiritual wickedness in high places". He knows too much of the power of evil, the "titanic conflicts with titanic forces," to flatter himself with any delusions as to the unreality of evil. *Evil* is as true as *good*. Perfection is the Goal. Towards that "one increasing purpose" his face and forces are set. Through each vicissitude of world-struggle, birth-pangs of world-emergence, he remains the same: strong, patient, fixed, inviolable, "holding his own," letting all else go. "Living to give: giving to live"; putting far from him the heresy of infallibility, the schism of a pontifical attitude towards life. "This one thing" he does, *i.e.*, uses every force on the creative, vital, constructive side, knowing that destruction, failure, reversal, cataclysm, are preliminary episodes, tending cumulatively



towards the coming epoch of the new age ; holding himself ever ready to "unlearn to-morrow what he learns to-day," should increasing radiance from his Life-giver show past light to be but "a shadow that passes away". Solar healing, like every other art and science, can be taught ; but only to those in whose hearts is written the word *Sacrifice*. For those, the Teacher waits. He is found of them who know Him not ; to Him, life and their own destiny will bring them at the appointed hour.

" Apollonius "

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## MILLWHEELS

A MILLER stood beside his mill  
 Under a larch-clad, pine-topped hill,  
 And heard, or dreamt that he could hear,  
 From his two millwheels, rumbling near,  
 Words with their creaking gurgling blent  
 That sounded like an argument.  
 . . . One wheel, upon whose sparkling head  
 Power from above was richly shed,  
 Moved with a patronising bow,  
 And scattered largesse from his brow,  
 And offered to the thirsty lands  
 The gift of water from his hands.  
 One gathered from his look and tone  
 He held the water as his own.

. . . The other wheel about his feet  
Felt life resistless, cold and fleet,  
A stream that bore him from the ground  
And whirled him in a fruitless round.  
No drop for self his toil could save  
Between the cradle and the grave,  
And always in his ceaseless grind  
He turned a threat in his dark mind.  
. . . Then, as they argued swift and pat  
That This is this and That is that,  
And bandied all the foolish lies  
That men and millwheels hold as wise,  
The listening Miller set his head  
Sideways and winked, and smiled, and said :  
" My friends, high up the larch-clad hill  
From one deep spring you rise and spill ;  
And miles beyond my farthest crop  
One sea your brawling mouths will stop.  
Yea, boast you high or mourn you low,  
One Power is in your seaward flow ;  
And while you bandy praise and blame,  
You do my grinding all the same."  
. . . And then the millwheels seemed to cease ;  
And on the world there fell great peace,  
As if a back had dropped a load,  
And I went thinking down the road  
Under the larch-clad, pine-topped hill  
Where stood the Miller by the mill,  
Smiling with eyes of jewelled flame.  
. . . I quite forgot to ask His Name.

JAMES H. COUSINS

## BOOK-LORE

*Smithsonian Institution: Bureau of American Ethnology: Bulletins 59, 61, 66.* (Government Printing Office, Washington, D. C.)

The object of the admirable publications of the Smithsonian Institution, of which we have had repeated occasion to write appreciative notes in these pages, is scientific rather than, in the first instance, the giving of entertainment. Their immense scientific value, because of the care given to the work and the catholicity of interest, is well known. The three present volumes give us another opportunity of bringing to the notice of Theosophists the invaluable contributions to the study of man which the scholars of the Smithsonian Institution are making. We may be permitted first to dismiss the volume in which learning largely (though by no means alone) is exhibited.

Dr. Ales Hrdlicka is already very well known, and is one of the most cautious and yet at the same time open-minded of these labourers in the ethnological fields. In recent discoveries attributed to earlier man in America he discusses the possibilities arising out of the finding of human bones in Peru, California and Florida, reviewing the two former in order to throw into its proper proportion the latter. The question at issue is whether or not there is evidence that the time of prehistoric man in America goes back into the remote geological ages in which he is known to have lived in other parts of the world. As yet the evidence is incomplete, and certainly the discoveries in Florida of a "fossil man" at Vero make no advance in our knowledge which can be looked upon as safe.

Of greater interest to the average reader are these entertaining transliterations of Teton Sioux music and Kutenai tales. I shall quote a specimen or two of each, to show how simple is the system of narrative art amongst these people. First the tales.

Coyote with his two children went along. There was a lake. He saw many ducks. He said to his children: "Cry!" The children cried. They cried thus: "My father's brothers-in-law!" Coyote cried thus: "My brothers-in-law!" One Mallard Duck said to his children: "Listen! a manitou is crying." Mallard Duck said: "Go to him (and listen to) what he is talking about." One of them went ashore. He came to

Coyote. He said to him: "What do you refer to when you cry?" Coyote said: "Come ashore, all of you!" All the ducks came ashore. He pulled out their feathers. Enough.

Whether it was enough breakfast for Coyote or enough story, is a matter for choice. These stories lack all the art and device which make stories for us, but like Indian tales, and in fact tales in all old races, less ornament is needed in what is said and read. This is as true of a great, old Aryan nation like India, as it is of the Chinese or any other Atlanteans who retain art. It does not mean that the dramatic faculty of these peoples is less, but on the contrary that they are able to supply for themselves mental contributions of a higher or lower order, sufficient to make the story entertaining. Nor is the sense of humour lacking, as is evident in this story of Coyote, that humorist among the animals (I retain the Indian word-order):

She lived in tent Grouse, many her children. They were in her tent. She started, Grouse two together her husband. They two went along. He went along Coyote. He saw the tent there of Grouse. He arrived Coyote. He entered. Many were the children. He took a bag, he put them into it. He carried them. He started. He went along. They broke by scratching that bag. They went right there through a hole. He went along Coyote. He thought: "Then let me eat." He looked, there was nothing. He started Coyote.

Songs of the Teton Sioux are equally bare to us who do not understand the civilisation which brought them into being. They are composed in celebration of critical events. Thus Lone Man told Mrs. Densmore how he made up this song in time of danger:

When I found myself in danger I remembered my dream of the riders in the clouds and their promise to give me help. Therefore I painted my horse with streaks of lightning and sang the following song:

Friends, my horse behold it; friends, my horse will run, behold it, was said to me. Friends, my horse as it were is flying and running.

In a similar way Used-as-a-Shield composed a song to add to the martial spirit of a war party. "On the war-path I was going when brothers said (contemptuously) anything you see try to strike it. Brothers said this, hence I realised difficulties." The name of that song is "It is difficult," but it does not refer, I gather, to our lack of understanding of its meaning, real as that is. This, by Grey Hawk, is much nearer our comprehension of what a song should be: "A wolf I considered myself, but I have attained nothing, therefore from standing I am tired out. A wolf I considered myself, but the owls are hooting and the night I fear."

By themselves, these quotations of Indian art convey little to us, with our corrupted taste and altogether foreign attitude, but a careful reading and a willingness to be sympathetic to these tales and songs bring, even to the lay reader, something new and valuable by way of

attitude. Brave Buffalo, Grey Whirlwind, Red Weasel and Buffalo Boy, live in worlds where feeling is easier if thought is less real and immediate. The Aryan Race, with its critical mind and impatience of those who are content merely to live, has no room on earth for these children of an earlier day; and so, like the stricken multitude of autumn leaves in all their red and blue finery, John Grass, Sitting Bull and Swift Dog are disappearing from amongst us. The more reason to value these fine, scholarly volumes from *The Bureau of American Ethnology*.

F. K.

*The Origin of the World, a Book for Children and for Grown-ups*, by R. McMillan. Issued for the Rationalist Press Association, Ltd. Second and Cheaper Edition. (Watts & Co., London. Price 1s.)

This little book of science justifies its sub-title—"for children and for grown-ups". The story is told simply and well, often in language peculiarly suitable for children, thus:

The earth has to turn round at the rate of a thousand miles an hour to bring dinner time each day; to bring day and night, and weekdays and Sundays. But it would never bring Christmas Day if it only turned round like that; so it has another motion. It goes round the sun as well.

The elements of Astronomy are brought in, giving solar and stellar distances and showing the impossibility of our comprehending them; force and energy are dealt with, and later comes the natural history of the Amœba, with accounts of the various geological periods and the struggle for existence. The author is a true teacher. He sees that there is a mystery veiled by all our so-called facts. The whole book shows that he is a lover of children as well as of science, and from such, much may be forgiven. His agnosticism is of the best type, in that he says simply: "I do not know"—worlds come and go, new species arise and live for their day in the history of the earth, while man, the merest speck on this tiny globe, lives his little flash of life. This should only make those who are aware of the inner meaning of it all, the more grateful for their knowledge. We think the children will be helped by this book, and we welcome it as a means of introducing the teaching of science to children generally.

H. W. M. B.

*The Seed of Race: An Essay on Indian Education*, by Sir John Woodroffe. (Ganesh & Co., Madras. Price Re. 1.)

In this essay Sir John Woodroffe deals with a question which is occupying the minds of many who are watching the rise and development of Nationalism in India: What do we mean when we speak of maintaining racial culture, and in how far will India be able to retain her essential characteristics while pursuing the path of progress along which renewed hope and ambition are urging her? Conservatives wish to revive India's past in her present; radicals wish to substitute Western ideals and institutions for those of Eastern origin. How shall India find and learn to tread the middle way?

First of all, if we are to answer this question, we must clear our minds of the confusion of thought from which most of us suffer when we make use of the phrase "racial culture," or any other which implies the idea of a racial soul. The author tells us that Indian philosophy furnishes us with principles which make the matter clear. He states these principles briefly and simply, and then points out what they imply when, in the light of them, we consider the problem of "national" education.

Readers of *Is India Civilized?* will realise how well qualified the author is by knowledge and sympathy to offer an opinion on these questions. Here, as in his previous writings, he labours "for the preservation in a regenerated form of the Indian soul and the rejection of all mere imitativeness"—the development of a healthy condition of things in which the real self of India may again find expression. What is needed, he says, is "Home Rule in Education," and it must be based upon the ancient Eastern principle of which the modern "self-determination" is only a limited application in a particular realm—the principle of Svadharmā.

The author maintains that education by the English has been valuable to India, but, he observes:

It does not follow that it will always continue to be so, or at least to the same extent as heretofore. India, like other countries, is changing, with increasing rapidity. The spirit of the Indian peoples is acquiring power to express itself—that is, its Indian self. What the English can teach is of value. But that is not now enough, except for those who are content to be their shadow. What is now needed is an education which, whilst teaching what is of worth in the West, will yet help the Indian people to value their own past contribution to world-culture and to realise their own Indian selves. A conscious, independent self may, and will, assimilate any foreign food which is good for it. The function of the English is to raise this country to life and power.

After laying down the general principles which ought to guide those who are working for a reformed educational system, he deals with one or two points of practical detail. To what extent should

English education be retained? His answer to this question is sufficient to refute the contention of his critics that his love for the old and beautiful in Indian culture has made his outlook reactionary.

Western readers will find this book worth attention as interpreting to them the spirit of the East.

A. DE L.

*The King's Wife*, by James H. Cousins. (Ganesh & Co., Madras. Price Re. 1.)

The authorship of this play is at once a guarantee of its interest to Theosophical as well as other readers. Hitherto Mr. Cousins has been best known for his lyrical poems, strongly—though never obtrusively—tinged with Theosophical conceptions. Now he has boldly essayed to adapt his poetic style to dramatic form, and has chosen for his heroine a famous character of Indian history—Queen Mirabai. His appreciation of Indian ideals of life qualified him to undertake this difficult task, and we agree with him that the dramatic possibilities of Akbar as a character, justify his sacrifice of historical accuracy to the happy idea of introducing the king-philosopher incognito to the queen-mystic. In fact the situation is so promising that we cannot help being disappointed to find that more has not been made of it.

Disguised as a pilgrim, Akbar succeeds in obtaining a sight of the Queen whose fame has spread far and wide, but after a brief exchange of cryptic compliments he tamely disappears from the play, having clumsily compromised her by presenting a jewelled necklace which inevitably confirms her husband's suspicions and is easily identified by the crown jeweller. Kumbha, after a scene of mutual reproaches with Mirabai, condemns her to death while he allows Akbar to escape unchallenged; finally, the Queen carries out her own sentence of execution by drowning herself under a profession of obedience that seems all the more formal after her previous show of independence. In short, the development of the opening situation strikes us as distinctly weak, and the characters needlessly rigid.

On the other hand, the dialogue includes many passages which are really short poems of genuine merit. For instance, Akbar's recital, beginning: "Yes, we are pilgrims, every one of us," is in itself a complete philosophical discourse, clothed in language of subtle charm, and well worthy of the spontaneous exclamation that comes from his

companion : " Brother, brother ! Why have you hidden yourself from me till now ? " Again, Mirabai's songs are quite characteristic of Mr. Cousins at his best—we wish there were more of them in this play. Here is one :

Dance, Holy Child ! My melody  
 Shall speak our joy, who clearly see  
 Heaven's courtyard here on earthly ground,  
 And hear a music past our sound ;  
 And know, in every joy and woe  
 God's onward footsteps dancing go.

The play is short, and should therefore lend itself more easily to production by amateurs, especially in India ; it also affords scope for picturesque mounting. It will be interesting to see whether Mr. Cousins will follow up *The King's Wife* with other plays of more definitely dramatic quality, or whether he will for the future adhere to the simpler forms of art in which he excels.

W. D. S. B.

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*This Life and the Next : The Effect on this Life of Faith in Another*, by P. T. Forsyth, M.A., D.D. (Macmillan & Co., London. Price 4s.)

The author of this book is the Principal of Hackney College, Hampstead, and Dean of the Faculty of Theology in the University of London. The subject is treated from the orthodox Christian standpoint, and Theosophists will be disappointed to find mysticism and "ghosts" dismissed as unworthy and unreliable sources of information for those who are trying to understand life. The question under consideration is defined in the sub-title, but matters are considerably complicated by the fact that "another" life means both a future life—namely, life after death—and a better and more spiritual life on earth. It is impossible to give much of the argument here ; the reader must wander through its mazes himself. The decay of a belief in immortality, we are told, would cause a lowering of the standard of morality amongst ordinary men, but we must be careful that the belief is not dismoralised. Like every other Christian doctrine it must be "moralised and brought home to our daily life without losing its mystic spell". How this may be done and what are the dangers on the way, it is the object of the book to explain.

A. DE L.



# THE THEOSOPHIST

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## ON THE WATCH-TOWER

**I**N once more ascending the Watch-Tower, I am glad, though a very peripatetic Editor, to greet our friends all the world over from that lofty eminence. "Watchman, what of the Night?" "All is well with the Night. The Hour of Dawn is at hand." All the world over there are signs of the rising of the Sun. Let us be strong and patient while yet the darkness is around us. The STAR, the Morning STAR, is shining in the East. Let us lift up our heads, for the Day of Deliverance will soon break on our watching eyes.



During the last year I have learnt, more, I think, than in any previous year of this long life of mine, to feel like a soldier under orders, ready to pack up and depart to any portion of the globe to which he may be sent at any moment. People are continually asking me: "Are you going to Europe?" "Can you go to America?" "Will you visit" Finland, Italy, Norway, Ireland, England, Scotland, France, Egypt, Africa, Australia, as the case may be. In the more restricted area of India—and India is more like a continent in space, though a country in atmosphere—questions rain in, from Kashmir in

the far north to Ceylon in the extreme south, and Burma in the east; there is a T.S. Conference here, a political Conference there, schools, hospitals, institutions of all sorts claim foundation-stones, openings, anniversaries. All good work that needs to be done, but one physical body cannot do it all, and I have not yet learnt to manage more than one physical body, though astral and mental ones may be manufactured and guided fairly easily. So I disappoint more than I please, and am the placid recipient of many grumblings, motivated by love and therefore the more touching. Having been taught—very many years ago—that it is not now my duty to tread the path of the martyr but the path of the disciple, I refuse everything which does not fall within my physical powers without undue strain, and so go on my way calmly resistant. More seriously, dear Theosophical comrades, I am working up to the limit of my strength, and harder than I worked in my younger days. You must forgive me if, while my every motive is Theosophical, my work is, and must be for some years, more in the world than in the Society; for this is the great transition period, and, ere long—to use a Christian phrase, which every Theosophist will understand—“the kingdoms of this world” must “become the kingdoms of our LORD and of His Christ,” and Their servants have to work incessantly for that end, in that the time is short. The Theosophical Society is consecrate for that end; for this was it born, and to this is it called. There are many able to spread its teachings, who are restricted from taking part in other portions of the work, and that *they* should do. Others can work outside in the many activities necessary to prepare the Way. My chief “job” is India, that she may rise to her full stature, and, a Free Nation, may do for the world what none but she can do—pour out over the earth, from her place in the great Commonwealth, of which Britain is the centre, the priceless spiritual treasures conserved with this object for thousands of

years, and prove to all the Nations of the Earth, as she proved it in the glorious day of her youth, that where the kingdom of God and His righteousness are found, there also are found the might of intellect, the nobility of ethic, and the outer splendour of worldly prosperity. All these are added where the Spirit reigns supreme.

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It is not without significance that the Premiers of the British Nations should have sent out their Message on the need of spiritualising the world. Materialism has had its day and has shown its natural ending, and the healing balm of spirituality must be poured on the suppurating wounds of the world. Being Christians, they naturally speak of Christianising the world. That is of course impossible; Hindūism, Buddhism, Islām, dominate the East, and cannot be overthrown. But they are all children of the DIVINE WISDOM, as is Christianity, and they will all gather in the household of that Mother of them all. They all possess the same spiritual truths; they are all based on the one Rock of the ETERNAL. Separative labels are naught in the face of the One Reality, though they are useful as meeting the varied needs of the human mind and human emotions. All can meet on the broad platform of equal mutual respect and individual self-respect, for though we be many, we are "one body and every one members one of the other".

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During the last year, the Theosophical Society has added to its roll of National Societies the names of Ireland, Canada, and Mexico; Chile, Argentina, and Brazil were chartered in January, 1920; at the end of the preceding year Egypt was added, and Denmark and Iceland became self-contained, thus separating from the Scandinavian Section, which has now, in becoming Finland, Norway, Denmark and Iceland, left Sweden alone, and it assumes its

own National name. A Scandinavian Federation preserves the Scandinavian tie, while leaving the constituent Nations free to develop their own National values. With the ratification of the Peace Treaty, Germany, Austria and Hungary resume their seats in our organisation ; Bulgaria has formed seven Lodges, and its Charter goes to it ; Poland is in touch with Adyar. Twelve National Societies are thus newly graven or regraven on our column of Theosophy, our forty-four and a half years' old League of Religions. All that is very good.

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The great current of spiritual life, poured down into Christianity through our Christian membership, awakened into new vitality one of its Branches, the Old Catholic Church, with its unchallenged Orders and Catholic traditions. The Theosophical Society in Christendom has naturally a very large number of Christian members of all persuasions and divisions, and the Anglican Catholic and other Catholic-minded people in the other Christian communities in English-speaking countries, hailed with joy the discovery of this Old Catholic Church, which had separated from Rome but had preserved the essentials of its descent from the time of the Christ. A handful of leading Christian members of the T.S. joined it, and the accession of my dear colleague Charles W. Leadbeater gave to it the occult knowledge which Rome has preserved, but has carefully locked away from the huge majority of her children. With his consecration as a Bishop—he was already a Priest in the Anglican Church—there came back into the Old Catholic Church the occult knowledge of primitive days, taught, as we know from the Church Fathers, in the “Mysteries of Jesus,” the possession of which was once a condition of entering the episcopate. A considerable number of our members joined this division of the Christian Church, finding in it exactly what they needed. Other members, equally Christian but

with Protestant, Puritan, or Nonconformist traditions and tendencies, felt repelled by the very name of Catholic, identified in their minds with Rome, despite the fact that all who accept the ancient creeds are accustomed to declare: "I believe one Catholic and Apostolic Church." Hence a rather sharp division of opinion arose among equally earnest members of the T. S., one side rather forgetting "without distinction of creed," the other that faith and hope are lesser than love. In Great Britain last year, I had the advantage of speaking on the subject, and I think that undesirable feelings largely, if not entirely, disappeared. I have written in this month's THEOSOPHIST, pp. xiii—xix, a Letter on the subject, for which I claim our members' thoughtful attention, praying them to "follow peace in all things".

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The recent announcement of the decision of the Aberdeen University to confer the honorary degree of Doctor of Laws upon Sir Jagadish Chandra Bose, recalls the very distinguished services this great Indian scientist has rendered to the cause of the First Object of our Society. Sir Jagadish's researches into plant life have revealed the most remarkable testimony to the unity of all life in all the kingdoms of Nature. He has shown how the vegetable forms respond to external stimuli on the same principles as do the human forms, how they show fatigue, how they can be poisoned, how they exhibit pleasure and pain, how anæsthetics affect them as these do human beings. His transplanting of a large tree from a distant place to Calcutta under the influence of a partial anæsthetic was one of the most remarkable and unique feats of modern science. Thanks to the anæsthetic the tree survived its major operation, and incidentally the principle of universal brotherhood was wonderfully vindicated. All life is sentient in some degree, however small—experiences happiness and pain; and Sir Jagadish Chandra Bose's experiments are drawing the

vegetable kingdom into a far truer relationship with the human kingdom than would have been conceived as possible before his marvellous work, so long ignored by western science. In the nineties of the last century he showed me his success in sending wireless telegrams: in the first decade of the present, he let me see vegetables passing into coma under drugs, becoming intoxicated and recovering sobriety: in 1917, I gazed at the big transplanted tree, which has since been made famous, shading his pupils in Calcutta, and watched a plant grow in his Institute there. Very slow has been the recognition of his genius in the West. A white man would have been made a Fellow of the Royal Society for a tithe of his discoveries, but even science has its colour prejudices, apparently. Perhaps we may hope that he will live to contribute even more priceless proofs of the continuity of evolution from stage to stage in the unfoldment of consciousness.

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The remarkable progress made in India by the Boy Scout movement is of very happy augury for a better understanding among the Nations of the future than has hitherto existed among the Nations of to-day. While the movement was largely confined to western and Christian Nations, it had but partial value; but now that India has eagerly accepted the idea, the old antagonisms between East and West should tend to disappear, for, so far as regards the Indian Boy Scout, race-prejudices are conspicuous by their absence. It is to be hoped that the same is true of the western Boy Scout, even though he has been brought up in an atmosphere of race prejudice. In any case the brotherhood of Scouts will dominate any such prejudices so far as his fellow Scouts are concerned, and the Empire rally of Boy Scouts, which is to take place in London in August next, and in which India will be represented by a selected troop of the Indian Boy Scout Association under the command of the Chief Commissioner, Mr. F. G. Pearce, should

afford a fine opportunity both for fraternisation, and for an object lesson as to the Indian youth's efficiency in Scoutcraft. The Boy Scout movement has, of course, no connection with the Theosophical Society, but it is one of the great pioneers working for our Society's First Object, and as such deserves the warm support of every member, in so far as brotherhood remains its supreme objective. I ask for these Indian boys, who are making great sacrifices to attend the Empire Rally, the kindly welcome of all good Theosophists.

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From unexpected quarters comes testimony to the international usefulness of our beloved Society. Mr. C. F. Andrews writes from South Africa of the help given him in East Africa by some English Theosophists, and of their steadfast upholding of the principle of Brotherhood by their free association with Indians in that hostile anti-Indian atmosphere. Lala Lajpat Rai, in Bombay, at a reception given by myself, as President of the National Home Rule League, spoke of what he had found in different countries abroad, that wherever he went he found Theosophists the friends of India. What else, indeed, can they be, those who, with H.P.B., love India as the fountain of the Divine Wisdom, some of them, with her, knowing it also as "the Motherland of our Masters"?

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The Indian Section of the Theosophical Society, under the inspiring guidance of its General Secretary, the Hon. Rai Bahadur Purnendu Narayana Sinha, member of the Behar Legislative Council, is seriously studying the question of organisation and propaganda. On the 2nd, 3rd, 4th and 5th of April the South Indian Convention meets at Adyar, and special attention will be directed towards the scientific spreading of Theosophical principles and teachings. In northern India a special training course for Theosophical workers will take place during the month of October, and lectures will be delivered,

and practical advice given, on Lodge organisation, on the presentation of the Society's three great Objects, especially to the young, on the inauguration and management of subsidiary activities, on the relations to be maintained between Headquarters and local centres, on the arts of speaking and of writing, and on modern science, literature, etc., in the light of Theosophy. By this means it is hoped to obtain more virile organisation and a more effective presentation of truths of which the world stands in sore need. Rai Bahadur Purnendu Narayana Sinha is to be congratulated on the energy he throws into his General Secretary's work, despite his many arduous public duties, the able performance of which has made him one of the most respected men in his Province. In the Indian Section he is universally beloved, as is but right.

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A correspondent writes of Mrs. Beatrice Ensor, mentioned last month as editing a new quarterly journal of great promise, *Education for the New Era* :

Her knowledge of education and her experience as an Inspector of Schools in Great Britain enable her to express with confidence, and to help to shape with wisdom, the varied forces which are now moving in the educational world ; and her spiritual insight as a Theosophist gives her the power properly to evaluate the new movements in education which the world changes are bringing into being. With such an editor, this "international quarterly magazine for the promotion of reconstruction in education" is sure to contribute much of value. Schools like Arundale at Letchworth and the Morven Garden School in Sydney are, of course, of essential importance ; for education requires laboratory experiment and field work, just as every other special subject of social reconstruction into which we must now advance rapidly if modern democratic movements are to succeed quickly. This journal will help to bring knowledge of experiments like Morven and Arundale—if they may still be called experiments—to other educationists who have not the advantage of Theosophical knowledge ; and to bring to Theosophists in turn the results of work in advanced non-Theosophical schools.

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THE SPIRITUALISATION OF THE SCIENCE OF  
POLITICS BY BRAHMA-VIḌYĀ

By BHAGAVAN DAS

*(Concluded from p. 435)*

VI

(a) VIOLENT ADJUSTMENTS

**A**DJUSTMENTS of rights and duties are being made perpetually, on larger or smaller scales, as a fact. But they have been, and are, mostly violent, so far as what is called history tells us. Natural jealousies and rivalries provide the needed corrective to the excessive growths and concentrations. Where psychological workings fail to produce effect, biological

factors—which are only a deeper and more hidden form of the manifest psychological causes—come into play.

In Purāṇic legends, spiritual-“brahma”-power restrained and punished overweening temporal-“kshaṭṭra”-power over and over again; and, on the other hand, kshaṭṭra, self-knowing, cognisant of its mission, controlled and brought to reason conceited brahma repeatedly. “Kshaṭṭriya” Manu gave and taught the Law to the brāhmaṇa-ṛṣhis; king Janaka exorcised spiritual arrogance from many brāhmaṇa students, enquirers and disputants. The tyrant king Vena was slain outright by the ṛṣhis; king Daṇḍaka was destroyed by the brāhmaṇa Bhārgava; king Kārṭa-vīrya by the half-brāhmaṇa half-kshaṭṭriya Parashu-rāma; king Nahusha was punished by ṛṣhi Agastya; king Yayāti by ṛṣhi Shukra; even Indra by ṛṣhi Chyavana; and king Suḍāsa and purohiṭa Vasishṭha punished each other; as did also king Nimi and purohiṭa Vasishṭha. The *Mahābhārata* also gives an account of how, “once upon a time,” the three other class-castes banded together to fight down the overgrown and tyrannical kshaṭṭriyas; how they were defeated again and again until, in one of the armistice intervals, their representatives went and asked the kshaṭṭriya commanders why it was that they lost the battles repeatedly, though much superior in numbers and not inferior in mere fighting valour; how the kshaṭṭriyas, equally reckless in their chivalry as in their oppressive high-handedness, told them the secret of their own success and of the others’ failures, *viz.*, that the latter had no unity of command and were not centrally organised; and finally how the others then went back and appointed a generalissimo (as the Allies had to, and did, in the recent European War), and then remained victorious.<sup>1</sup> In other words, when any one class becomes

<sup>1</sup> अनायका विनश्यन्ति नश्यन्ति बहुनायकाः । Uḍyoga-parva, Ch. 156.

कुनायकाश्च नश्यन्ति तस्मात् कार्यः सुनायकः ॥

over-bloated, the others have to, and do, make common cause against it and bring it back to right proportions.

Modern history is full of instances of such tendency towards equalisation of influence between the classes of society, as of temperature between physical objects in contact. The barons wrested the Magna Charta from King John of England, and initiated the constitutionalisation of the monarchy there. But they themselves had to suffer the same process, and to give up their rights and privileges as feudal lords and kinglings, till the fate of Charles I and the subsequent further revolution changed the character of the political arrangements altogether. In France, on the other hand, Louis XIV succeeded in breaking the power of the nobles and concentrating all authority in the hands of the Monarch. But before long, the aristocratic structure, shrunk in base and lengthened in height, transformed from a broad pyramid into a thin and very tall pole, toppled over at the first burst of the storm, and the whole institution of monarchy itself was swept away by the Revolution. The recent war has thrown the days of even the French Revolution and of Napoleon into the shade and made history on a scale and with a rapidity unmatched in the historical past. It has illustrated over again the scriptural dictum that they who slay with the sword shall perish by the sword. The saurians have devoured one another. Militarisms and despotisms have overreached themselves. The soldiers whom they armed in immense numbers to fight against others, have turned their weapons upon them. The survivors, calling and trying to think themselves victors, all the while threatened by disruption from within, by similar causes, can survive lastingly only if they spew out and purge those causes from within their constitutions, develop the needed vital and healthy elasticity which will enable them to yield to, and at the same time guide into rational channels, the "democratic spirit of the times" and the demands of the public.

When the masses are unable to right their wrongs, the "gods," as simple, artless, public instinct not wrongly believes, or biological and psycho-physical nature-forces, as science would call them, come to their help. The consequences of too great misbehaviour on the part of the ruling classes are the appearance of infectious, contagious and epidemic diseases, the increase of teratological births, the multiplication of congenital idiots, and of cases of insanity, or the spread of sterility,<sup>1</sup> which involve classes and masses alike, and mete out the justice of the Law of Karma to both, making room for new generations with new views and new arrangements of society.

But such violent adjustments are not desirable. Governments, like glass chimneys, are liable to crack, with anarchical consequences of flare-up and smoke which no sane person can approve of—jingoists and navalist-militarists and nationalists being excluded from that category—if the distribution of the heat of power is not steady, equal, equitable, and unobstructed. Therefore we ought to have quiet regulation, if we wish to avoid violent adjustment.

### (b) THE URGENCY OF THE NEED

How very urgent the need for such systematic regulation of society, and as a necessary preliminary thereto, of earnest thinking out of, and determining upon, and proclamation of, the best method thereof, may be seen from the press report of another statement of the condition of things made by a prominent English statesman and published in the end of November, 1919, a whole year after the armistice, and five months after the signing of the Peace Treaty.

Mr. Churchill, speaking in London, said that the state of the world at present in no way betokened endurance of peace, except that

<sup>1</sup> *Mahābhāraṭa*, *Shānṭi-parva*, Chs. 90 and 91.

the fighters were exhausted. People talked about the world on the morrow of the war as if it had been transported into a higher form. Actually we had been transformed into a sphere lower than before the war. Never before had there been manifested throughout the world more complete callousness and indifference to human life and suffering. Europe was a seething scene of misery and malevolence. This for the time being was not dangerous, merely owing to exhaustion.

But he does not seem to have put forward any idea as to how the danger was to be avoided after "the time being" had elapsed. And so far as Russia is concerned, "the time being" is *non est*; for acute and devastating civil war is going on all this while over its millions of square miles. The Prime Minister of England, quoted before, has said: "The need of the land . . . is spiritual." Another professional politician emphasises this in different language, as above. Another, also quoted before, recommends the study of psychology. A bishop essays to initiate a League of Religions, to supplement the politicians' League of Nations. We have had an international Labour Conference in Washington, U.S.A., but the main matters discussed so far, as reported by the Press, seem to have been only hours of work and wages, and protection of minors from wage-labour.

It is said, no doubt, by those who are in a position to know, that the demand for shorter hours and longer wages, though made primarily for the sake of a sufficiency of necessities and recuperative rest, is dictated also by a growing and spreading wish, among the working classes, for a less coarse life, with more opportunities in it for culture and refinement, and not merely more eating, drinking and making vulgarly merry. But how to satisfy these very right and righteous wishes of Labour of the Hands (or rather Legs, as we should say in the ancient Indian way), in such a manner as not to cause violent disturbance and dislocation of other factors of the total community, which include Labour of the Head and the Arms (or Heart) and the Trunk (or Abdomen), as well as a

number of drones and sharks ; in such a manner as to give to this almost more indispensable Labour of Other Kinds its rightful dues, and also give to the drones and the sharks a good chance of reform, which at least is due to them ; in such a manner as will avoid the terribly drastic and withal very doubtful methods of the French Revolution of the past and the Russian Bolshevism of to-day (methods forced upon the would-be reformers by just this stubborn inertia of the classes with "vested interests" and their refusal to budge from their "settled" position) ; this manner has not been propounded and discussed at all. And the obvious consequence of mere shortening of hours and lengthening of wages, by itself, however right, leads only to the vicious circle mentioned more than once before, of rises in wages followed by rises in prices and taxes over and over again, with blocks and congestions and accumulations of arrears of all kinds, and inability to clear off the national "day's work" each day, superadded to the vicious circle.

Even when socialists of different countries meet here, and meet there, in conferences, no definite and comprehensive scheme of social reconstruction is put forward.

Why do not the politicians "*empanel a jury*" of the "*men of wisdom*" of all the leading nations, practical and experienced philanthropists, spiritually-minded statesmen and politicians respected for their high character as well as admired for their eloquence, great scientists with interests extending beyond their special sciences and including the welfare of the human race in general, liberal-minded priests of all creeds, honoured professors of the human sciences, politics, economics, physiology, medicine, history, sociology, psychology, philosophy—why do they not empanel such a jury, representing the best of the human head and the human heart, and lock them up till they have agreed upon a scheme of social organisation which, being the result of *such* deliberation,

would appeal to *all the classes* that make up society, and therefore necessarily to all the nations, as on the face of it sufficiently equitable and reasonable to deserve a trial and be made the subject of an extensive experiment?

### (c) PEACEFUL REGULATION

In the meanwhile, the old Indian scheme has been here outlined for the consideration of all who may be earnestly interested in the peaceful, comprehensive and steady regulation of the affairs of the human race as a whole, as against violent adjustments. Its claim to consideration is that, as there is much reason to believe, it *has been actually worked in India*, has even stood the test of time, for a long period, and is even now in operation, though in a very broken and distorted condition. That it has failed to preserve the Indian people from a grievous kind of decay, is not the fault of the scheme but of other causes, which may be discussed later—chief among these causes being *the neglect*, instead of the careful observance, of *the principles of the scheme*.

And the scheme is not more impossible to carry into practice, not even more difficult—nay, once fairly started, it is more easy to keep going—than any of the existing arrangements of society and some of its most widely established institutions, for instance that of marriage.

### (d) THE INSTANCE OF THE INSTITUTION OF MARRIAGE

The distinction of Purusha and Prakṛti, Spirit and Matter, is the primal archetype of the difference of the sexes which runs throughout all the kingdoms and all the aspects of Nature. The two are eternally inseparable, eternally dependent upon, eternally craving for, and also eternally opposing and hindering each other. All the joys and all the sorrows,

all the virtues and all the vices, all the rights and all the wrongs, all experiences whatsoever, are summed up in the Mâyā which creates the illusory appearance of the distinction between the two, and keeps them bound together in inseparable relation. This craving of each of the two factors of the World-process for the other, finds (a never-completed) fulfilment in a great variety of sex and marriage customs in the human kingdom. Animal promiscuity, group marriage, endogamy, exogamy, polyandry, polygyny, freedom before marriage, freedom after marriage, freedom with limitations, experimental or trial marriages, free-love contracts for fixed periods, bacchanalia and orgies in the name of religion, besides customs and practices amongst "savage" tribes which are revoltingly cruel and horrible to the "civilised" man, and other customs and practices, of prostitution and sex-slave traffic, etc., among "civilised" peoples which are unknown to the majority of the "savage" tribes, and are perhaps more cruel and horrible in their consequences of the insidious spread of agonising infectious diseases and of insanity, and their wholesale holocausts, in the great capital towns, of unfortunate women who should have been loved and loving mothers of families—all these the human soul, commixt of Spirit and Matter, has tasted and continues to taste in its fevered restlessness and hunger for experience, hunger for self-feeling in endless ways.

But throughout the tasting of all these things, it holds fast—in theory—to the one good. The highest ideal of the bulk of mankind, civilised as well as "primitive" (*i.e.*, savage not evolved into "civilisation," as distinguished from the "degenerate" savage who is the corrupt remnant of a perished "civilisation"), has been, and is, the monogamous marriage of virgin youth and virgin maid, whose love for each other is equally spiritual and passional; is as full, by turns, of the deep and pure parental, filial and fraternal feelings and aspects of affection towards each other, as of sex-love proper and its



attendants—the flutter of heart, the love-chases, the delicate, fine-spun sentiments, the poetic and romantic enthusiasms and extravagances, the mystic transports, the passionate exaltations and depressions, the subtle emotions, the fleeting and elusive sensations, the yearnings and pinings and love-sick melancholies, the sudden elations, the pangs of separation, the joys of reunion, the lovers' quarrels and reconciliations, the fights with rivals, the transports of hope and anger, the jealousies, and the floods of faith, without the repeated experience of which, before as well as after the marriage, but *within bounds*, marriage is no marriage, conjugal life is insipid, and, as the English poet, Byron, is reported to have said, "the marriage-bed is the slaughter-house of love". The complete fulfilment of such an ideal is possible only by the universal spread of the necessary intellectual culture and by the regulation and restraint of desires. But in the meanwhile, civilised nations have *recognised* its naturalness and propriety sufficiently to have *enacted laws* in favour of monogamous marriage and against other varieties.

After repeated rebirths, and much experience of departures, "errings," from the ideal, and of their consequences, the human soul will hold fast to it in practice also, as it now does in theory. Then, in truth, each pair will be all men and all women to each other, even as Shiva is all things and forms masculine, and Shakti (here meaning Prakṛti) all things and forms feminine, exhausting between themselves all the normal and the abnormal ways and emotions which are all equally the manifestations of the Supreme Nature. This may be, even literally, to some extent in some far-distant future race, when faculties have become extended, subtler senses have opened out, and even the flesh, like the mind, has become more plastic with the internal stress (like the amœba, on the one hand, and the star-nebula, on the other), as mouldable as the clothes are to-day, the whole body as changefully and

deliberately expressive of the changing mood as the face of the skilled actor is at this stage of evolution, and as the "imagination"-bodies of the "gods" are said to be by the Purāṇas; and then the life of each pair will be more deliberately poetical and dramatic, and "lawfully" inclusive of all the experiences belonging to the "unlawful" as well as the "lawful" relations, the "stolen" as well as the "tame" joys. But of course the *intensity* of each kind of experience will be diminished. Still later, with further diminution of the individualistic intensity, and the deeper realisation of the mythical, illusory, dramatic and dream-like nature of the world-process, the distinction of the sexes itself may tend to lose its sharpness; and after the condition of each *pair* being self-complete, each *individual* may become self-complete as being in oneself the pair of soul-and-body primarily, and, secondarily, hermaphrodite physically, as some of the scriptures say the human being was and again will be; till the wish for, and the sense of, separateness and individuality become further attenuated, the consciousness more and more expands into and coincides with the (comparatively) cosmic or the solar consciousness, all experiences are simultaneously felt within, as in evening reveries, and the souls become *ḍhyānāhāras*, "feeders on thought and memory," as the works on Yoga name the condition; and then, finally, the desire for complete Sole-ness, One-ness, Solitude, Lone-ness, Kaivalya, utter in-turnedness, arises, and fatigue supervenes, the manifest distinction and the interplay of Spirit and Matter cease, all consequent differentiations return into homogeneity, and the particular world-system we are concerned with goes to sleep in *pralaya*, for the time being.

### (e) THE APPLICATION TO OTHER SOCIAL INSTITUTIONS

Even as the case is with sex and marriage, even such is the case with politics and social organisation. There

are very many alternatives, and "isms," and while none of the aspects or constituents of individual and communal human life is or can be wholly abolished under any "ism," any political form of government, any social arrangement, still, under any particular one of the majority of such, some one or other aspect or constituent of life is greatly exaggerated, and the others thrown into the background or allowed to remain undeveloped, though every one of these has its use and purpose and value, when in due proportion.

As in the forms of marriage other than the monogamous, some one of the innumerable aspects of the Attractive-Repulsive Primal Desire or Shakti which connects and binds together Purusha and Prakṛti, the Shakti whose other name is Sex-feeling, is exaggerated unduly beyond others, such is the case with the forms of social structure and political government other than the Organisation of the Human Race suggested by its Elder Seers in the principles of the class-caste system. Even as would be the disorder and disruption of the fundamental domestic department of human life, were the institution of righteous and scientific monogamous marriage absent or abolished, even such has been and is to-day the confusion and ferment in the other departments of life, *all derived from and subserving the domestic, viz.,* the educational, political, economical, industrial, and mixed and subordinate ones, because of the non-establishment or the dismantling of the institution of righteous and scientific class-caste and life-stage.

If this institution were established ; if human society, in all countries, were reconstructed on the foundation of its scientific psychological principles, with the help of a carefully organised system of national education ; if allocations of class-caste, vocations, ambitions, prizes and livelihoods, were made in accordance with the results of tests applied in the course of such education ; if provision were made for exceptional changes in the course of life, later on, in correspondence with

any unforeseen change of nature and temperament, or on discovery of initial error ; then surely as near an approach to the reconciliation of individualism and socialism would be made, in the willing and joyful interdependence of all the four classes in social life, as of passion and spiritual loves in the sanctified wedlock of monogamous domestic life. And as all the "changes of mood," needed to make it interesting, may be rung on sex-love *within* such wedlock, by the married pair, with due instruction and skill, as are rung *outside* it—*but with a difference* ; so—*with a difference*—may all the excitements of all the varieties of other forms of social structure and government be experienced by the Human Race *within* the systematic Social Organisation of the four life-stages and the four class-castes, which already necessarily, though confusedly at present, exist in all nations, be they Republics or Absolute Despotisms or Constitutional Monarchies. The difference would be in intensity, as between actual experience and dramatic acting. It may be noted here that while almost no political *form* of government that is a government at all, and has the right *spirit*, is perhaps wholly incompatible with the fourfold social organisation here advocated, yet a constitutional monarchy, on the hereditary principle, *but with limitations* which will ensure that a *worthy man* of action, *guided by worthy men* of thought, is king, seems the most compatible. The one emotion that has to be guarded against with extra caution, in the case of social organisation as well as marriage, is *jealousy*. If there is ungovernable cause for any serious outbreak of it, then the marriage breaks up ; so have societies been breaking up all along in history, through revolutions and civil wars caused by class-jealousy. Equitable partition of rights and duties, functions and remunerations, is the only safeguard in the case of the latter.

If the Oversoul<sup>1</sup> of the Human Race is surfeited with the taste of the exaggerations above referred to, of special features of life, and their consequent pains and pleasures, it should insist on every human being choosing and holding fast and faithfully by one ambition, one prize, one vocation and one corresponding form of livelihood, as it does on one person espousing only one other person for at least the period of this one life on earth. Of course, there are many failures and many aberrations; and the ideal can never be made real. Even if *an* ideal may be and is approached, *the* ideal is always transforming itself into an ever-receding, finer, higher, subtler one. But it is enough, it is much, that its recognition makes for upward aspiration and perpetual striving. Such ideal is the very "dharma" of humanity (*dhr*, to hold), the inherent "law" of its being, the "religion" of its nature (*legere, ligare*, to gather or bind together), which "holds together" its constituent elements and makes them "humanity". As the archetypal penultimate duality of Father-Spirit and Holy Ghost or Mother-Matter, sets the ideal and the law of monogamous marriage for all the "Sons (and Daughters)," even so the archetypal fact of the three aspects and functions of the conscious-mind-plasm (as a fourth) sets the law and the ideal of a fourfold class-division and functional organisation of society and a fourfold time-division and work-organisation of the individual life for all human beings and communities of such —*so long as* human beings are psychically and physically shaped as they are, with cognitive organs mainly in the head, action mainly in the hands, desire-manifestations and effects mainly in the trunk, and support and movement of the whole structure in the legs. When the shape of the human

<sup>1</sup> For detailed treatment of the views as to the Oversoul, the individual soul, etc., and the existence of subtler worlds and planes of matter and their interworking with the physical world, and the bearing of such views upon "practical politics," see the other works by the present writer, referred to in previous foot-notes. It is enough to say here that without psychic continuity of some kind, it is difficult to understand patriotism, humanism, etc., or even an individual's planning for the future.

body and the quality of its constituents change, then other and corresponding forms of social organisation may become more appropriate.

Cognition, desire, action and general life-feeling ; the sensation-continuum, the affective tone, the volitional tension, and general consciousness ; the ambitions for honour, for power, for wealth, and the general wish for sport and pastime ; these are, by predominance, divided between as many different types, groups or classes of human beings, even though all are always present in each ; and in each individual they prevail, turn by turn, in rotation, during successive portions of the lifetime as smaller cycles within a large one. If such be the dharma, the law of man's nature, God-made law, why should not the dharma, the law of man's making, man-made law, the product of legislative Acts, be in accord ? So only will the two laws merge into one and become Sanāṭana Vaiḍika Dharma, Eternal Scientific Law-and-Religion, Code of Life, Socio-Religious-Polity, Fundamental Culture and Civilisation, Ordered Liberty, Duty of Man, Higher Socialism including the best in all other ideals and traditions—or however else it may please us to name the scheme.

Public recognition, the glad and intelligent assent of the majority given to the counsel of wise, experienced, loved and trusted and honoured elders, which recognition is verily the voice of the Universal God, the Oversoul residing within the hearts of the "public" which It inspires and interlinks and holds all within Itself—such recognition, resulting in custom or legislation supported thereby, sanctifies and consecrates the natural craving of man and woman for each other as helpmates into holy, *i.e.*, "whole" and "health"-ful wedlock. Similar recognition and regulation by legislation can transform the natural craving of human beings for the good things of life into righteous and healthful social law and organisation.

To bring about such public recognition, appropriate and widespread education is necessary, education of public opinion, beginning in school and college and kept up by the daily press. "Culture," which etymologically means *preparation* of soil for seed, has come to mean the *result* of such preparation of the soil of the human mind in characteristic ways of thinking, feeling and acting. Education, by precept and example, is the essence of such preparation. Once the ways of thinking followed by the "ancient wisdom" of the Manu are intellectually accepted, if accepted at all, the ways of feeling and acting will develop and follow more and more fully. Then, gradually, human society will learn to work out its destiny by *impulsion from within* each individual, rather than by *compulsion* of him *from without*, because of the gentle but pervasive force of an inner, instilled and widespread "culture" and "religion" rather than because of the artificial might and terror of an outer and imposed law which is ever sought to be and is often successfully evaded.

The earthly ruler teaches the outwardly wicked and the sinful how to behave rightly, by punishing and restraining their physical bodies in various ways; Yama, the "son of the all-seeing, all-enfolding, all-moving Sun," ruler of the world of the departed human souls, which is situate between the terrene plane and the solar heaven-world, teaches the inwardly sinning who succeed in concealing their crimes on earth, by punishing their psychical bodies through their own conscience and imagination; but the Self itself is the teacher, the ruler, the controller, the unfailling guide from within, of those who have seen the Self and realised Its universal pervasion.<sup>1</sup>

Man-made law, sovereign-uttered command, with its sanction in the physical force of the policeman's truncheon

<sup>1</sup> आत्मा ह्यात्मवर्तां शास्ता राजा शास्ता दुरात्मनाम् ।

अंतःप्रच्छन्नपापानां शास्ता वैवस्वतो यमः ॥ *Mahābhārata*, *Viḍura-prajāgara-parva*.

Another reading is गुह्यात्मवर्ता, "The *preceptor* is the governor of the Self-possessed, those who possess the Self and are possessed by the Self"; the implication is that *right education* (unless indeed the pupil is made of hopelessly intractable stuff) does more than the police and the armies; if given in an atmosphere pervaded by the sense of the Immanence of the Universal Spirit and the consequent Brotherhood of Man, it makes gentle-men and gentle-women, *ḍvi-ja-s*, who do unto others as they would be done by because they know that the others are in essence the same as themselves. Right education is the very foundation of all true civilisation.

and the soldier's gun ; creed-made law, revelational authority, sanctioned by the terrors of the other world (as much a fact as this)—these will be replaced, these ought to be replaced, by the law made by the Inner Spirit of all, and sanctioned by the transfiguration of the individual's nature from prevailing egoism to prevailing altruism, by the impossibility of acting otherwise than righteously, for the souls that have passed through the second birth that is given by proper education and so have become regenerate.

And in a community in which the "ancient wisdom" is honoured and put into practice, more than three-fourths of the body politic, the head, the hands, and the heart or trunk, would all be *ḍvi-ja-s*, thus "re-generate". In such a community, widespread altruism would achieve with ease for the whole, what the prevailing egoism of the current ways, professing to work for the whole nation but in reality working for itself and at most for a class, fails to secure either for the whole or even for itself with satisfaction. Every "brāhmaṇa"-home would be a school or a college, every collection of such homes would be a university, residential and yet often within easy reach of the parental homes, supported by an intimately friendly public and supplied by generous benefactors, or by the State, with all requirements for maintaining the pupils, for giving to each boy and girl pupil suitable cultural as well as vocational education, and for advancing and spreading knowledge ; every "kṣhaṭṭriya"-house would be a vigilant and able police-station and soldier's reserve ; every "vaishya"-home would be an orphanage, an almshouse and an asylum for the poor and the infirm ; and all three kinds of homes would support adequate numbers of workmen. The jealous struggle for individual self-existence would diminish in intensity ; the *alliance for* communal and social, and therefore also individual *existence*, or the emulous "struggle for the existence of others" and of all, would increase in volume ; the



gentler emotions of sympathy, in its many forms, between all the members of society, such as would be approved of by a Buddha who meant by Nirvāṇa not the extinction of the Universal Self but the suppression of the separate self, would more and more replace the more restless and aggressive emotions that are associated with struggle and display of strength; the stiffness and strain and stress of the existing educational systems, the enormous drain and waste of vast standing armaments, the evils of excessive machinery, of too many huge factories, of forced labour and forced production, would give way increasingly to more elastic and eagerly co-operative arrangements with more humane feeling in them; science and art would become more constructive, beautiful, idealistic and idyllic, and less destructive and realistic, without losing depth of knowledge and of emotion; civilisation as a whole would become more free from blood and alcohol, the incessant grind of men and machinery, the perpetual slaughter of animals, and the perennial massacres of human beings; it would tend to recover everywhere the self-completeness and peacefulness of its agricultural and pastoral form, while preserving the best features of its mechanical form; communion with the beautiful aspects and the beneficent forces of Nature would become a more common feature of daily life; there would be more joy taken in adding to public possessions for the use and satisfaction of all, than to private property for the uneasy use of one and the jealousy of many; some of the worst problems of modern life would largely disappear; and individualism and nationalism attain Nirvāṇa in the higher socialism, the Confederation of the World, the League of all the Classes of all Nations and all Religions.

It is true that some of the peculiar gains of the current schemes or no-schemes of social life may be lost with their pains; and it is also likely that, by and by, some peculiar pains may develop in connection with the gains of the ancient

scheme here suggested for re-adoption, on a higher level, if possible. But then it is always a case of choosing between alternatives. We cannot have everything. If we are not yet tired of the present ways, we must obviously continue in them. If we are, then we may take the assurance to ourselves that the new pains will not be felt for a long time to come, and that when they do come they will be more negative and less positive, of the nature of a diminution of interest in life, generally, rather than of violent defeat of any interest particularly.

In the meanwhile, interpreting the verses of the Upanishat and the *Gītā* in connection with our present purpose, we may confidently take to our hearts the faith that with the diffusion of Brahma-vidyā and Ātma-vidyā, all-unifying and illuminating Metaphysic and Psychology, and with their practical application to human affairs, "all human beings will become dear to each for the sake of the Great Self common to all," the faith that "when each struggles to snatch food for himself only, then all suffer from sin and miseries alike; whereas if each thinks only to content himself with the remains of sacrifice, then all prosper equally and have the virtues and joys of mutual goodwill besides. Neither in this world, nor in the others, is there any happiness for the selfish and the unsacrificing. Only they who desire to taste the remains of sacrifice, sacrifice for the sake of others, the taste whereof is as that of the ambrosia of the immortals—for immortality is only in the realisation of the Common Self which makes sacrifice for others possible and necessary—only they attain to the joy, the perfection, and the Peace of the Eternal."<sup>1</sup>

<sup>1</sup> आत्मनस्तु कामाय सर्वं वै प्रियं भवति । *Chhāndogya.*

यज्ञशिष्टाशिनः संतो मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥

यज्ञशिष्टामृतभुजो यांति ब्रह्म सनातनम् ।

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुस्तत्तम ॥ *Gītā*, iii, 13; iv, 31.

## VII

SUMMARY, *MODUS OPERANDI*, AND CONCLUSION

To quote once more the brave words (which are certainly true, though some are doubtful of the intention behind them) of England's present energetic and brilliant Prime Minister, as typical of how at least one section of men are thinking in the West—men who are not mere dreamers and idealists but most prominent and eminent and successful and practical men of action; in a message to the people of Great Britain, dated 14th September, 1919, Mr. Lloyd George said: "If we renew the lease of the old world, scarred by slums and disgraced by sweating, where side by side with want is waste of inexhaustible riches of the earth, we shall betray the heroic dead and shall be guilty of the basest perfidy which ever blackened the people's fame. The old world must and will come to an end." Again, in a New Year's Message, dated 28th December, 1919, "From the Premiers of the British Commonwealth to the Fellow-citizens of the British Empire," Mr. Lloyd George, heading the Premiers, says: "In the recognition of the Fatherhood of God and the divine purpose of the world which is central to the message of Christianity, will be discovered the ultimate foundation for the reconstruction of ordered, harmonious life for all men, as that recognition could only come as an act of free consent on the part of individual men everywhere." The press-report goes on to say: "The message appeals to men of goodwill to consider the validity of the spiritual forces which are the one hope for a permanent foundation of world-peace."

In these words we have the resolve, by thorough men of action, that the old world must be replaced by a new and better; and the recognition, by those same men, that society can be beneficently reconstructed only on the basis of

spiritual forces and facts; that, in short, politics must be spiritualised.

The Science of the Infinite Spirit, *Brahma-vidyā*, Metaphysic in the full sense, is the only science which will tell us what the Nature of God and Man is, and what the divine purpose of the world is; it alone can reconcile all particular religions—Christianity and Islām, Buddhism and the Jewish Faith, Zoroastrianism and Shintoism, that which is called Hindūism, and all others, from the most elementary fetish-worship to the most advanced, abstract meditation—by explaining the common principles that constitute Universal Religion and underlie all particular religions; it alone can tell us what the Final Cause is, in terms which will synthesise all views, however opposed; it alone can tell us what and why human and other life is, and what the ends, the purposes, the aims and objects, of our life are, in the light of which alone can any construction or reconstruction of society be made satisfactorily. In the next place, the Science of the Individualised Spirit, *Aḍhyātma-vidyā*, Psychology in the full sense, is the science which will tell us what the spiritual forces, *i.e.*, psychical laws and facts, are, which should govern the planning of the details of the construction, to ensure the peaceful and prosperous working together of all the parts without jar and friction.

The ends of life are (a) lawful enjoyments here, and (b) the bliss of salvation hereafter.

These can be attained by every individual, only by means of a proper social organisation.

Organisation means division of work and workers, functions and organs, all governed and guided by a common, co-ordinating purpose.

The common purpose governing all the organs of a social organisation is the welfare of the human beings included therein, *i.e.*, the attainment by each one, as far as may be, of the dual purpose of life.

The division of work and workers, etc., recommended by Ancient Psychology is as below.

The four main natural types of human beings are (1) men and women "of thought," (2) "of action," (3) "of desire," and (4) "of undifferentiated, unskilled service". Their corresponding functions and vocations are (1) intellectual, gathering and spreading knowledge, ascertaining and recording facts, giving advice, (2) administrative, putting the knowledge into action, carrying out the advice in practice, mainly for purposes of defence and offence, gathering the means of, and spreading, protection, (3) commercial, gathering and spreading the means of nourishment and comfort, (4) industrial, supplying help and service to all the others, as required by them. The corresponding ambitions are for, and the rewards or prizes are, (1) honour, (2) power, (3) wealth, and (4) play and amusement. The corresponding means of living, to ensure sufficiency of necessaries and minimum comforts, healthy and suitable food, clothes, housing, etc., to each and all, are (1) honoraria, State-grants, subsidies, endowments, benefactions, (2) perquisites, land-rents, State-salaries, (3) profits of trade and manufactures, financial business, agricultural and pastoral industries, distribution of products, (4) wages.

The corresponding main functions or duties of the State, the organised community of individuals, are (1) the (ministrant) duty of promotion of the giving of suitable cultural as well as vocational education to every one who is at all educable (it being remembered that education is not mere mind-information, but, even more, emotion-regulation which is the essence of soul-culture, not mere literacy but, even more, good manners and good feelings, not mere ability to read and write and do certain kinds of vocational work and produce works of skill and art, but, even more, ability to get on with others and produce goodwill all round; and that even the "unskilled" labourer is amenable to, and would do his "unskilled" work

the better for, a little appropriate disciplining and teaching how to do it), (2) the (constituent) duty of protection, (3) the (ministrant) duty of promotion of agriculture, trade and commerce, and bread-winning, wealth-producing and beauty-enhancing industries and occupations of all sorts, and thereby, the assurance of necessaries and minimum comforts to each individual and of great public possessions to the community, and (4) the (ministrant) duty of promotion of organisation of labour. The corresponding powers are (1) spiritual (-legislative-civil) power or science, (2) temporal (-executive-military) power or valour, (3) finance-power, and (4) labour-power. The corresponding "estates of the realm" are (1) the priests-scientists, (2) the office-bearers, (3) the tradesmen, (4) the workmen. The corresponding main departments of national organisation are (1) the educational, including the religious, the æsthetic, the sanitary or medical, the judicial, the legislative, etc., (2) the political, including the military, the police, land, sea and air routes of communication and traffic, post and telegraph, etc., (3) the economical, including agriculture, domestic animals, mines and quarries, forests, fisheries, manufactures and commerce, etc., (4) the industrial, permeating the three others. All the factors of all these quartets are inseparably interwoven with each other, but are distinguishable, even as the various anatomical and physiological tissues and systems of the human body. Finally, there are the four life-stages of (1) student, (2) householder, (3) publicist, and (4) anchorite; the corresponding duties of which are (1) learning, (2) bread-winning, (3) unremunerated and disinterested public work, and (4) philanthropic meditation on the Universal Spirit.

The key-principles are that (1) honour, power, wealth, and amusement should be partitioned, and that (2) learners should not be earners<sup>1</sup> at the same time, nor earners legislators and heads of public departments.

<sup>1</sup> Mr. H. Fisher, Minister for Education in England, seems to have been laying much needed stress on this point, recently.

The systematic regulation of these correspondences and life-stages, primarily by means of widespread education and pressure of scientific opinion, and secondarily by legislation, is the means of gradually establishing or re-establishing the stable yet elastic social organisation that humanity needs for achieving a balance of power between the worldly and unworldly interests of each individual human life<sup>1</sup> and between the class-castes that make up the social whole,<sup>2</sup> thereby converting their internecine conflict into prosperous co-operation.

In such a scheme of society, the "general profession" of men, as such, would be "bread-winning" outside the home, in one of the vocations indicated; and the "general profession" of women, as such, would be "house-management," "house-keeping," in corresponding homes. There would be exceptions to the rule, as always. Both these "general professions" would be regarded as equally dignified and equally indispensable. There would be perfect equality of status between men and women as such, without identity of occupation. The relaxations, hobbies, enjoyments, and publicism of wife and husband would be common as far as possible.

About the fiftieth year of life, if a competence has been secured, or maintenance assured otherwise, as it ought to be, persons would, as far as possible, cease to work for cash return. They would begin to do public work without remuneration. Legislators would be almost exclusively drawn from this class; also the heads, the chief guides and operators, the advisers, of State-departments and public institutions, *e.g.*, chairmen and members of municipal and other local councils, senators of universities, senior managers of schools and colleges, senior directors of sanitation, hospitals, industrial and

<sup>1</sup> Āshrama-dharma.

<sup>2</sup> Varna-dharma.

other banks, emporia, agriculture, land, sea and air traffic, the defensive organisation. They would be chosen by election, under rules regarding the qualifications of electors and electees, and their remuneration would be more and more honour or power, as the case may be, and not wealth. In this way the purity and disinterested philanthropy of public work would be secured and "self-determination" by *the true higher self* of the community and not by its lower self, be assured.

If the life has been lived fairly, cleanly and healthily, as it would in the favourable atmosphere of such a social organisation, such public workers would be able to do their work—mostly of guidance and advice—quite well for ten, fifteen, twenty years, or more. Sages of science, elder statesmen and defenders of the people, beneficent kings of finance, and leaders of labour,<sup>1</sup> full of physical and mental stamina, working away vigorously for long after the scriptural span of life, rare, though not absent, in the past and present history of nations, would become fairly common, with the lessened strain and wear and tear. And after exhausting this part of their life, they would take their well-earned crown of rest for their remaining years in this world, in peaceful contemplation of the perpetual miracle and Māyā of the universe, and for much longer periods in the life hereafter.

In the word "promotion," or its equivalents and allies, such as encouraging, facilitating, subsidising, etc. (as contradistinguished from enforcement), will be found the reconciliation of the opposed views of State-control or group-control, on the one hand, and individual initiative and freedom, on the other; reconciliation by the avoidance of over-government and fatally uniform regimentation, on the one hand, and of the equally fatal waste of excessive struggle between individuals and unchecked abuse of power, on the other.

<sup>1</sup> "The workman who has crossed his ninetieth year shall rank with the highest and the most honoured in the land."—*Manu*, ii, 137.



*The principal means of bringing about such a state of things is the thorough organisation of national education.* “. . . When Belief waxes uncertain, Practice too becomes unsound, and errors, injustices and miseries everywhere more and more prevail, [and in this fact] we shall see material enough for revolution. At all turns, a man who will *do* faithfully, needs to *believe* firmly.”<sup>1</sup> The *Belief* of the nations has therefore to be reshaped. The Practice will follow; the new organisation will come of itself then. “Union, organisation, spiritual and material, a far nobler than any Popedom or Feudalism in their truest days, I never doubt, is coming for the world; sure to come. *But*—on Fact alone, not on Semblance and *Simulacrum*, will it be able either to come, or to stand when come. With union grounded on falsehood, and ordering us to speak and act lies, we will not have anything to do.”<sup>2</sup> Great characteristic cultures and civilisations have generally followed great surges of faith, of belief, the foundings of new religions—Buddhism, Christianity, Islām, which have all, in their origins, been reforms of older degenerated and corrupted Faiths—and they have decayed or are decaying with the decay of the Faiths which they were inspired by. Catholicism and feudalism decayed when, by excess, papacy became a falsehood. Protestantism and mechanico-industrial militarist commercialism are decaying by internecine warfare when, by excess of the matter-aspect, science has become a half-truth, a falsehood, having lost sight of the vitally important facts of the Unity and Continuity of Conscious Life and the Brotherhood of Man.

These *facts* of Metaphysic and Psychology—sciences more exact and more firmly founded than mathematics, facts more clearly and intimately provable than, and as teachable as, lines and numbers—have to be restored to science for the new union and organisation to become possible.

In the U.S.A. many “utopian” experiments in social organisation are being actually worked to-day, and some with

<sup>1</sup> Carlyle, *On Heroes*, “The Hero as Priest”; see also “The Hero as Man of Letters”.

<sup>2</sup> *Ibid.*

great success, *e.g.*, that of the Mormon community. But in the case of most of these, it seems, the success is achieved by an autocracy of benevolent despotism, based on a strict sectarian *credo*, which is a matter of arbitrary, unquestioning, unreasoning, personal faith, and is therefore not possible for all to subscribe to, as the elementary truths of mathematics are possible; also, the conditions of life in these societies are not all-comprehensive; they do not provide scope for all tastes and temperaments, which have to be provided for—though with regulation—by a scheme which would embrace the whole human race. “It takes all kinds to make a world.”

The ancient scheme, here outlined in modern terms, is based, not on any arbitrary sectarian *credo*, but on the laws and facts of Metaphysical and Psychological Science, which are teachable like those of any other recognised science; and the scheme is all-comprehensive, all-synthesising, with an appropriate time and place and circumstance for every one and every thing. *Loka sangraha*, world-synthesis, utilitarianism in its highest form, the greatest (possible) happiness (when psychical or superphysical conditions are taken with the physical into consideration) of the greatest number (*i.e.*, all)—is its key-note. Also, it seeks to work more by the force of an inner culture and less by external law; by means of the educationist-brāhmaṇa (the true *character-brāhmaṇa*, to be found, though to-day rarely, in *all nations and countries*,<sup>1</sup> and not the nominal *birth-brāhmaṇa* confining himself to India) much more than by means of the kshaṭṭriya-policeman-soldier (here, again, the true *character-kshaṭṭriya*, and not the nominal *birth-kshaṭṭriya*); though it does not by any means neglect or despise the (defensive) kshaṭṭriya-element, as China seems to have done.

Such inner culture can be spread widely and imparted on a national scale only by the thorough organisation of national Education, as said before. For the purposes of this, the *heredity* of each child should be treated as an indicator of

<sup>1</sup> See *Manu*, x, 4, and ii, 20.

possibilities and a basis to begin its education on, and its *spontaneous variation*, later on, in general or technical school or college, as the decider, to end education with; tests to ascertain the spontaneous variation and vocational aptitude should be made from time to time, in carefully planned, scientific ways; and preliminary "assignments of class-caste," that is to say, certificates of vocational aptitude, should be made and given, at the end of the education, in accordance with the results of these tests, and with the statement of his own chief heart's desire or ambition by each pupil.

The "advanced" nations, with the solitary exception of the U.S.A., have now been spending, for many decades, even apart from the conditions of actual war-time (the awful waste during which has been mentioned in the first section), more than half their State-revenues and State-energies on the *kshat̥triya*-department of their work, the compelling and fighting function, and, there too, more on its offensive than its defensive aspect. States ought to make an *at least equal division* of their revenues and energies between their four main functions and duties, (1) the benevolent, paternal "*brāhmaṇa*"-function of *education*, (2) the heroic, fraternal "*kshat̥triya*"-function of *protection*, (3) the tender, maternal "*vaishya*"-function of *nourishment* of the body with food and of the soul with art and beauty, and (4) the affectionate, filial "*shūdra*"-function of *service*.

While equal division of care and attention between these four is indispensable always, in the beginning of the transition to the New Time and New World, and in order to expedite that transition and make it successful, it is desirable to concentrate on the organisation of *Education* as single-mindedly as has been done in the last decade on *Offence and Defence*; and the economical, and then the industrial or labour, organisations should be attended to in the next degree. The details of all these should be worked out by international assemblies of humanist (and not nationalist) philanthropic specialists and elders. The New Generation should be brought up in the

New Belief, and so predisposed to the New Practice. If this is done, there is no reason why the "Utopia" should not be realised by the New Generation. Japan passed at one bound, in the lifetime of a single generation, a short thirty years at the end of the nineteenth century after Christ, from typical mediævalism into the most up-to-date modernism—all by dint of wise and far-sighted *self-sacrifice* of the older generation (not sufficiently far-sighted perhaps, but yet indispensable so far as it went, as a necessary first practical step), and of *systematic, organised national education* of the younger generation. There is no reason why all the nations should not advance, by similar means, in as short a space of time, from this modernism, proved so defective by the war and its *sequelæ*, to the Higher Socialism of the Organisation of the Whole Human Race, livingly inspired with the breath of true spiritual liberty with material order, inner equality with outer difference, fraternity with recognition of older and younger; inspired thus by Brahma-vidyā, the Science of the Infinite Spirit, wherein is no doubt or fear, no perplexity or strife or sorrow, wherein is lasting Peace and deathless Happiness.

Bhagavan Das



NOTE.—I earnestly invite critical questions from readers who may be interested in the suggestions put forward in this series of articles. They would give me an opportunity of making the thoughts clearer to myself and possibly to the readers, and help to show whether the suggestions are or are not practical.

Address :

"Sevāshrama," Sagra,

Benares, India.

## A FAMOUS WOMAN-PREACHER

By FRANCES ADNEY

**T**HE career of Julia Ward Howe, American poet, philanthropist and reformer, may throw a light on the present and the inevitable future discussion of the fitness of women for pulpit ministry. Known throughout the world by her immortal *Battle-Hymn of the Republic*, Mrs. Howe is our first woman-preacher of note. She formed the Woman's Ministerial Association and was President of that organisation until her death.

America has had a goodly number of female preachers. That the phenomenon was known, although not favourably, in England before the present century, is attested by Dr. Johnson's remark to Boswell, apropos of the feat of a dog walking on its hind legs: "It is not well done, no sir, no sir! Like a woman preaching, the wonder is that it is done at all."

Under old conditions, it was indeed strange that women should have either the ability or the courage to speak in public; and, even yet, with all our laudable educational changes, it is not apparent that men are in a hurry to help to create professions for women, or even to open the learned professions to them. Unfortunately, Mrs. Howe's words, written in 1871, still in some measure fit the situation:

You men by your vice and selfishness have created for women a hideous profession, whose ranks you recruit from the unprotected, the innocent, the ignorant. This is the only profession, so far as I know, that man has created for women.

We will create professions for ourselves if you will allow us opportunity, and deal as fairly with the female infant as with the male. Where, in this respect, do we find your gratitude? We instruct your early years. You keep instruction from our later ones.

Nineteen-nineteen was Julia Ward Howe's centenary; and, for that reason, as well as for the sake of understanding her work better, a swift glance backward may be taken.

A strange and powerful, almost a contradictory set of influences, played upon the infancy and youth, even upon the womanhood of Mrs. Howe. Her people, prim and prayerful, frightfully cramped at times by old, outworn, tattered beliefs, were on other occasions scornful of precedent and sturdily independent. There was remarkable expansion in some directions and painful retrenchments, almost imprisonments, in others. A few concrete examples will serve to illustrate a mass of complex forces.

A cousin, who profoundly influenced her, used to say: "Julia, do not permit yourself to grow old. Whenever you feel that you *cannot* do a thing, *get up and do it!*" This same relative, a fond and pious mother, used to pray over her only son, after he had committed a misdemeanour, for so long, that he would cry out: "Mother, it's time to begin whipping!"

Julia Ward's mother died while the child was quite young. The care of the household was divided between a merry and sharp-tongued aunt and the father, Samuel Ward, who made pathetic and rather ineffectual efforts to be both father and mother to his children. This man, capable of strong and independent action, wrote his name large on the commercial history of America, for it was he who saved the honour of the Empire State, New York, after that series of financial disasters which began with Andrew Jackson's refusal to renew the charter of the Bank of the United States. He laboured day and night to enable the banks to renew specie payment, and it was due chiefly to confidence in his integrity and sagacity that the Bank of England sent five million dollars

in gold to America. He died at the early age of fifty-three, having actually received his death warrant from his stupendous activities on behalf of various banks—one of his stipulations being that he should receive no remuneration.

Yet this man, strong and free in the world of affairs, was chained hand and foot with religious prejudice. His daughter might have wealth, unostentatious luxury, a social position second to none in America : yet she was practically imprisoned and not permitted to mingle in the social life of New York because, forsooth, its gaieties seemed to be instigated by the devil himself. She had the best education that the country at that time permitted the female of the species : yet she was forbidden to read Shelley, could have Byron only in slight, selected bits ; and her father cried out against the dreadful possibility of her having read *Faust*. Even religious matters were rigidly supervised ; and she could not hear the fiery sermons of Theodore Parker because her father had observed members of his congregation opening and reading newspapers in their pews before the church service began.

Julia Ward came of fighting as well as of praying stock, her ancestry comprising captains under William of Normandy and Cromwell, as well as revolutionary soldiers and governors in America ; but the natural rebellion of her young heart against parental fetters was tempered by love for her father and a strong sense of duty, and doubtless her possible action was much hampered by the belief in a personal devil, from which error Emerson helped to liberate her. The warrior spirit to which she was heir, prevailed in later life, when she had completely freed herself from the absurd intellectual trammels imposed by her people.

Her marriage to the famous Dr. Howe,<sup>1</sup> a man almost twice her age, opened up vistas of freedom in some directions,

<sup>1</sup> Samuel Gridley Howe, who valiantly aided the Greeks in their war for freedom, and who was a pioneer in the matter of modern Education for the Blind.

while in others, new barriers were interposed. There were voyages abroad, her first babe being born in Rome, and there were stimulating associations with notable people of many classes; but also there were ever-increasing domestic cares and serious financial restrictions. Her husband's salary was never large, and her father's fortune was practically lost to her through the indiscriminating judgment of a relative. Then financial curtailment really furnished a spur for added achievement; and the domestic duties had ever a sunny or silvery side, for she was a loyally devoted wife and a splendidly successful mother. The only actually injurious fetter imposed by her marriage was the bitter opposition of husband and family to her desire to speak in public.

A poet she had been practically from infancy, nursery episodes and animal tragedies being the almost constant occasions for "little verses". When the children were taken one day for a walk, her younger sister, pointing to a blot in the road, lisped: "Squashed toad, dear. Little verse, please," illustrating the prevailing tendency. In her mature years, when she had written a poem for an occasion (the celebration of William Cullen Bryant's seventieth birthday, or something similar), no one saw any impropriety in her public recital of her production, which, indeed, was usually attended by enthusiastic applause; but a public reading of her philosophic essays was, for some reason fathomable only by masculine intellect, a widely, if not a scandalously, different matter.

Charles Sumner, a Senator of Civil War fame (who had rendered valiant service toward the emancipation of our slaves), joined Mrs. Howe's husband and friends in an opposition which was sometimes more than passive, for Sumner did all he could to prevent her first public lectures in Washington. These lectures, given in Washington, and in response to an inner urge which criticism could not quell, were only very mildly successful; and for many years she



confined herself to "parlour readings" of her essays in philosophy, although Emerson and a few others boldly approved her public lectures.

It was during the Civil War that the *Battle-Hymn of the Republic* was written, the occasion being best described by her daughters<sup>1</sup> :

In the autumn of 1861 she went to Washington . . . She longed to help in some way, but felt there was nothing she could do—except make lint, which we were all doing.

"I could not leave my nursery to follow the march of our armies, neither had I the practical deftness which the preparing and packing of sanitary stores demanded. Something seemed to say to me: You cannot help anyone; you have nothing to give, and there is nothing for you to do. Yet, because of my sincere desire, a word was given me to say, which did strengthen the hearts of those who fought in the field and of those who languished in the prison."

Returning from a review of troops near Washington, her carriage was surrounded and delayed by the marching regiments; and she and her companions sang, to beguile the tedium of the way, the war songs which every one was singing in those days, among them :

*John Brown's body lies a-mouldering in the grave :*

*His soul goes marching on!*

"Mrs. Howe," said James Freeman Clarke, "why do you not write some good words for that stirring tune?"

"I have often wished to do so," she replied.

Waking in the grey of the next morning, as she lay waiting for the dawn, the word came to her :

*Mine eyes have seen the coming of the glory of the Lord.*

She lay perfectly still. Line by line, stanza by stanza, the words came sweeping on with the rhythm of marching feet, pauseless, resistless. She saw the long lines swinging into place before her eyes, heard the voice of the nation speaking through her lips. She waited till the voice was silent, till the last line ended; then sprang from bed and, groping for pen and paper, scrawled in the grey twilight the *Battle-Hymn of the Republic*. She was used to writing thus; verses often came to her at night, and must be scribbled in the dark for fear of waking the baby; she crept back to bed, and as she fell asleep she said to herself: "I like this better than most things I have written." In the morning, while recalling the incident, she found she had forgotten the words.

<sup>1</sup> *Julia Ward Howe, a Biography*, by Laura E. Richards and Maud Howe Elliott.

This hymn, received clairaudiently, was "sung, chanted, recited, and used in exhortation and prayer on the eve of battles. It was printed in newspapers, army prayer books, on broadsides; it was the word of the hour, and the Union armies marched to its swing".

Out of the suffering of the Civil War sprang a new phase of development for Mrs. Howe. Hitherto her life had been domestic, social, studious. Her chief relationship with the public had been through her pen. She now felt that she had a fuller, deeper message to give, and she sensed the need of a personal contact with her audience. It was a deep, strong impulse to speak—the bidding, she believed, of an inner guide who would not be permanently denied. She determined to "take her dictation from within and above". There is a significant entry in her Diary (May 31, 1865) in reference to a Church Conference, where she had heard tolerable speaking but nothing of special value or importance:

I really suffered last evening from the crowd of things which I wished to say, and which, at one word of command, would have flashed into life and, I think, into eloquence. It is by a fine use of natural logic that the Quaker denomination allows women to speak, under the pressure of religious conviction. "In Christ Jesus there is neither male nor female" is a good sentence. Paul did not carry this out in his church discipline, yet, one sees, he felt it in his religious contemplation. I feel that a woman's whole moral responsibility is lowered by the fact that she must never obey a transcendent command of conscience. Man can give her nothing to take the place of this. It is the *divine* right of the human soul.

But even more difficult was it to keep silent when, as too often happened, she heard from the pulpit weak, sentimental and illiterate nonsense. The consummation of her desire to preach was brought about rather gradually. Requests came with increasing frequency for benefit readings in public for the purpose of raising funds to start a library, to help the Cretans, to build a Civil War monument, etc., which wore the family opposition a little thin. She was appointed a delegate to a Boston Conference of Protestant Churches. Later, she was

asked to speak in the Unitarian Church, but not, as it were, from the pulpit. It is somewhat singular that her first actual preaching<sup>1</sup> was done in London, where she hired the Freemason's Tavern for five or six successive Sundays. This was in the spring of 1872, when she went to England, hoping to hold a Woman's Peace Congress, and to found and foster *A Woman's Apostolate of Peace*. These particular objects were not then fulfilled. Of her preaching she wrote:

My procedure was very simple—a prayer, the reading of a hymn, and a discourse from a Scripture text . . . The attendance was very good throughout, and I cherished the hope that I had sown some seed which would bear fruit hereafter.

Her work for the liberation of women, and for the cause of International Peace, were almost simultaneously undertaken. As she had stood more than once in a gallery of French paintings before the full-length portrait of the then Emperor (Napoleon III), she had looked with distaste into the face, which seemed to say: "I have succeeded. What has anyone to say about it?" She pondered the slow movements of Justice during the Franco-Prussian War. In her *Reminiscences* she said:

As I was revolving these matters in my mind while the war was still in progress, I was visited by a sudden feeling of the cruel and unnecessary character of the contest. It seemed to me a return to barbarism, the issue having been one which might easily have been settled without bloodshed. The question forced itself upon me: "Why do not the mothers of mankind interfere in these matters, to prevent the waste of that human life of which they alone bear and know the cost? . . . The august dignity of motherhood and its terrible responsibilities now appeared to me in a new aspect, and I could think of no better way of expressing my sense of these than that of sending forth an appeal to womanhood throughout the world, which I then and there composed.

That appeal was dated Boston, 1870. One paragraph, which we take space to quote, serves to show her eloquence:

Arise, then, Christian women of this day! Arise, all women who have hearts, whether your baptism be of water or of tears! Say firmly: "We will not have great questions decided by irrelevant

<sup>1</sup> With two unimportant exceptions.

agencies. Our husbands shall not come to us, reeking with carnage, for caresses and applause. Our sons shall not be taken from us to unlearn all that we have been able to teach them of charity, mercy and patience. We, women of one country, will be too tender of those of another country, to allow our sons to be trained to injure theirs." From the bosom of the devastated earth a voice goes up with our own. It says: "Disarm, disarm! The sword of murder is not the balance of justice." Blood does not wipe out dishonour, nor violence indicate possession. As men have often forsaken the plough and the anvil at the summons of war, let women now leave all that may be left of home for a great and earnest day of counsel.

This appeal, translated into French, Spanish, Italian, German and Swedish, was sent far and wide. In December of that year an important meeting was called, looking toward a World's Congress of Women on behalf of International Peace. In her opening address Mrs. Howe said :

I repeat my call and cry to women. Let it pierce through dirt and rags—let it pierce through velvet and cashmere. It is the call of humanity. It says: "Help others and you help yourselves."

Let women seize and bear about the prophetic word of the hour, and that word becomes flesh and dwells among men. This rapturous task of hope, this perpetual evangel of good news, is the woman's special business, if she only knew it.

Now, at the present moment, when apparently the League of Nations without disarmament must ultimately come to grief, it is well that women should reiterate Julia Ward Howe's words. She herself was not permitted to speak at the French Peace Congress, whither she had gone in 1872 as an American delegate. She presented her credentials, asked leave to speak, and was told "with some embarrassment" that she might speak to the officers of the society after the public meeting had adjourned. Returning to London she attended as American delegate one of the great Prison Reform meetings of the era. At the sight of some of the poverty of the London streets, she made this resolve: "God helping me, my luxury henceforth shall be to minister to human misery."

Mrs. Howe worked valiantly for the Woman Suffrage Movement when it was at the height of its unpopularity; and she pressed forward the organisation of Women's Clubs

throughout America, ever widening their scope from social and literary to economic and humanitarian ideals. From the first, the Boston Clubs had beneficent power. "When I want anything in Boston remedied," said Edward Everett Hale, "I go down to the New England Woman's Club!"

Mrs. Howe believed that the special faults of women were those incidental to a class which has never been allowed to work out its ideal; and the latter half of her life is inextricably interwoven with the story of the advance of women. She worked for higher education, for prison reform, for the abolition of the death penalty; she aided charitable movements assiduously; she did arduous labour at the New Orleans Exposition in connection with the Woman's Exhibit; and she furthered the World's Congress of Religions at the Columbia Exposition in Chicago, which Mrs. Besant honoured with her presence. Yet, of all her activities, preaching was her best beloved. In 1873, a number of women-ministers having come to Boston to attend the Anniversaries, she issued a call for a Woman-Preachers' Convention. In 1893, speaking of that time, she said:

I find that it is twenty years since I made the first effort to gather in one body the women who intended to devote themselves to ministry. The new liberties of utterance which the discussion of woman suffrage had brought us, seemed at this time not only to invite but to urge upon us a participation in the advocacy of the most vital interests both of the individual and the community. With some of us this advocacy naturally took the form of preaching. Pulpits were offered us on all sides. I am so much of a natural church-woman, I might say an ecclesiast, that I at once began to dream of a church of true womanhood. I felt how much the masculine administration had overridden us women, and I felt how partial and one-sided a view of these matters had been inculcated by men, and handed down by man-revering mothers. Now, I thought, we have got hold of what is really wanting in the Church universal. We need to have the womanly side of religion represented. Without this representation we shall not have the fullness of human thought for the things that most deeply concern it.

An interesting account was given of Mrs. Howe at this Convention of Woman-Preachers by the Reverend Florence

Buck, of Wisconsin. She had been diffidently asked if she would conduct the funeral services of "an honest and upright man who had died of drink, owing to an inherited tendency. They had expected to have it in the undertaker's rooms, but we had it in my own church. It was packed with people of all sorts . . . the Bar-tenders' Union was there in a body . . . It was an opportunity I would not have given up to preach to the President and the Senate of the United States. Next day they said: 'We expected she'd wallop us to hell; but she talked to us like a mother.'"

Mrs. Howe was never regularly ordained, as were many of her woman associates; but she felt herself consecrated to the work; "wherever she was asked to preach, she went as if on wings, feeling this call more sacred than any other"; she preached in all parts of America, from Maine to California, from Minnesota to Louisiana; but she especially esteemed the privilege of carrying the message of hope and goodwill into the prisons. A text chosen especially for prisoners was: "Behold, what manner of love is this, that we should be called the sons of God."

This great woman, who made an extraordinary success of life, was loved and revered as a preacher. At the age of eighty she was introduced in a Unitarian meeting as "Saint Julia," and the entire audience arose when she came forward to speak. A fragment of a sermon written in her eightieth year is an example of the gentle, clear manner of her teaching:

Jesus, alas! is as little understood in doctrine as followed in example. For He has hitherto been like a beautiful figure set to point out a certain way. The people have been so entranced with worshipping the figure that they have neglected to follow the way it indicates.

It was while preparing sermons, or before delivering them, that her flashes of clearest insight came. Her Diary for 1900 records:

*Sunday*: I had, before the service began, a clear thought that *self* is death, and deliverance from its narrow limitations the truest

emancipation . . . . It seems to me one moment of this, which we could perfectly attain, would be an immortal joy.

An illustrious woman, beloved by all classes! In extreme age, as the body failed, her mind grew clearer, the veil was sometimes lifted, and she saw hidden things. May the coming be hastened of the Era of her midnight vision in 1910, a short while before her death. She wished to make of it a millennial poem. In this vision of "a world regenerated by the combined labour and love of men and women," she saw:

Men and women of every clime working to unwrap the evils of society and discover the whole web of vice and misery and apply remedies . . .

There seemed to be a new, a wondrous, ever-permeating light, the glory of which I cannot attempt to put into human words—the light of new-born hope and sympathy—blazing. The source of this light was human endeavour . . . .

The men and women, standing side by side, shoulder to shoulder, a common lofty and indomitable purpose lighting every face with a glory not of this earth. All were advancing with one end in view, one foe to trample, one everlasting goal to gain . . . .

And then I saw the victory. All of evil was gone from the earth. Misery was blotted out. Mankind was emancipated and ready to march forward in a new Era of human understanding, all-encompassing sympathy, and ever-present help, the Era of perfect love, of peace passing understanding.

Frances Adney

## A SONG OF TRIUMPH

FATE shall not keep me in her grasp,  
    Holding me down when I would rise,  
Loos'ning my fingers when I clasp,  
    Smiting me when I lift mine eyes.  
I shall from all her chains be free :  
I will be what I will to be !

What tho' the body cry and crave,  
    What tho' the senses lie and steal,  
They shall not keep me child and knave,  
    They shall the master's power feel.  
I am no slave in their control—  
I am a Rider towards a Goal !

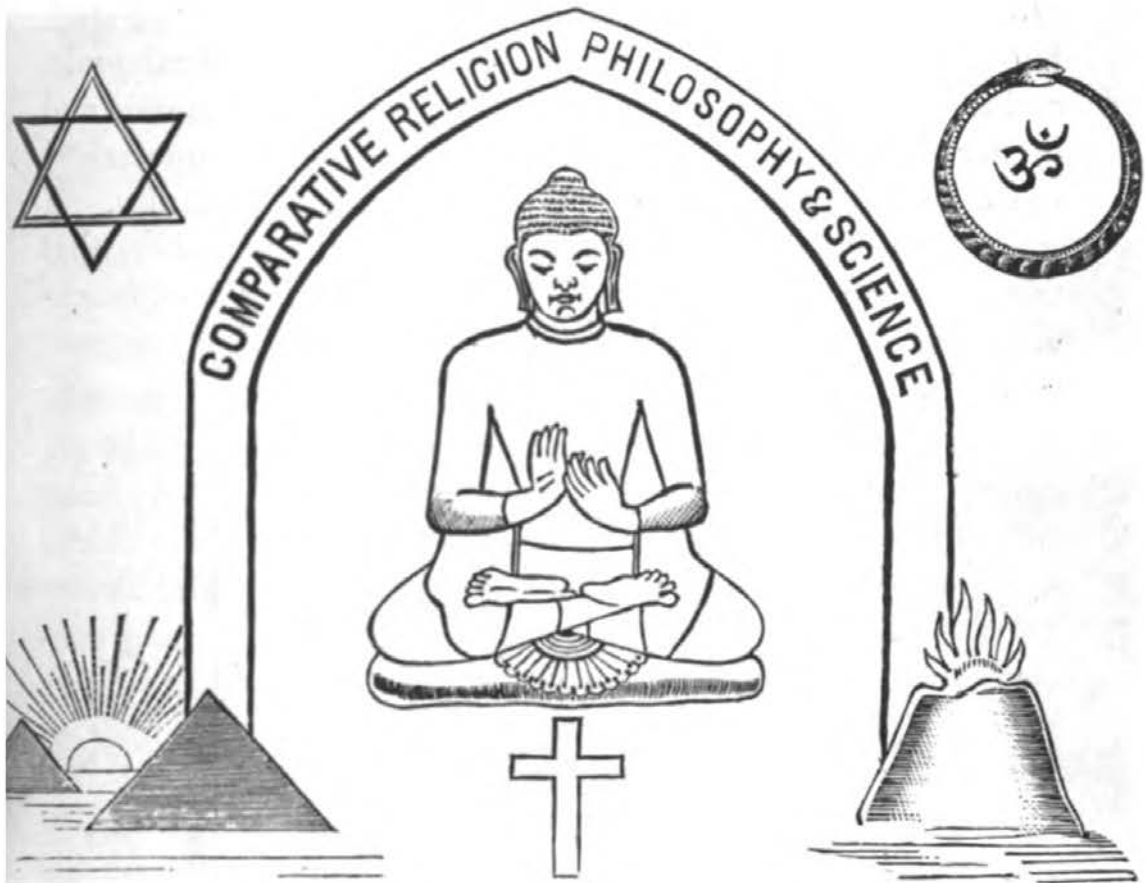
And if my steed fall down to rest  
    Ere I have reached the Goal of men,  
I shall continue on my Quest,  
    For I shall ride, *and ride again* !  
I know the Way. I know the Tree.  
I will be what I will to be !

Fate, thou art but the ancient chains  
    Forged in the furnace of desire ;  
Truth is the fruitage of thy pains,  
    Love springs supernal from the fire.  
God of my soul, by Thy decree  
I will be what I will to be !

J. HENRY ORME

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## FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

*(Continued from p. 461)*

### IX. THE KINGDOMS OF LIFE

**M**AGNIFICENTLY as modern science has developed the concept of evolution, it has yet to come to that breadth and grandeur which is revealed in Theosophy. The word "life" especially has, in Theosophical studies, a profounder

and more far-reaching significance; for life is seen not, as with modern science, only in the small circle of existence which comprises the human, animal and vegetable kingdoms, but as manifesting also in the seeming dead matter of minerals, and in organisms of invisible matter lower than minerals and higher than man. In Fig. 68, we have briefly summarised the wave of evolving life which leads up to humanity. A comparison of this figure with that of Fig. 9 will show that there are other streams of evolving life which, without touching the human kingdom, pass through levels which correspond to that of humanity into kingdoms higher than man.

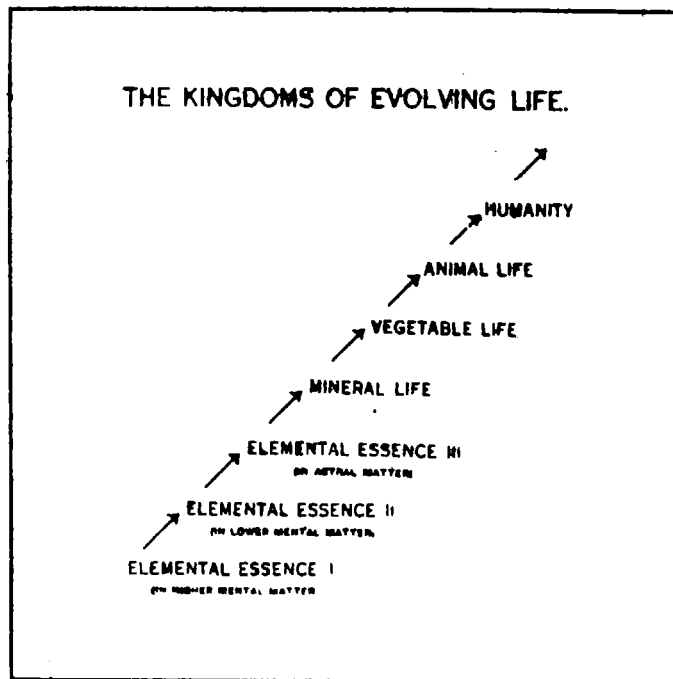


FIG. 68

Fig. 68, however, deals with those forms of life which, in their evolutionary growth, issue in a humanity like ours. We see from it that, stage by stage, the life of the LOGOS manifests as three types of Elemental Essence, and then subsequently as Mineral Life, Vegetable Life, Animal Life and Humanity. The transition from stage to stage was explained in the

previous chapter, and in Fig. 59 was shown the transition of the highest animal into the human kingdom. The seven stages of evolving life, from Elemental Essence (I) to Humanity, are called the "Life Wave". Other forms of life and consciousness are also of course "life waves"; but, for the clearer understanding of a difficult topic, the term "life wave" is reserved for those forms of life which are closest related to our humanity in a direct line of growth, as shown in Fig. 68.

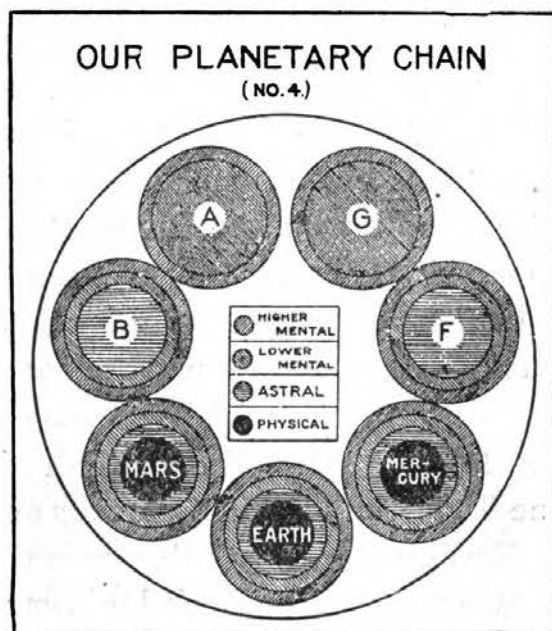
All these great changes involve vast periods of time, but in each fraction of time the evolutionary work is done according to a predestined plan. Each type of form and consciousness appears in evolution only at its given time, and always under the supervision of those Workers in the Divine Plan whose function it is to see to the intricate workings of evolution. We must think of these periods of time less in terms of actual years and more in terms of amounts of evolutionary work done in the furtherance of the Plan.

It was shown in Section II, on "The Rise and Fall of Civilisations," that during the time that humanity exists on our earth, seven great Root Races appear, and that each of these Root Races has seven sub-races. The period of time which is necessary to accomplish the work, which has to be done through seven Root Races and their sub-races, is known as a "World Period". During a World Period, the evolutionary scheme, as it affects the seven kingdoms of our life wave, is in full operation; the life wave may be said to begin with the appearance of the first sub-race of the First Root Race, and it ends when the seventh sub-race of the Seventh Root Race has done its work.

When the allotted span of work for a particular World Period is finished, the life wave passes from our Earth to commence its evolution on another globe of our solar system. On this new globe, each of the seven stages of life, from

Elemental Essence (I) to Humanity, resumes its work and continues its further development. Once again, this development, so far as humanity is concerned, takes place through civilisations and cultures developed in seven Root Races and their sub-races. At the end of the evolutionary work on this new globe, the life wave passes on to another globe, there under new conditions to resume its work, and accomplish the part in evolution next allotted to it in the Great Plan.

The work of the life wave with which humanity on this



earth is associated will be understood if we carefully study our next diagram, Fig. 69. Our life wave requires for its growth seven planets of the solar system; of these, three are physical planets—Earth, Mars and Mercury; the remaining four are planets of invisible types of matter. These too have their revolutions round the sun as have the visible planets, but their matter is of

superphysical states. Of these four invisible planets, two—B and F—are of astral and higher states of matter, and the remaining two—A and G—of lower mental and other higher states of matter. Each of these globes is separated in space from all the others, and is a complete planet by itself, just as are Mars, Earth and Mercury.

If we consult our diagram and carefully study that part of it which represents our Earth, we shall see that the Earth is shown as composed of solid physical matter surrounded by envelopes of astral, lower mental, and higher mental types of

matter. It goes without saying that each higher and finer type of matter interpenetrates all grosser than itself; thus the astral envelope not only extends from the earth's surface miles upwards, but it also interpenetrates the earth; and similarly, the envelope of lower mental matter interpenetrates both the astral world and the physical earth. This astral envelope round our earth, and interpenetrating it, is our Astral Plane; the lower mental matter is our Lower Heaven, and the higher mental matter makes our Higher Heaven. Associated with all these are, of course, the higher planes of nature, composed of Buddhic, Atmic and higher types of matter, though they are not shown in the diagram.

But in a similar fashion Mars also has a solid physical earth, an astral envelope, and two envelopes of lower and higher mental matter. The astral envelope interpenetrating the solid planet Mars, is the astral plane of Mars. This Martian astral plane is totally distinct from the astral plane of our Earth. Moreover, just as there is no communication of a physical kind through interplanetary space between the Earth and Mars, so is there no astral communication between the astral plane of Mars and our astral plane. Mars also has its lower heaven world and its higher heaven. Exactly the same scheme holds good for Mercury, which has its own astral and lower and higher mental planes. When we come to planets B and F, we find that they have no physical counterparts; they are astral planets, but each planet has its own lower and higher heavens and also higher planes still. Planets A and G, it will be seen from the diagram, are globes of lower mental matter; they too have their higher mental, Buddhic, Atmic, and higher planes, but they have no planes below the lower mental plane. We must think, then, of the seven planets—A, B, Mars, Earth, Mercury, F and G—as complete in themselves, and each revolving round the sun; but only three are visible to our physical eye.

We can now grasp in general outline the work of the life wave. The life wave on the Earth, at this actual moment, is doing the work, so far as humanity is concerned, of the Third, Fourth, and Fifth Root Races, and it has progressed up to the point of bringing the first variants of the sixth sub-race of the Fifth Root Race, now appearing in America and Australia. Side by side with the work of humanity is the evolutionary work of animals, plants, minerals, and the three types of Elemental Essence.

There is still remaining to be done on the Earth the work of the seventh sub-race of the Fifth Root Race, and the vast work of the Sixth and Seventh Root Races which are still to come, with their respective sub-races and variations. How many hundreds of thousands of years more this work will require, we can scarcely tell; but the life wave will not have accomplished the work set before it, during its occupation of the Earth and its higher planes, till all this further work comes to a successful conclusion.

When the seventh sub-race of the Seventh Root Race has given its message to evolution, there is no more work to be done for the time on the Earth; the life wave then passes on to another planet, to begin there the next stage of its unfoldment. This planet is Mercury. On Mercury, as on Earth, the life wave in all its divisions, from Elemental Essence (I) to Humanity, will continue its work from stage to stage; in the human kingdom there will be seven Root Races with their sub-races. Each Root Race, through the structure of its visible and invisible bodies, enables the development of some new form and expression of consciousness and activity; hence the need for the various Root Races and their subdivisions.

After the life wave has finished on Mercury, it will be transferred to the next planet, which is F. On F, which is an astral planet and has no physical counterpart, obviously there can be no physical forms for the evolving life; that life will

have to do its work through forms of astral and higher matter. After the life wave has completed its work on planet F, it will then be transferred to planet G. As this planet G is composed of lower mental matter, all evolution will necessarily take place in forms of this and finer types of matter. When the life wave completes its work on planet G, it will pass on to evolutionary work on planet A. From A it will pass on to B, where evolution will be resumed again in astral forms. After the work done on B, the life wave will pass to Mars, where work will be begun once again through physical forms also. After the life wave completes its work on Mars, it will be transferred to the Earth, there to begin another stage of evolution through new human, animal, and vegetable types. When the life wave has completed its work on seven planets in succession, it will have taken a period of time called a "Round".

In the description so far given of the transference of the life wave, it was made to start from the Earth and to pass through Mercury, F, G, A, B, Mars, to return to the Earth again, thus making a complete Round. In reality, however, the life wave begins on planet A, then passes on to planet B, and next to Mars, Earth, Mercury, F, and G. Our present life wave therefore began long ages ago on planet A in the first Round, and has already gone through three complete Rounds; it then began the work of the fourth Round, as before, on planet A. Then the life wave passed on to B, and then to Mars, and so to Earth; this is where it is to-day. We are at present in the evolutionary scheme on the fourth planet of the fourth Round. This is exactly midway in the larger scheme of our evolution, since the life wave has yet to complete the fourth Round by passing to Mercury, F, and G, and then afterwards to complete the fifth and sixth Rounds. When

the life wave has so passed through seven complete Rounds in succession, the time occupied in its process is called a "Chain".

These facts are summarised in Fig. 70. Seven sub-races

<i>SEVEN Sub-races</i>	=	<i>ONE Root Race</i>
» <i>Root Races</i>	=	» <i>World Period</i>
» <i>World Periods</i>	=	» <i>Round</i>
» <i>Rounds</i>	=	» <i>Chain</i>
» <i>Chains</i>	=	» <i>Scheme of Evolution</i>
» <i>(and more)</i>		
<i>Schemes of Evolution = Our Solar System</i>		

FIG. 70

make up one Root Race ; the time occupied by seven Root Races is that of one World Period. Seven World Periods, on seven successive globes while the life wave passes from one to another, make up one Round. Seven Rounds, in each of which

the life wave has passed from planet to planet, make up one Chain.

The work of evolution of all the life and form in the solar system is, however, not accomplished within the period of one Chain. It is intended in the Plan that, during the period of activity of one Chain, one kingdom of life shall have evolved to the next higher kingdom ; thus, that which began as animal life at the beginning of our Chain, that is, on planet A of the first Round, will rise to the stage of Humanity at the end of the Chain, which will be on planet G of the seventh Round ; similarly, that which began the Chain as vegetable life will, at its ending, have risen to be animal life. If we look back to Fig. 69, we see the various steps of evolution of the kingdoms of life ; each step requires one complete Chain.

When our Chain began on planet A of our first Round, the work was commenced in all the seven kingdoms, from the First Elemental Essence to Humanity ; but where did Humanity achieve its human characteristics, and the animal life its animal characteristics, so as to begin the



Chain already thus equipped? To answer this we must turn to Fig. 71. We find in it, as the fourth circle, the Earth

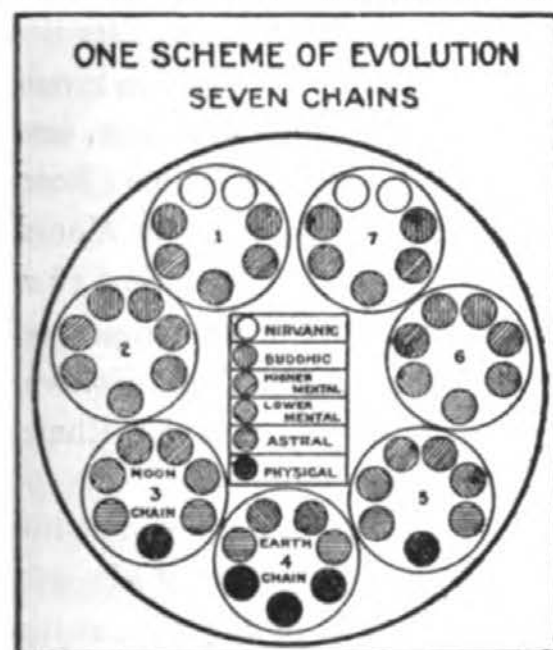


FIG. 71

Chain; this is practically Fig. 69 in miniature, for we find Mars, Earth and Mercury as the three black spheres, while planets B and F are correctly marked as of astral matter, and planets A and G as of matter of the lower mental plane. We see before the Fourth Chain a Third, called in the diagram the Moon Chain. In this Moon Chain we find that there are seven globes, but only one of them is physical,

while two are astral, two are lower mental, and two higher mental.

Now our life wave, before it entered our Chain, the Earth Chain, was for countless ages the life of a preceding Chain, the Moon Chain; but the life wave was on the Moon Chain exactly one stage earlier than what it is on the Earth Chain. That is to say, that which is humanity on the Earth Chain was the animal kingdom of the Moon Chain; our present animal kingdom of the Earth Chain was the vegetable kingdom of the Moon Chain; and similarly, all the other kingdoms of life on the Earth Chain were one stage earlier on the Moon Chain. In exactly a similar fashion, the kingdoms of life of the Moon Chain themselves came into it from an earlier Chain still, Chain No. 2 on the diagram. It will be seen that this Chain has no physical planet at all, but is composed of one astral, two lower mental, two higher mental, and two planets of Buddhic matter. Each kingdom of life on this second Chain was exactly

one stage earlier than it was on the Moon Chain; thus, that which was the animal kingdom of the Moon Chain was the vegetable kingdom of Chain No. 2. Chain No. 2 itself derived its life from an earlier Chain No. 1; in this we have only one lower mental planet, two higher mental, two of Buddhic matter, and two of Nirvanic matter. The kingdoms of life on this Chain No. 1 were at one stage earlier than they were on Chain No. 2. To sum up, following the direction of evolution, that which began on Chain No. 1 as the mineral kingdom appeared on Chain No. 2 as the vegetable kingdom, and on Chain No. 3—the Moon Chain—as the animal kingdom, and on Chain No. 4—our present Earth Chain—it is our Humanity.

When the work of this Earth Chain is completed at the end of the seventh Round, each kingdom of evolving life will have ascended one stage; our animals of to-day will, at the end of our Chain, have come to the human level; our vegetable life will have entered into the animal kingdom. Our Humanity will have gone to a stage beyond humanity. The fifth Chain will be like the third Chain, so far, at least, as the types of its globes are concerned; just as on the third Chain there was only one physical planet, so will there be but one physical planet in the fifth Chain, while it will have two astral planets, two of lower mental matter, and two of higher mental. The constituent planets of Chains No. 6 and No. 7 will be as marked on the diagram.

The work of the first, second and third Chains is now over, and their planets have disintegrated, except that the only physical planet of the third Chain still remains as the Moon, which goes round the Earth. The Moon has now on it none of the life wave, and it is practically a dead planet, waiting slowly for disintegration. Evolution is now exactly midway among the seven Chains, since our present Chain is the fourth;

and on this fourth Chain we are at the fourth planet of the fourth Round.

We have before us, when the work of the Earth Chain is completed, work to be done by the kingdoms of evolving life in the next, the fifth, Chain. This Chain will have one physical planet, which will be made by aggregating into one planetary mass the Asteroids which now make a ring of little planets between Mars and Jupiter. By the time the Asteroids have coalesced into one planet, and become the centre of evolution of the life wave, the work will have been completed in the Earth Chain, and the present Earth will have become a dead planet with no evolving life upon it; it will have shrunk in size through loss of its liquids and gases, and it will then be attracted to the physical planet of the new Chain and attached to it as a Moon.

Our present animal kingdom will begin the work of the fifth Chain as its humanity; our present vegetable kingdom will then be its animal kingdom. In exactly a similar way, the work in the Sixth and Seventh Chains, which are yet to come, will be accomplished. In each successive Chain the life evolves from one kingdom to the next beyond it.

The work done through seven Chains in succession makes one "Scheme of Evolution". There are seven such schemes of evolution, and over the work of each there presides a Planetary Logos; nay, more, each Scheme is the expression of His exalted Life, and the seven Chains of His Scheme are as successive incarnations of that Life. Each of the seven Planetary Logoi has thus before Him a Scheme of Evolution to develop and guide; each Scheme involves seven Chains, and each Chain requires seven distinct globes.

There are now in the solar system seven schemes of evolution which require, at some stage of their work, a physical

planet; the stage of each of these seven Chains is given in our next diagram, Fig. 72. The schemes of evolution which

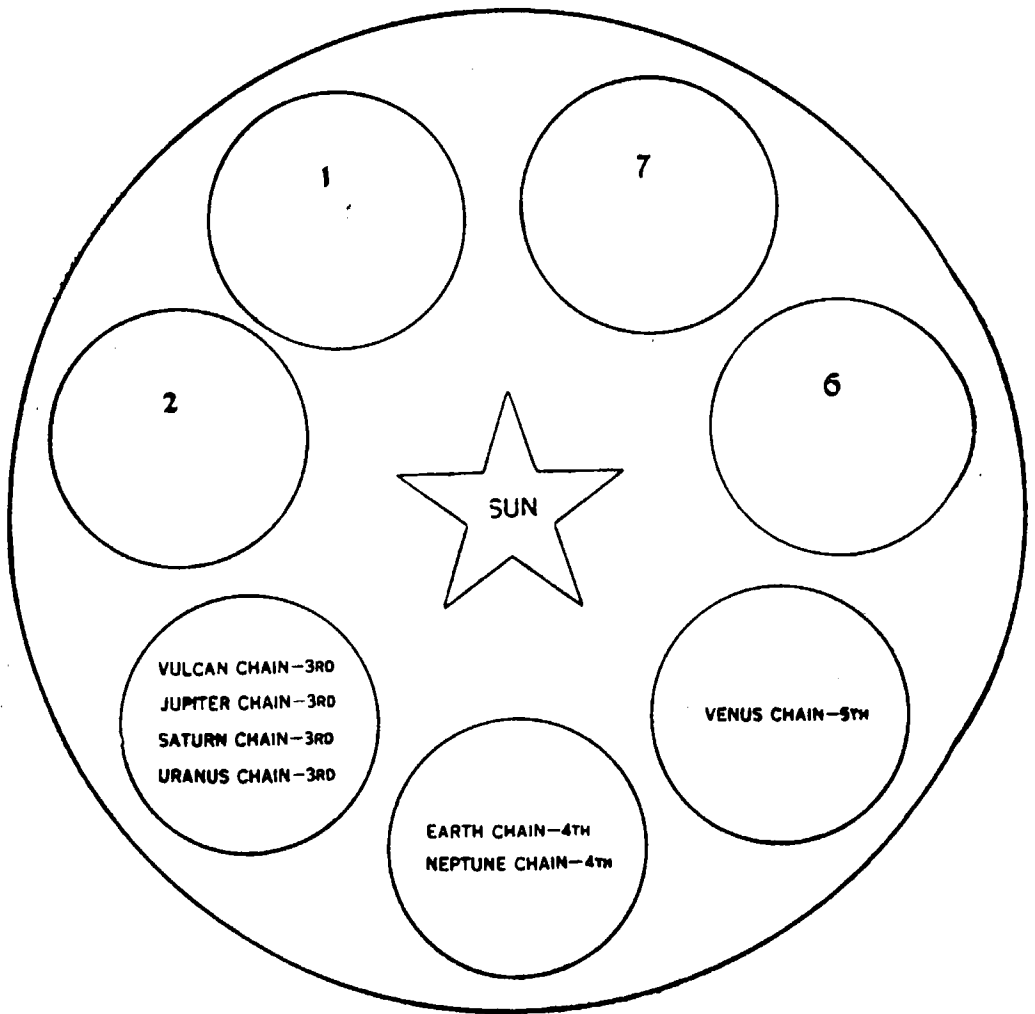


FIG. 72

involve Vulcan, Jupiter, Saturn, and Uranus are behind the Earth scheme by one Chain; the Neptune scheme is, like the Earth Scheme, at its fourth Chain; whereas the Venus scheme of evolution is in advance of the Earth scheme by one Chain. It must be remembered that though a physical planet may not be able, owing to heat and pressure, to permit life in such organisms as we have on our earth, nevertheless there are types of non-physical evolution which can do their work

efficiently on the astral planes of planets where physical life may not be possible.

It is because the Venus scheme is one Chain in advance of the Earth, and the average Humanity of Venus is near the Adept level, that Adepts from Venus were able to help the work of the Earth Chain at its commencement, as Lords of Worlds, Manus, Buddhas, Chohans, and other great leaders of evolution. In exactly a similar fashion, such of Earth's humanity as attain Adeptship at the end of the Earth Chain, and care to do so, may begin helping the work of evolution of the four backward Chains of the Vulcan, Saturn, Jupiter, and Uranus schemes.

When an individual completes the work of evolution set before him, he attains the level of a Master of the Wisdom. He will attain this level, in the normal course of slow evolution, at the end of the seventh Round of this Chain; but he may, by hastening his evolution, attain Adeptship far earlier than this. Whenever he attains to the Adept level, and has gained such experiences as this Chain can afford him, he has before him seven choices, with reference to his future growth and activity. These seven choices are summarised in our next diagram, Fig. 73.

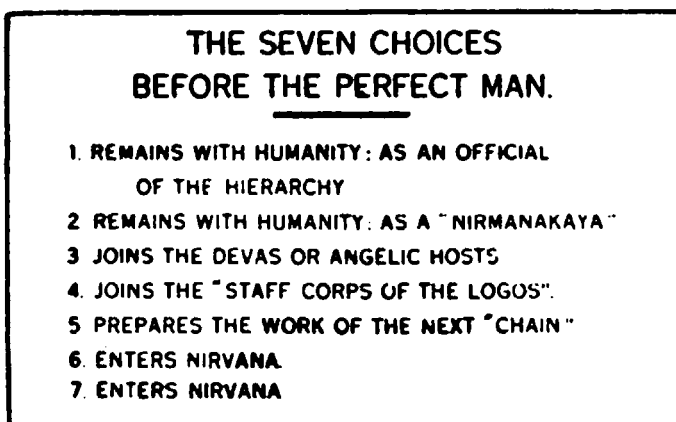


FIG. 73

Among the seven choices none are better than the others, and each Adept will follow his own line according to his

temperament, and the needs of the Great Plan. A certain number, quite a minority, decide to qualify themselves to be Manus, Buddhas, Chohans, and other officials of the Hierarchy who guide the evolution of the kingdoms of life on a globe; this choice requires constant physical incarnation, though, as an Adept, the need for incarnation is long over. Adepts of another temperament, while not desiring to take office as officials of the Hierarchy, nevertheless remain with humanity, and live in the invisible worlds as "Nirmānakāyas"; in this condition of existence, they create great spiritual forces, which are then handed over to the members of the Hierarchy to further human advancement. A third type of Adept passes into the kingdom of the Devas or angelic Hosts, there to work, sometimes indirectly with humanity as Angels, and sometimes to do the work of the Angelic Hosts in other parts of the solar system than the Earth. Yet another type of Adept enrolls himself in the "Staff Corps of the Logos," training himself to work in any part of the solar system where he may be sent, in accordance with the needs of the work. A certain number of Adepts will choose to do the work of preparation necessary to initiate the Fifth Chain. The sixth and seventh types of Adepts enter upon a phase of spiritual evolution and activity incomprehensible to our consciousness, and technically called "entering Nirvana"; they do not achieve any kind of "annihilation," but give their splendid contribution to the Great Plan, though in ways incomprehensible to our present limited human consciousness.

All this process of evolution, taking millions of years for its unfoldment, is far vaster than our imagination can conceive. At each stage, more power is released to the universe. The vegetable kingdom in each Round is more highly evolved than the vegetable kingdom of the previous Round; in each Chain it is more evolved still. What our present trees and plants and shrubs, with their exquisite foliage and flowers, are

to the antediluvian forest of ferns, what our birds, with their gorgeous colouring and symmetry and joyous life, are to their ungainly, drab ancestors of bygone ages, that too will the animal kingdom, of Rounds and Chains to come, be to what is the animal kingdom of the present Round. Even the invisible atom evolves, Round by Round and Chain by Chain ; and all life grows in greater self-expression and self-revelation as the cycles go by.

Man's life, too, changes Round by Round ; our mental life will have in the next Round a richness scarce to be grasped to-day, for our lowest instrument of thinking, the brain, will be composed of atoms and elements more evolved than they are in this fourth Round. Since matter is force, and form is life, and man's individuality is Divinity, so, wherever evolution is, there the LOGOS is at work, and where HE is, there a joyous work comes step by step near to completion.

C. Jinarājadāsa

*(To be continued)*

ERRATUM.—Vol. XL, p. 266 (June, 1919). For "Morality" read "Mortality" (7th line from end).

# THEOSOPHY—RELIGION AS SCIENCE

By H. W. MUIRSON BLAKE

## (i) DIVINE REVELATION AND HUMAN REVELATION

**R**ELIGION and Science may both be considered as forms of knowledge: the former, revealed knowledge, revealed through the Divine will, acting generally through some appointed messenger of God or Prophet; the latter, science, man-made knowledge, or rather—if regarded also as revealed knowledge, as we hope to show that it may be—man-revealed knowledge, and as such capable by experiment and study of being proven by man.

To show what we mean by science being revelation, let us analyse what our senses tell us about an object that we can see or feel, and then add what science may have to say about that object and consequently about the veracity of our sense-given data.

Let us observe, say, a table. My eyes tell me that it consists of a substance with a hard, polished surface; it offers resistance to touch when I press my hand upon it; it emits a sound if I strike it; to me it appears as a hard, solid object, and so I gain some information about that table through seeing, feeling, and hearing. This is all that my unaided senses can tell me about it; but now what does science say about the value of these sense-impressions of mine?

Let us start with the revelation of Botany. The botanist will say that that hard, flat object of yours was once the trunk of a tree, and is composed of masses of thread-like fibres,



which, pressed together, form the hard masses of woody tissue—your hard, continuous substance is merely a compressed mass of threads. The revelation of Chemistry will go further, and say your table is almost entirely composed of atoms of carbon, hydrogen and oxygen, combined together into the so-called cellulose molecule, and that it is these molecules that really form your table—minute bodies which mutually attract one another, and so form masses and threads. The revelation of Physics is still more drastic, and states that your table is ultimately composed of whirling electrons, none of them touching one another; it appears to your misguided senses as a stable body and at rest, but it is really a throbbing mass of these minute bodies, separated from each other by distances which, compared to their masses, are enormous. We can thus see what a revelation the facts of science constitute when they are compared with the information supplied to us by our unaided senses.

We can see perhaps a still clearer example of the errors of our sense-given data, and the revelation value of human knowledge in antithesis to these errors, in the behaviour of the Earth. When Copernicus rediscovered the fact that the Earth is round and rotates on its axis once every twenty-four hours, he was of course scoffed at. Why, people said, the Earth is firm and stable under our feet; how can it be moving, and how is it possible for other people to be walking about upside down under our feet? It took many years for this principle to gain even a hearing; but now we all know that when we watch the Sun and the planets passing overhead, it is not they that are moving, but the Earth on which we stand that is rotating; however firm and motionless it may be to our senses, the movement of the stars and the Sun is only apparent; it is we who really move, not they.

These facts of Botany, Chemistry, Physics and Astronomy are said to be scientific because they may be proved and

verified by anyone who will undertake the necessary study and training, and so they come into the classification of verifiable facts. We hope now to show that in the light of Theosophy the facts of Religion also become scientific, because Theosophy shows that they all may be similarly proved by anybody who will undertake the necessary training.

## (ii) REVELATIONS OF THEOSOPHY

The revelations of Theosophy, the Wisdom-Religion, are only on lines similar to the above; for instance, when we look at a man, we see a physical body consisting of head, arms, trunk, legs, etc., and we think of these physical materials as the man. Theosophy is only copying the method of science when it says that the senses, those arch-deceivers, are at work again, for around that dense physical body there is another body consisting of a cloud of superphysical matter, which is much more intimately the man, for it changes its constitution much more fundamentally than the physical body does, with any changes in the mind or emotions of the man. Thus the fact of the human astral body is one of the revelations of Theosophy, though it is of course mentioned in religions and elsewhere; but it is put forward by Theosophy as a definite, scientific fact, as a fact that may be verified by anyone by developing clairvoyance, a power which is latent in all men, exactly as the other facts, of Biology or Chemistry, may be verified by the study of those sciences.

The common possession by all men of the faculty of developing the power to verify superphysical facts for themselves, is the particular belief of Theosophy; in fact it is that which constitutes it the Wisdom-Religion, or Religion as Science; for to all its revelations it ever adds that these may be verified and corroborated by the student himself, if he will take the trouble to study and develop the necessary powers

lying latent within himself. The powers are there asleep within him; it is for him to make the strenuous efforts at self-purification and development by which alone they may with safety be aroused, if he will. Precisely as, in ordinary science, if a man wishes to prove the chemical constitution of any substance he must first study Chemistry and undergo its discipline, so in the verification of the facts of religion, Theosophy merely points out the same process—that they may be verified by anyone willing to undergo the strenuous and hard training necessary for their discovery by himself.

### (iii) THEORETICAL CONSIDERATIONS

The aspect so far taken up might be considered as the experimental side of science, where conjecture and tentative hypothesis is confirmed or rejected by the results of experiments framed and planned to test them. We shall enter a wider aspect of the subject when we pass from the purely experimental to the more theoretical and philosophical side of science, though here it must still be remembered that Theosophy states that the facts are all ultimately verifiable.

It is in this philosophical and theoretical aspect that Theosophy is at present more useful; for the number of people ready to undertake the strenuous training necessary to see and verify the facts of the superphysical worlds, is at present extremely limited, but anyone who is at all acquainted with science or philosophy will be able to benefit enormously from the light which the Wisdom-Religion is able to throw upon many subjects which are at present obscure to ordinary science.

To show this, we shall take up two of the greatest scientific generalisations, which, though amply *proved* by science, can only be *understood*, and their significance to man be read, in the light of Theosophy. The first of these will be the law of gravity, and the second the law of the unity of Organic Nature,

with the development of humanity out of the animal kingdom as a consequence.

#### (iv) THE LAW OF GRAVITY

The law of gravity shows that every particle of matter, however small or immense it may be, exerts an influence over every other particle of matter. The Sun attracts the Earth, the Earth attracts the Moon, and these forces keep each of these bodies in their orbits. I am kept in my chair by the attraction the Earth exerts over my body. The dust settles because of this attraction, but this law shows also that not only does the greater body in each case affect the smaller, but the smaller also affects the greater; thus the Earth must also affect the Sun as well as the Sun the Earth, and the speck of dust must also influence the Earth; this brings us to our point. According to the law of gravity, the whole universe may be affected through a grain of dust; and, only moving a grain of sand about in the hand, I am really altering the conditions of the whole universe, for this law shows that this speck of matter in my hand exerts a force over every other particle of matter, however distant or near, great or small, it may be, and consequently we must contemplate that grain of sand or dust as a universe in itself. This power of affecting the whole universe which Newton's great law plainly proves the grain of dust to possess, can only mean one thing—that within this tiny speck of matter a universe lies latent, and when I move about that speck in my hand, I am dealing with a cosmic force.

The significance of this wonderful fact can only be understood in the light of spiritual knowledge, being really a spiritual fact in itself; and it is most clearly shown in Theosophy. The loftiest condition of human spiritual consciousness is known as the *ātmic*, and it is said to exist as a point; that means

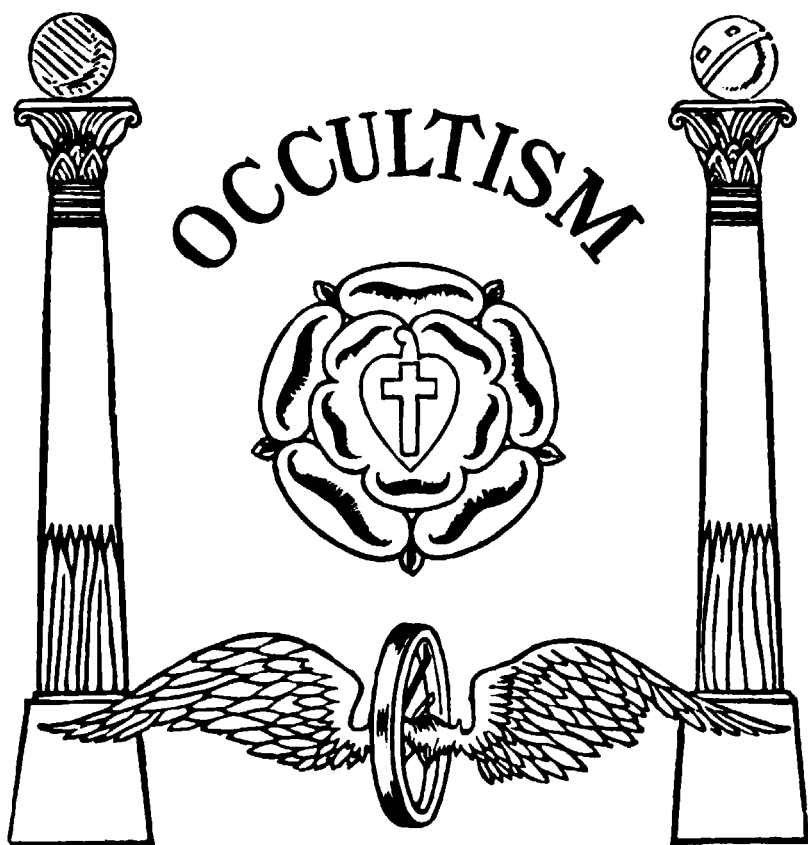
that all separation is non-existent there, everything is at every point of space at every moment of time; while, space and time being themselves non-existent there, all manifestation is reduced to this one point. This, as we have said, is the highest spiritual condition in manifestation, the highest of the three spiritual worlds, *Aṭmā*, *Buddhi*, and higher *Manas*; and just as one sees, when a mountain is reflected in a river or lake, that the top of the mountain in the reflection becomes the lowest part, so, in the reflection of the higher worlds into the lower—the lower mental, astral and physical—do we perceive certain qualities from the *ātmic* world reflected into the physical. Thus this law of gravity—the fact that every particle of physical matter has the potency of attracting every other particle of matter—is a reflection of this *ātmic* condition into the conditions of space and time. Just as the lower personal man is a reflection of the higher spiritual immortal ego, so are the three lower worlds but reflections in gross matter of the three spiritual conditions, and the lowest, the physical, must in the same way be a reflection of the highest, this *ātmic*. Thinking this out for ourselves, we see the logical, efficient reason why physical matter should show this wonderful power of action at a distance over all other particles of physical matter, however distant, though the amount of this influence will vary with the distance. The reason why a speck of dust in my hand can cause a change in the Sun of our System is simply because, in the *ātmic* condition of which these physical conditions are a reflection, these two, the speck of dust and the Sun, are intimately and eternally one; and it is because this *ātmic* unity of matter, if it may be called matter at the *ātmic* level, is reflected into time and space in the physical condition, that this action at a distance of gravity is able to work. Astronomers and others may discover facts about the working of gravity, but any real discoveries will only push the question further back to this spiritual cause behind it.

This, then, represents one example of Theosophy displaying Religion as a science, by showing the difficulties and shortcomings of the usual explanations of material phenomena, and then following the whole problem up into a spiritual sphere, of which the phenomenal universe is a reflection, clearly showing how there, and there alone, can everything be satisfactorily explained. Here again, anyone with the necessary training and patience can develop within himself the necessary powers to verify these facts of nature for himself, and so gain objective proof for them ; but meanwhile they are of immense advantage to one subjectively, in thought. We will now pass on to the other great law of nature.

H. W. Muirson Blake

*(To be concluded)*

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## THE CULT OF THE VIRGIN MOTHER

By THE RIGHT REV. C. W. LEADBEATER

*(Concluded from p. 485)*

### 2. THE VIRGIN MATTER

**G**OD in the Absolute is eternally One; but God in manifestation is twain—life and substance, spirit and matter, or, as science would say, force and matter. When Christ, alone-born of the Father, springs forth from His bosom, and looks back upon that which remains, He sees as it were a veil

thrown over it—a veil to which the philosophers of ancient India gave the name of *mūlaprakṛti*, the root of matter ; not matter as we know it, but the potential essence of matter ; not space, but the *within* of space ; that from which all proceeds, the containing element of Deity, of which space is a manifestation.

But that veil of matter also is God ; it is just as much part of God as is the Spirit which acts upon it. The Spirit of God moved upon the face of the waters of space ; but the waters of space are divine in their making just as much as the spirit that moves upon them, because there is nothing but God anywhere. This is the original substance underlying that whereof all things are made. That, in ancient philosophy, is the Great Deep, and then, because it surrounds and contains all things, so is it the heavenly wisdom which encircles and embraces all. For that, in speech, the philosophers used always the feminine pronoun ; they speak of that Great Deep—of the Eternal Wisdom—as “She”. She is thus the soul, macrocosmic and microcosmic ; for what is true above is also true below.

These ideas are somewhat complex and foreign to our modern thought, but if we want to understand an Oriental religion we must give ourselves the trouble to grasp this Oriental way of looking at things. And so we realise how it is that she, this other aspect of the deity, is spoken of as Mother, Daughter and Spouse of God. Daughter, because she also comes forth of the same eternal Father ; Spouse, because through the action from the Holy Ghost upon the virgin matter, the birth of the Christ into the world takes place ; Mother, because through matter alone is that evolution possible which brings the Christ-spirit to birth in man. But this subject belongs rather to our future theological volume, in which we shall try to explain it more fully.

Above and beyond the Solar Trinity of which we usually think, there is the First Trinity of all, when, out of what seems



to us "nothing," there came the First Manifestation. For in that First and highest of all Trinities God the Father is what we may with all reverence call the Static Mode of the Deity. From that leaps forth the Christ, the Second Aspect truly of the Godhead, and yet the First Manifestation, for God the Father is "seen of none".

Then, through the interaction of the Deity in His next Aspect—that of the Holy Ghost, who represents the Dynamic Mode of the Deity (Will in action)—from that essence, that root of all matter, come all the worlds and all the further manifestations at lower levels, of whatever kind they may be, including even the Holy Trinity of our own solar system.

The Mother-Aspect of Deity thus manifests as the æther of space—not the ether which conveys vibrations of light to our eyes, for that is a physical thing; but the æther of space, which in occult chemistry we call koilon, without which no evolution could be; and yet it is virgin and unaffected after all the evolution has passed.

Into that koilon,<sup>1</sup> that finer æther, the Christ, the energising Logos or Word of God, breathes the breath of life, and in breathing it He makes those bubbles of which all that we call matter is built—because matter is not the koilon, but the absence of koilon—and so, when He draws in that mighty Breath, the bubbles cease to be. The æther is absolutely unchanged; it is as it was before—virgin—after the birth of matter from it; it is quite unstirred by all that has happened; and because of this, our Lady is hailed as immaculate.

She is thus the essence of the great sea of matter, and so she is symbolised as Aphrodite, the Sea-Queen, and as Mary the Star of the Sea, and in pictures she is always dressed in the blue of the sea and of the sky. Because it is only by means of our passage through matter that we evolve, she is also to us Isis the Initiator, the Virgin Mother of

<sup>1</sup> See *Occult Chemistry*, by Annie Besant and C. W. Leadbeater, Appendix, pp. i—x.

whom the Christ in us is born, the causal body, the soul in man, the Mother of God in whom the divine Spirit unfolds itself within us, for the symbol of the womb is the same as the Cup of the Holy Grail. She is symbolised as Eve, descending into matter and generation ; as Mary Magdalene while in unnatural union with matter, and then, when she rises clear of matter, once more as Mary the Queen of heaven, assumed into life eternal.

While we are in the lower stage of our evolution, and subject to the dominion of matter, she is to us truly the *Mater Dolorosa*—the sorrowful Mother, or the Mother of Sorrows, because all our sorrows and troubles come to us through our contact with matter ; but as soon as we conquer matter, so soon as for us the triangle can never again be obscured by the square, then she is for us our Lady of Victory, the glory of the Church triumphant, the woman clothed with the sun, and having the moon under her feet, and round her head a crown of twelve stars.

If we look at it along this line of symbolism, the doctrine of the final drawing up of the root of matter into the Absolute, so that God may be all in all, is what is typified by the Assumption of the Blessed Virgin Mary. The great Festivals of the Church are all meant to show us, stage by stage, what it is that happens in the work of the Great Architect of the Universe, in the evolution of the cosmos as well as in the development of man. In studying these mysteries we must never forget the rule of the philosophers of old : “ As above, so below.” So that whatever we see taking place in that mighty world-evolution, we shall also find repeated, at his far lower level, in the growth of man ; and conversely, if we are able to study the methods of the unfoldment of the God in man down here, we shall find that study of invaluable assistance in helping us towards a comprehension of that infinitely more glorious development which is God’s will for the universe as a whole.

And, learning thus, we must not fail to put the lesson into practice. As a poet has written :

I must *become* Queen Mary,  
And birth to God must give,  
If I in heavenly blessedness  
For evermore would live.

Note also, for your better understanding of the symbolism, that Christ the Spirit, being deific in nature, ascends by His own power and volition, even as of His own will He sprang forth in the beginning from the bosom of the Father ; but Mary, the soul, is assumed, drawn up by the will of Him who is at the same time her Father and her Son ; for the first Adam (said S. Paul) was made a living soul, but the last Adam, the Christ, is Himself a quickening or life-giving Spirit. So in following Adam, who typifies the mind, all die ; but in Christ all are made alive.

### 3. THE FEMININE ASPECT

We must realise also that our highest conception of deity combines all that is best of the characteristics of the two sexes. God, containing everything within Himself, cannot be spoken of as exclusively male or female. He cannot but have many Aspects, and in this Christian religion there has been a great tendency to forget that cardinal fact of manifold manifestation. In the perfection of the Godhead all that is most beautiful, all that is most glorious in human character, is shown forth. In that character we have two sets of qualities, some of which we attach in our thought chiefly to the male or the more positive side of man, and others which we attach more generally in our thought to the feminine side. For example, strength, wisdom, scientific direction, and that destroying power which is symbolised in the Hindū religion by Shiva—all that, we usually regard as masculine. But love, beauty, gentleness,

harmony, tenderness, we consider as more especially feminine. Yet all these characteristics are equally envisaged for us in the Deity, and it is natural that men should have separated those two Aspects of Him, and should have thought of Him as Father-Mother. In all the great religions of the world until quite recently, those two Aspects have been brought out; so that their followers recognised not only gods but also goddesses. In India we have Pārvaṭī, Umā, Sarasvaṭī; in Greece we had Hera, Aphrodite, Demeter, Pallas Athena; in Egypt, Isis and Nephthys; in Rome, Juno, Venus, Minerva, Ceres, Diana. In yet other religions we find Astarte or Ashtaroth, the Queen of heaven. Images of Isis with the infant Horus in her arms are exactly like those of the Blessed Virgin carrying the infant Jesus; indeed, it is said that the old Egyptian statues are still in use in several Christian churches to-day.

Ignorant Christians accuse those old religions of polytheism—of the worship of many gods. That is simply a misunderstanding of what is meant. All instructed people have always known that there is but one God; but they have also known that that One God manifests Himself in divers manners, and in every respect as much and as fully through the feminine as through the masculine body—through what is called the negative side of life as well as through the positive.

There has always been the recognition of those two sides of the Deity in the older religions. We who have been brought up in the Christian ideas, sometimes find it a little difficult to realise that we have narrowed down the teaching of the Christ so much that in many cases what we now hold is only a travesty of what He originally taught. We have been brought up, as far as religion goes, non-philosophically. We have never learnt to appreciate the value of comparative religion and comparative mythology. Those who have been studying it for many years find that it throws a flood of light on many points which are otherwise incomprehensible. We

see that if all be God, and if there be nothing but God, then matter is God as well as spirit, and there is a feminine and a passive side or aspect to the Deity as well as a masculine side. That has invariably been recognised; all the great religions of the world in those earlier days understood the two sides, they held the existence of the goddess as well as the god, and yet they all knew as perfectly and as thoroughly as we do that God is One, and there is no duplication of any sort in Him. All that is, is God; but we may see Him through many differently coloured glasses and from many different points of view. We may see Him in the mighty Spirit informing all things; but those things which are informed—those forms—they are no less God, for there is nothing but God. And so we see what we may call the feminine side of the Godhead; and just as the masculine side of the Deity has many manifestations, so has the feminine side many manifestations. So there were many gods and goddesses, each representing an aspect; and the gods had their priests, and the goddesses their priestesses, who took just as important a part in religion as did the priests. But in the last great religions, Christianity and Muhammadanism (both coming forth from Judaism, which ignored the feminine side), the World Teacher has not chosen to make that division prominent; therefore in Christianity and in Muhammadanism we have the priest only; and the forces which are poured down through the services of the Church, although they include all the qualities, are yet so arranged, so directed, as to run through the male form only.

In Ancient Egypt we divided those forces, because that was the will of the World Teacher when He founded that Egyptian religion; so some of them ran through the manifestation of Osiris, and some through the manifestation of Isis. Therefore some of them were administered by the priests of Amen-Ra the Sun-God, and others by the priestesses of Isis. And Isis was in every way as deeply honoured, and considered

as high in every respect, as any of the male aspects. She was the great, beneficent goddess and mother, whose influence and love pervaded all heaven and earth.

It is time that we learnt to understand the symbolism of the Church—learnt to see how many-sided it is, so that each idea which is put before us calls up a host of useful and elevating thoughts, and not one only. Remember that other line of symbols in which the different stages in the earth-life of the Christ typify the four great Initiations, and His Ascension represents the fifth. Into that line also, the story of Our Lady enters, for in it her Nativity represents the first appearance of matter in connection with the ego at his individualisation, while the Annunciation stands for what is commonly called conversion, that first penetration of the soul by the Holy Spirit which turns the man in the right direction, and makes the birth of the Christ within him a necessary result, when the long gestation period shall be over. In the same scheme the Assumption means the full and final drawing up of the ego or soul into the monad.

If we take the other form of the symbology, that which refers to the descent of the Christ into matter as His birth, the Nativity is the formation of *mūla-prakṛti* by the leaping forth of the Second Person, as before mentioned, while the Annunciation is the First Descent of the Holy Ghost into matter. The Holy Spirit descends and overshadows the *maria*, the seas of virgin matter; the Spirit of God moved over the face of the deep, and so the Annunciation is that First Descent which in other phraseology we call the First Outpouring, which brings the chemical elements into existence. But only after a long period of gestation is the matter prepared for the Second Outpouring which comes from the Second Person of the Trinity, and Christ is born in matter, as on Christmas Day. Later still comes the Third Outpouring, when each man individually receives into himself the divine spark, the monad,

and so the soul or ego in man is born. But that is at a much later stage.

In older Faiths there were several presentations of the Feminine Aspect. For the Romans, Venus typified it as love, Minerva as wisdom, Ceres as the earth-mother, Bellona as the defender. Our Lady does not exactly correspond to any of these, or rather, perhaps, she includes several of them raised to a higher plane of thought. She is essentially Mary the Mother, the type of love, devotion and pity; the heavenly Wisdom indeed, but most of all *Consolatrix Afflictorum*, the consoler, comforter, helper of all who are in trouble, sorrow, need, sickness, or any other adversity. For not only is she a channel through which love and devotion pass to Christ, her Son and King, but she is in turn a channel for the outpouring of His love in response.

So that, both from the point of view of symbolism and from that of fact, we have good reason to keep the festivals of our blessed Lady, and to rejoice in and be thankful for the wisdom and the love that have provided for us this line of approach—thankful to Christ who gives this, and to our Lady through whom it is given. So we too can join in the world-wide chorus of praise, and repeat the words of the Angel Gabriel: "Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women."

Ave Maria! thou whose name  
All but adoring love may claim,  
Yet may we reach thy shrine;  
For He, thy Son, our Leader, vows  
To crown all lowly, lofty brows  
With love and joy like thine.

C. W. Leadbeater

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## A COMMENTARY ON THE BHAGAVAD-GĪṬĀ

SRI HAMSA YOGI'S MASTERLY INTRODUCTION TO HIS COMMENTARY

By DR. S. SUBRAMANIAM

IN my article which appeared in THE THEOSOPHIST of May last year, a short account was given of Hamsa Yogī's unpublished and illuminating commentary on the *Īsa Upaniṣhad*, in which I stated that an endeavour would be made to publish this, if possible. It is gratifying, therefore, to be able to say that, since then, His Holiness the present Srī Sankarāchārya of the Pīṭha at Ḍwāarakā, formerly known as Swāmi Ṭri Vikrama Ṭirṭha, has been pleased to extend his patronage towards the publication, and it will appear shortly; he may also write a Foreword to the work. It is still more gratifying to me to add that another work of even far greater interest and importance, by the same commentator, will also be published as part of the Suḍḍha Ḍharma Maṇḍala series. This is being made possible by the munificent support of the head of another well known religious foundation—I mean, Srī la Srī Ambalavāṇa Ḍesikar Avergal of Ṭiruvāḍudorai Āḍhīnam, in the Tanjore district.

The great treatise of Hamsa Yogī is his Commentary on the *Bhagavad-Gīṭā*. Its publication will take some time, as the work will appear in three volumes of about five hundred pages each. Since it cannot be expected that the sale of these volumes will extend beyond the few who take a very special interest in works of this type, it



is intended to publish, in pamphlet form (of about 150 pages), Hamsa Yogī's Introduction to the Commentary, with a view to giving an idea of the merits of this valuable addition to the Gīṭā Literature to such readers as cannot be expected either to possess the Commentary itself or to study it *in extenso*. Meanwhile, it may not be out of place in this paper to refer briefly to some of the salient points brought out by Hamsa Yogī in this masterly introduction to India's greatest scripture, the *Gīṭā*.

The term "*Hamsa Yogī*" is not the name of any specific author, but that of an office held, for the time being, by one or other member of the ancient organisation known as "Suddha Dharma Maṇḍala," an account of which will be found in No. 4 of the Suddha Dharma Maṇḍala Series, entitled *Dharma Dipikā*. The functions of the holder of this office are, on the analogy of the work of the fabulous bird "Hamsa"—to separate the milk of esoteric teaching contained in the leading Hindū Scriptures from what is exoteric in them, and by means of suitable commentaries to make such teaching easy to understand and assimilate. These commentaries are spoken of as "Khaṇḍa Rahasya" or secrets existing in detached places. It is said that the extant commentaries of this description will come to about 60,000 sloka-measures, and are contained in palm-leaf books written in the peculiar script in use in the libraries of the Organisation, of which little is allowed to be known to the outside world. A few members of this Organisation have graciously acceded to my request, and are arranging to have transcripts in the Devanāgarī characters of the commentaries on important Upaniṣads other than the *Īsa*. It is expected that those on the *Kēna*, *Katha*, *Prasna*, *Muṇḍaka*, *Māṇḍūkya*, *Taittirīya*, *Aitareya*, *Chhāndogya*, and *Bṛhadāraṇyaka* will be ready about the end of the year or so. The publication of these commentaries will depend on the nature of the encouragement and help received from the public. The

sincere thanks of all interested in the promotion of Samskr̥t Sacred Literature are due to Srī Sankarāchārya of D̥wārakā and Ambalavāṇa Deśikar Avergal of T̥iruvāduḍorai for their generous help towards it.

In endeavouring to bring to light some of the very valuable books in the custody of the Suddha D̥harma Maṇḍala libraries, I am aware of the difficulty of getting paṇḍiṭs of the present day to approach the study of them with an open mind, for these are books which come from a source very little known to the public so far. Our hope, however, lies with those who would follow the advice of the great Indian poet and accept the works on their own intrinsic merits. I am also hoping to be able to bring these treatises to the notice of some of the savants of Europe and America, and so gain for them the wider publicity they so well deserve.

I shall now proceed to deal with Hamsa Yogī's Introduction to the *Gīṭā*. He begins with three verses of invocation. In the first of them, he offers salutation to Nārāyaṇa, Nara, the Narot̥tama, Sarasvaṭī and Vyāsa, as all who enter on the study of the *Mahābhārata* are enjoined to do. These salutations were of course necessary, as the *Gīṭā*, on which Hamsa Yogī was about to comment, forms part of the great epic. In the second verse, salutations are offered to Kṛṣṇa and Arjuna, who are described as having descended or come forth from Nārāyaṇa and Nara for the protection and salvation of the world—*Nara Nārāyanajjāthow jagatasstityēstithow*. In tracing the descent of Kṛṣṇa and Arjuna from Nārāyaṇa and Nara respectively, Hamsa Yogī merely follows the repeated statements in the *Mahābhārata* where Kṛṣṇa and Arjuna are identified with Nārāyaṇa and Nara. Hamsa Yogī thus distinctly points to the view that Kṛṣṇa and Arjuna were no other than members of the Spiritual Hierarchy of the world, the supreme body of "Aḍhikāra Puruṣhas" (in the language of the Hindū Scriptures), with Bhagavān Nārāyaṇa

at their head. He further points out that these two great Messengers of the exalted Spiritual Brotherhood, who are the Unseen Guardians of our globe, appeared on the scene at the termination of a great cycle to prepare the way for the coming age, and took human bodies for the carrying out of their mission. They were apparently also overshadowed, during their work on earth, by the mighty spiritual power, whose greatness it is not given to mortal men to understand or speak of adequately. In carrying out this mission, Arjuna seemed confused and despondent, and his doubts and difficulties found expression in his questions and statements in the course of the colloquy. According to Hamsa Yogī, the explanation of this is that Arjuna was acting the part and voicing the sentiments of ordinary humanity in its present stage of evolution, so as to elicit from the lips of the Avatāra Himself those eternal truths which had to be once more proclaimed for the guidance of that humanity. In the third and last verse of the Invocation, Hamsa Yogī offers salutations to Maharṣhīs and to Kumāra and other venerable predecessors—*Purvāryāmscha*. Among the latter, Hamsa Yogī frequently cites the writings of Gobhila and Nārada, in addition to those of Kumāra, in support of his conclusions and arguments. These predecessors, it would seem, are also spoken of as *Prāchīna-Hamsas*—the latter of the two words being apparently borrowed from certain passages of the *Mahābhārata* which imply the existence of an office for disseminating the knowledge of the essential identity of the divine and the human spirit—“Ahamsa” (I am that). It is needless to observe that this passage of the *Mahābhārata* clearly suggests that humanity was never in want of spiritual guides to continue to keep alive the memory of the fact that the spirit in man is a fragment of Divinity, as Srī Kṛṣṇa Himself speaks of it in a passage of the *Gītā*—*Mamai-vāmsa*.

After the invocations, Hamsa Yogī proceeds to consider the first of the seven headings under which he discusses the

whole subject in the Introduction. This heading is described as the “*Gīṭāvatāra Sangāṭi*”—the origin and history of the *Gīṭā*. In tracing the origin of the *Gīṭā*, the author begins by questioning why, on the eve of the battle of Kurukṣhetra, the Maharṣhi Vyāsa visits the blind king, the head of the Kurus. Hamsa Yogī answers this very pertinent question in a manner full of instruction to the students of the sacred science. He argues that Vyāsa’s visit was due to two causes. The first was compassion for the king, his own son, who was then immersed in grief because of the impending fratricidal war—a war which was likely to result in the annihilation of his own children, his kith and kin, and their many adherents.

The second, and the more important, was the Maharṣhi’s desire to discharge to the king the duty incumbent upon him as one of the foremost among the spiritual teachers of the world—the duty that attached to all spiritual teachers as enunciated in the verse of the *Gīṭā* beginning with the words “*Ṭaṭ Viddhi*,” which Hamsa Yogī quotes and on which he relies. It is Hamsa Yogī’s general practice to enforce his suggestions and arguments, wherever possible, by the authority of the *Gīṭā* itself, and, at times, by reference to the *Anugīṭā*, which he does in accordance with the well known rule of interpretation, that one’s meaning is rightly understood in the light of his own statements in like circumstances elsewhere. The verse in question, Hamsa Yogī observes, enunciates the great principles governing the relation between spiritual teacher and disciple. It makes it the duty of the teacher to impart to the disciple knowledge of Brahma Vidyā, and otherwise prepare him for the attainment of liberation. Hamsa Yogī goes on to show that, according to this verse, disciples fall under three classes, namely :

(1) Those disciples who are indicated by the term “*Pari-Prasnēna*”—aspirants who, by study, questioning and reflection,

are in the stage of developing their discrimination between the transient and the permanent, the illusory and the real.<sup>1</sup>

(2) Those disciples who are indicated by the term “Praṇi-pāṭēna”—those who surrender themselves to the teacher because of their *Sraḍḍha* or confidence in the ability of the teacher to guide them safely along the upward path, spoken of in the Upaniṣhaḍs as narrow and sharp as the edge of a razor, to guide by giving the aid of his mightily unfolded power of will, his heavenly knowledge, and his infinite love to the disciple, and thus to enable the disciple (i) to uncover the lamp of wisdom (jñāna-ḍīpa) hidden within himself (Ātmaṣṭham), (ii) to light it by his own growing perception (Vivēka), (iii) to protect the slender light so lighted from the gusts of passion by his dispassion and austerity (vairāgya and ṭapas), and finally, by constant, one-pointed contemplation (niṭya pravṛṭṭa aikāgrya ḍhyāna), fanning it into the brilliant flame of direct cognition of, and union with, the Self (Samyak-ḍarshana bhāsa)<sup>2</sup>.

(3)—and lastly. Those disciples who come under what is indicated by the word “Sevaya” or service. These are the disciples who have realised that the true remedy against the great obstacle to all spiritual progress, *vis.*, “*Swārṭha*” or Self-centredness, is the practice of “*Sarvārṭha*” or Universalism, and are devoting themselves whole-heartedly to the service of humanity at large. Such service is virtually offered to the teachers themselves, since humanity is their beloved ward.<sup>3</sup>

<sup>1</sup> Hamsa Yogi, in the course of the discussion, refers to the case of people who have not reached the power of such discrimination, and points out that they are too undeveloped to profit by resorting to a spiritual teacher.

<sup>2</sup> The spirit of reverence and humility which characterises such a disciple is strikingly suggested by the description in the books of the pupil approaching the master with *Kusa* grass—the emblem of purity. This he offers to the master with outstretched hands in visible token of surrender to him—mark the words of Arjuna addressed to the Lord: “*Sishyasṭham Sāḍhimām tvām prapannam—I am thy disciple, suppliant to Thee. Teach me.*”

<sup>3</sup> Arjuna typifies this highest class of the disciple when, overcoming his own personal inclinations not to fight, he resumes his arms and acts the part of the mighty warrior. Thus he becomes the server of his Divine Teacher and renders to the world such service as was demanded of him at that time by the Teacher who came down to uplift the world

Hamsa Yogī next states that spiritual teachers of the high rank described in the verse as *Jñānis* and *Tatvadarshis* (Masters of Wisdom and Seers and Knowers of Truth), do not undertake directly the training of aspirants of the first of the above-mentioned classes, but assign the duty to initiates of lesser rank than their own, and so he proceeds to explain the reason for the blind king being placed in charge of Sañjaya. The explanation, in short, is this : the conversations between the king and Vyāsa, on Vyāsa's visit, plainly show that the king fully grasped the meaning of scriptural teachings and was intellectually and otherwise competent for spiritual training ; yet he was so much under the sway of " self-centredness " —Swārtha— as not to be fit to be taken in hand by Vyāsa himself. Consequently, it was necessary to place the king as a disciple of the lowest class, in charge of one in the position of Sañjaya, who had, through the grace of Vyāsa, acquired not only complete proficiency in Sāstric learning, in the powers of clairvoyance and clairaudience (amounting almost to omniscience through Yoga), but had also attained to Union with the Divine.

After answering the many questions of the king, the Maharshi rose to depart ; but not before a prayer from the king that the Maharshi might grant him that final knowledge which would free him from all delusions and secure for him " Param-Sānti "—the peace that passeth all understanding. Vyāsa replied that the King's ardent desire would be fulfilled by Sañjaya, whose high attainments and virtues Vyāsa extolled. He also promised that he would do all he could for the salvation of the misguided Kurus and their supporters, for it pained him to find that they were waging an unrighteous war, for which they would suffer the inevitable consequences.

The Yogī's disquisition as to what passed between the king and Sañjaya after Vyāsa's departure may be summarised thus :

Sañjaya takes advantage of the king's question as to the cause of this conflict for earthly power, and proceeds to give a long and lucid explanation of many matters, vital and important to one in the position of the king. He explains the constitution of the world and other things connected with the visible cosmos, which is the garment of the Deity, immanent in every atom thereof. He explains the fact that the putting forth of this garment was through the Deity's power (Sakṭi) in its two aspects: (1) Aparāprakṛti, or the matter or *form-aspect*, and (2) the Parāprakṛti, or the *life-aspect*. He further explains the method of understanding these aspects of the Deity's power in the light of the famous Gāyaṭrī symbol so fully described in the scriptures, and finally, he explains the ineffable nature of the Brahman that transcends all human understanding.

In the course of further conversation with the king, Sañjaya frankly points out that the cause of the Kurus, headed by his own son, would be badly defeated because of its inherent unrighteousness, and that victory would be with the Pāṇdavas who had the support of all that was good.

Kṛṣṇa, he said, was carrying out the plan of Providence for the betterment of the world, and the war itself was a pre-designed incident. The Great Ones, who were helping towards the consummation of the plan, were incapable of acting with partiality to the one side or the other. He advised the king to reconcile himself to the fact that nothing can stop the *kārmic law* working itself out.

All these explanations, however, were lost on the king. His questions and observations, regarding the various incidents of the battle, clearly showed that he was still under the evil sway of his lower nature. From the very strong emotion displayed by him on the fall of Bhīṣma—the generalissimo of the Kurus—it was evident that all the pains that Sañjaya had taken to rouse in the king the right attitude of mind, had proved futile. Sañjaya, after much pondering, comes to the

conclusion that the only remedy, under the circumstances, would be to relate vividly to the king the wonderful dialogue on the battle-field between the despondent Arjuna and his Divine Charioteer. Sañjaya feels convinced that this great colloquy, which he was privileged to witness, would produce on the king the necessary effect and would pave the way to his attaining that equanimity—*Samaṭvam*, so praised by the Lord again and again—without which the king could not attain the peace he so greatly desired. Sañjaya then proceeded to relate the colloquy between Arjuna and his Divine Charioteer, which dispelled all Arjuna's doubts and gave him the courage and strength to discharge unflinchingly his duty as a warrior, and enabled him to carry out as a mere conscious and willing instrument—*nimiṭṭamātram*—what had been preordained for the evolution of the world, though what was thus preordained seemed the very reverse of good in the eyes of men.

In bringing to a conclusion the discussion under the first head in the Introduction—if it is permitted to humble students like ourselves to sum up in a few words what *Hamsa Yogī* has dealt with in so complete a manner—it may safely be stated that the *Gītā* was, in a very real sense, the outcome of the memorable visit paid by the Maharṣhi Vyāsa to his son and disciple the king on the eve of the Kurukṣhetra battle, in that the king was then placed in charge of Sañjaya, the teacher for the time being, the teacher who, for the purposes of his royal pupil, becomes through the spiritual power conferred on him by the Maharṣhi (Vyāsa prasāda *Divya Chakṣhus*) an actual witness to the divine colloquy. He hears every word of this priceless heritage of mankind and leaves the splendid and faithful record of it which the world now possesses; and may it be so, through the blessings of the *Avaṭāra* whose song it was, for all time to come.

S. Subramaniam

(To be continued)



## THE GARDEN

By EL HILAL

**T**HE scientific garden lay blazing in the August sunshine. Its owner, busy with certain small implements, listened cynically to the instructions of the Great Gardener, whose advice he had been driven to seek ; he was also perplexed, for it was as though a cool wind blew over the garden, where as yet no branch stirred or leaf quivered. In the silence that followed, he was distinctly conscious of it fanning his face with a coolness that was like a challenge. Meanwhile the Gardener, of strange repute and unknown origin, considered carefully the velvet lawns and riotous borders ; forming, as it were, the outer court ; he was noting how beneath the charm and prodigality of its invitation—the warm, alluring call of a syren—lay, as yet, something sinister, something that he cognised instantly as the index of the underlying quality.

“I have,” said he at length, “just half an hour to spare ; if I can be of any service to you, if my experience and further advice can in any way benefit you, that time is at your disposal.”

The Proprietor, a spare but singularly obtrusive man, appeared to swell visibly ; he rubbed his hands, and bowed in gracious acknowledgment of this most pleasing proposal. “For now,” thought he, “it will be his turn to benefit by my knowledge and my advice. Here is the moment in which to dazzle his eyes by the display of my wonderful garden and the unique horticultural secrets that it contains.”

“Most gratefully accepted,” said he; “as a man of science, I have made many curious and useful experiments, some of which have been entirely—yes, I may say entirely—successful; to a professional gardener, these, in their humble way, may possess interest.”

Having thus delivered his prelude, he turned eagerly to lead the way. An iron gate of fantastic and ornate design opened on to what was termed the “Inner Garden,” since here were revealed the results of the innermost secrets and tests of science. A garden, at once luxurious and barren; also in a curious way constraining, as though, having got there by some evil chance, one became as it were imprisoned—the entrance closed definitely upon the exit. Side by side with exotic blooms and the rarest plants, grew the simple everyday flowers, drawn up in their shade—weak, small, cramped—protests merely. These the owner dismissed with a wave of his hand. “Decadent,” he observed hurriedly, “pushed forwards, perhaps, too quickly in the first place.” The very courteous suggestion that although they had apparently lost less time in pushing backwards, retrogradation might presumably be equally instructive to science, was lost upon the exponent of science; absorbed in his own gratifying reflections, he nodded to the sense of sound, while missing the sound of sense.

Curiously proportioned sunflowers, of every shade that could claim fellowship with yellow; blue roses, that appeared to have been crossed with savoys; nameless flowers of uncertain parentage and indefinite colour—all jostled each other in elaborately shaped beds. There was also a heaviness in the air, almost, it seemed, a staleness, as of an overheated greenhouse where strange fungi grew.

The Gardener began to gasp. “And what in hell is this?” he exclaimed, arresting in its tide the full flow of his host’s eloquence.

“The . . . what?” cried the other weakly, shocked by the application of so unfitting an epithet to any specimen in his garden. Mistaking the Great Gardener’s almost complete silence for admiration and wonder, he had launched into a voluble tirade of instruction, with helpful gestures, long strings of Latin words, the whole interlarded with apt quotations, similes and metaphors. Yet all this had in it, too, a sort of staleness, a vitiation, as though it had been repeated, in much the same kind of dress, time and again to others. Disturbed, then, thus violently, on so well-worn a track, he could only repeat feebly the epithet that staggered him.

His guest, apparently, had no such niceties of language, but used quite naturally and simply the word that fitted the occasion. “I said—in hell,” he repeated vehemently; “you could hardly expect such things as those to be tolerated in heaven.” He pointed indignantly to a diamond-shaped bed of elongated plants, bearing at their very tips large saucer-like blossoms of a peculiarly vivid shade of pink. Many had begun to bow a little, as though such slender, weakly stems could no longer support their weight or their colour.

The owner’s face brightened; after all, the lesson behind was the thing that mattered; he cleared his throat. “This bed,” said he, in a voice that gradually recovered its lost aggressiveness, “is, I think you will soon admit, the result of what is at once the most interesting, complex, and successful of all my experiments. These plants, that you see here, bearing each a single blossom of vivid colour, were originally little common, hardy things, practically weeds, growing rampantly in the poorest soil, bearing a profusion of tiny flowers all the way up the stem; the colour, a palish pink—flat, dead—indeed, one hardly noticed them, except to regret that Nature could be so wasteful!” He paused then for breath and enjoyment of the sensation created, he felt convinced, by his story in the mind of the nurseryman. His eyes, however,

fell merely upon an unresponsive back ; nor did any sound, save one that to a greater discernment might be described as a snarl, respond to his invitation.

“ I decided,” he therefore continued with a deeper significance, “ to step in where Nature failed, and myself take in hand these meaningless flowers. For the first year, I sowed in rich compost, to check bloom and produce chiefly leaves. The second, by the addition of various chemicals and judicious and somewhat complex pruning, I got fewer flowers of larger size ; the third season, keeping each plant to a single stem, aided by a process of selection and hybridism, I arrived at the result that is before you. A single blossom of gorgeous colour replaces the meaningless, wasteful and pallid profusion of the original plant. I think you will now admit,” said he, as though from a platform to a crowded audience, “ that in this single experiment, at least, I have improved upon Nature.”

A dead silence preceded the explosion that followed swiftly. “ What I admit,” replied the Gardener, in a voice that had in it both the stillness of snow and the volume of thunder, “ what I admit, since you ask me, is that your experiment is at once an abomination and a lie. Not only have you stolen from Nature flowers that she loved, but from the flowers themselves have you stolen the soul, the essence, the expression of the spirit behind . . . replaced by what? Artificiality, hideousness, every form of weakness . . . you do this, and you ask me—you actually stand there and ask me—if you have not improved upon Nature.” He turned then upon the man of science a glance so scathing, so withering, of such condensed fury, that actually the victim shuddered. “ Next year,” the little man murmured, in a voice grown suddenly small and tremulous—

“ There will be no next year,” was the swift rejoinder ; and bending down, the Great Gardener began to uncover with his hands the soil at their roots. “ The plants are dying,

canker is at their roots, even now it is spreading up through the stems; these little excrescences are full of poison, the leaves will turn yellow and fall. Pull them up, treat the soil with quicklime, and leave it to the action of sun, wind, and rain." He rubbed the earth from his fingers, breathed on them gently, and turned once more to his victim, now writhing in the bitterness of disillusion.

"Did it never occur to you," he asked, "that each flower expresses itself in form and colour, just as each individual expresses in diverse ways the trinity of form, sound and colour? In each case, culture, training and environment must fit each special mode of evolution . . . these little flowers, stigmatised as wasteful, meaningless, so cruelly perverted by your senseless and conceited triflings, liked to grow in poor soil and cover it with their profusion of blossom. They could not bear restraint, nor strong, crude colour. The spirit behind, shone through each tiny floweret, softly and sweetly, after its heart's desire. What did you do? Gave them first rich soil, choking and coarsening their fibres, so that the soul of them could only yearn and remain hidden. Ruthlessly you deprived them of flowers, keeping to one-stem plants, whose expression was profusion, leaving—repression, crucifixion."

"In the end," said the Gardener with a strange smile, "you killed them; and that was the one kind thing you did for them. Now, at long last, can they return to their mother, in yet another form, and be cared for as Nature can care for her children."

His eyes fell upon a blue rose-bush, a few feet away. "Why blue?" he asked with contempt. "So many beautiful flowers express themselves in that colour; roses cannot, it's not their way. Supplement Nature if you will," he added, "judiciously and with care. Consider a garden, as indeed it is, a nursery, whose children are in your care as Nature's deputy; work with her, beside her; look inside and see

through her, as though you yourself were at that moment the spirit informing the tree or the flower."

His voice sounded a sonorous note, swelling as an organ swells, gathering volume as it rose. "Work with Nature," he said again; "never against her. Who are you who sets himself upon a pedestal and condescends?—'I am Science, you are merely Nature, but I will teach you. Self-expression belongs to the Great; these smaller things must express me, not themselves or Nature . . . oh no, but ME, ME!' That is the burden of your song . . . you . . . you bubble of inverted egoism. If I pricked you, the same sort of treacly fluid that is poisoning your plants would ooze out. Who are you?" he asked again, his eyes blazing like volcanic fires—"a worm upon which I might set my foot; a cringing, creeping, crawling . . ."

But the man of science heard no more, he experienced a dynamic sensation of being thrown off his feet and hurled violently to the ground. The garden, it seemed, had disappeared; he was simply conscious of power—power that swept over him from every point, as of a mighty wind that was yet still. There was also a rushing of wings overhead . . . Then he found himself clinging desperately to what seemed to be the trunk of a tree and looking up through a tangle of bushes at the blue sky above . . . The Gardener, having delivered judgment, was smiling—very much as a mother might smile at her mischievous baby—he was no longer in the least terrible. . . . Again that gentle breeze, which had so puzzled the man of science a little earlier, blew caressingly over the garden, whereat every flower seemed to lift up its head and smile back at this Lover of theirs. He bent his eyes upon the accursed border with a strange tenderness! Below, gasping and convulsively clutching the stem, leant the little man. A deft touch, a breath merely,

set him once more upon the path, while the strange, averted eyes waited for the transformation to complete itself ere they again rested upon the once pretentious figure.

"The sudden gust of wind shook you a little," he said kindly; "let us walk quietly to the gate."

Meekly, even humbly, the shrunken host preceded his guest along the path down which he had walked with such blandishments a few minutes since.

"Gardens," said the Creator of gardens, "should express Nature through the individual spirit of their maker, in form and harmony. They should be places of sweet peace and beauty, divine nurseries of the souls of things, in all that grows therein, each expressing itself according to the needs of its own inner perfection." After that he was silent; no further word was spoken, until they stood once more at the gate. He then took out his watch. "There are still five minutes," he remarked, "if you care . . ."; but owing to the excess of terror that appeared to sway the whole form of his host the offer was not repeated.

"Ah! no! I beg . . ." he cried, wiping the beads of perspiration from his forehead; "your time is too precious . . . really . . . I cannot . . ."

Then the Gardener smiled and unlatched the gate. "At some other time then," he remarked pleasantly; but ere it swung to behind him, the man of Science made a sound. A tiny point of light, far down in his innermost consciousness, travelled upwards, as though drawn by irresistible threads.

"If," he said, in a voice that trembled and was still small, "if, in a year from to-day . . . you were passing . . . and would care to come again . . . I wondered." He felt then again that sensation of power, within and without, lifting him; his fingers clung to the gate, but the eyes, hunted, tortured, yet appealing, with a dawning courage, remained fixed upon the curious, far-seeing eyes that looked down. Strangely, quietly,

wonderfully, those eyes continued to hold his own . . . until at last it seemed that something within him sprang to life. A new thing was born . . . a quietness and peace stole over him ; insensibly his grasp upon the gate relaxed . . . From far away came the answer: "Yes, I will come, . . . in a year from to-day." He turned then, and walked slowly back to the garden. A great peace lay upon it, like a smile—as though Christ had walked there in the cool of the evening. From the bed of his pride and his fall, the bed indeed of Resurrection, a sweet, familiar fragrance rose. Stooping, he saw that just where the soil was loosened, just, in fact, wherever the strange Gardener's hands had rested, the ground was covered with violets.

El Hilal



## BOOK-LORE

*Glimpses of the Great War*, Letters of a Subaltern from three Fronts. Edited by his Wife. (Theosophical Publishing House, London. Price 3s. 6d.)

The name Herbert Whyte is one so well known in Theosophic circles, and the present volume is so intimate a revelation of a character full of great and lovable qualities, that to review this book in the ordinary sense of the word would be a task as impossible as it is unnecessary.

In publishing these letters, written to her from three battle-fronts, Mrs. Whyte will have earned the gratitude of the large number of people who count it a privilege to have been among her husband's friends. His life, with its very perfect ending, is too well known to require recapitulating. No one can fail to be struck by the extraordinary way the years of steady, unselfish work and long-sustained striving after self-mastery bore fruit in the face of all the abnormal and terribly trying crises and hardships of Active Service—far more trying to those who had made their bodies refined and sensitive in endeavouring to live the higher life.

Only those who have experienced the conditions of Active Service in the War can really understand what an almost impossible task it was to keep continually in sight the Great Realities of life, and not be overwhelmed by the fearful strain on the body, the emotions and the mind which those conditions implied. To write not merely cheerful, but truly beautiful and inspiring letters to the anxious waiter at home, was in itself a task implying a will "like tempered steel" in its power to resist the unintermitting pressure of the forces of depression and weariness.

George Herbert Whyte first went to France for a time with a volunteer hospital unit in 1914. His next visit to that country was as a Second Lieutenant in the "London Irish Rifles" in June, 1916. After five months of strenuous trench warfare, he sailed with his division to Salonika, where he met with an "accident"—a broken

arm—which took him finally to Malta, and kept him there for five months. This enabled him to do some exceedingly valuable research work in a subject of great interest to Theosophists—that of the “Knights of Malta” or “Knights of St. John,” and especially with regard to the last Grand Master, Baron Hompesch—in addition to doing a large amount of Theosophical propaganda. After rejoining his battalion in Egypt, he next found Theosophical work to do in Cairo, whither he went on leave, later finding himself again near that town, undergoing a special “course of instruction”. In November, 1917, his battalion started trekking towards Jerusalem, and he describes what must have been a terrible experience on the 28th and following days, when they held the Mosque of “Nebi Samwil” (a sort of key-position which had changed hands four times) against a strong Turkish counter-attack—in many ways a far harder feat than carrying out an assault.

At length came the day when, drenched to the skin and perished with cold, his battalion formed up in the dead of night to prepare to play their part—a very important and active part—in the capture of Jerusalem. Almost at the beginning they were suddenly taken by surprise and found themselves under heavy flanking fire. Panic and its inevitable consequences almost ensued, and Herbert Whyte, now an acting Company Commander, who had made his way to the Colonel for orders, was detailed to advance with his Company through the orchard from the outskirts of which the firing was coming. He and his Second-in-Command at once started forward, yelling to their men to follow them, and—a fact which speaks volumes as to the trust the men had in their leaders—nearly all the men *did* follow them.

Later on, the whole battalion was advancing up the steep hillside, each Company Commander completely responsible for his portion of the front, to assault the strongly-held positions guarding Jerusalem. The Company on his left was held up by the high rocks, but he pushed steadily on and up, in face of a heavy fire, and soon found himself within charging distance of the first line of the main Turkish point of defence—called the Liver Redoubt. Here he found his total strength was less than twenty men, but after considering alternatives he decided to attack. Under heavy machine-gun and rifle fire, he rallied his handful of men, told off a few to work round to a flank, and when all was ready whistled the signal to charge. He had counted on the enemy not knowing in the darkness how few they were, and when, on the whistle, they rushed the crest with a shout as loud as

they could make it, the enemy fled, leaving a strong position with their machine-guns and stores in the hands of this gallant little party. Once again they pushed on, this time to find that the enemy had already abandoned their next position—the "Heart Redoubt". It was for this splendid exploit that Lieutenant Whyte was awarded the Military Cross.

A fortnight later he was shot through the head while taking part in a similar engagement on the hills north of Jerusalem, where his battalion was caught under a murderous cross-fire and suffered heavy casualties. "I want to make it a willing sacrifice," he had written a year before; "with so many the whole thing is resented, and they are longing all the time for the end of it." And this was the attitude which his inner strength enabled him to keep throughout, until that small, swift bullet ended in a moment this physical life.

As one reads this book, one thinks of the previous lives of service that must have led up to the sacrifice of the present one, and one wonders what special piece of karma he was rounding off, which led to this unexpected revival of the warrior-dharma. "The soldier in me responds to it all again," he wrote after his return to duty from Malta. We can well imagine his present occupation, and our thoughts are carried forward to the future lives of ever-increasing service of the Great Ones which surely lie before him.

What more can be said save words of gratitude to Mrs. Whyte for laying before the "vulgar gaze" of us outsiders these letters, which must be her most sacred possessions. For this book, with its continuous note of strong peace in the turmoil, of keen appreciation of every beauty of nature, even in the midst of ruin and destruction, lifts us out of our narrow, everyday lives, into a larger world, nearer to the Great Realities.

D. H. S.

*What Think Ye of Christ?* being lectures on the Incarnation and its interpretation in terms of modern thought, by the Rev. Charles E. Raven, M.A. (Macmillan & Co., Ltd., London. Price 4s. 6d.)

The title sounds promising, but when we find in the first paragraph of the Introduction that the author treats "Christ" and "Jesus" as identical, and states that our answer to the title question must be "the Christ of God or 'the Galilean impostor'—there is no middle way," we are discouraged. However, though the question

is thus begged at the beginning—for it is assumed immediately that the first alternative is the only possible one—the book contains a good deal of sound common sense, for instance :

So long as our children are taught their religion from a Catechism which has little to say about Christianity and less about Christ, and use a prayer-book unrevised since the disappearance of the divine right of kings, there does not seem much hope of change [in the inadequate and unworthy notions of God].

The book will be found interesting by those who agree with the author's preliminary assumptions, and may also be useful as a sign of the changing times.

E. M. A.

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*Greek Political Theory, Plato and His Predecessors*, by Ernest Barker. (Methuen & Co., Ltd., London. Price 14s.)

Students of the author's *The Political Thought of Plato and Aristotle* will be interested in this later volume. It was at first intended as a revised edition of the earlier book, but as the work of revision proceeded, Mr. Barker came to the conclusion that it would be more satisfactory to recast the whole and embody in it the results of study and research done since 1906—the date of the previous volume. The result is a book the greater part of which is entirely new. It is one of two connected volumes, the second of which—*Aristotle and His Successors*—it was the author's intention to complete as soon as possible after the publication of the present one.

Mr. Barker almost apologises for having spent time during the war on writing his book, but after all, as he remarks, "all history is contemporary history"; in studying it we are studying ourselves, in the effort to understand ourselves, and when has every attempt to know whence we come and whither we are going been so eagerly welcomed as at present? Besides, this work is no mere record of facts; it is a treatise in which the careful and detailed story of the past is brought into relation with the present, in which the solution of the age-old problems which were worked out by the master minds of ancient Greece are compared with the ways and means which, in this modern age, are being brought forward as methods of meeting the same difficulties as they appear in present-day form.

The title of the book defines its scope. There are in it three points of special interest to which the author himself draws the

readers' attention in the Preface : an attempt in the second chapter to illustrate the characteristics of the Greek State ; the passage in the fourth chapter dealing with the newly discovered fragments of the Sophist Antiphon ; and the chapters dealing with the *Laws*.

These last acquaint the reader in some detail with the contents of "the most neglected, and yet in many ways the most wonderful—and the most modern (or mediæval) of all the writings of Plato". The author feels that a carefully elaborated and annotated edition of the *Laws* is much needed, and hopes his work will stimulate scholars to efforts in that direction. He himself has made a careful analysis of the subject, dividing it into four parts : the *Laws* as it formulates a theory of State, a system of social relations, a system of Government, and lastly a theory of law.

In these days when there is a good deal said about the need of Theosophical thought in the sphere of politics, Theosophists will turn with a new interest to the study of the ideals of one so much of whose writings deals with the spiritualisation of that particular department of human activity. The practical questions we have to face now are of course much more complex than any which confronted Plato, but it is illuminating at times to be reminded, in the midst of bewildering complexities, of the simple elements which compose the essential problem, and to study these as they present themselves to the mind of a great thinker. In this connection the *Laws* is of special value, because it is rich in "knowledge alike of human nature and of human institutions, and in detailed application of principles to actual life—richer even than the *Republic* in the opinion of some critics ; and also because here, more than anywhere else in the Platonic Dialogues, we are given a picture of what Mr. Barker calls the "*sub-ideal State*, near enough to actual conditions to be incorporated readily into actual life".

We have said very little about any part of the book except one of those to which the author himself attaches great importance. This represents only a quarter of the volume ; the remainder is of equal interest to students of political theory, but space does not permit of further comment upon it.

A. DE L.

*Verse and Nothing Else*, by T. L. Crombie. (Theosophical Publishing House, Adyar, Madras, India. Price As. 12.)

Several of Mr. Crombie's poems have appeared in THE THEOSOPHIST, but this collection includes some others of recent historical interest to those who have been watching Mrs. Besant's work in India. The poems themselves possess considerable artistic merit, though the title suggests a diffidence which could not be ascribed to Browning.

The "Stray Verses," as the first section is called, include some delightful lyrics, combining imaginative quality with facility of expression. Some strike a note of ideal affection, others penetrate deeper into the mysteries of the soul and its eternal quest, others, again, are just spontaneous outbursts of happy or wistful moods. If a reviewer may be allowed to single out favourites, his first choice would go to "Threnody," of which this is the second verse :

The trees wave listlessly their laden boughs—  
Laden with summer's riot of greenery  
As yet untouched by autumn's mellowing wand.  
These boughs, which used to shade thy head for fear  
The jealous sun should strike thee with his heat,  
These boughs are weary with their weight of woe  
Because thou art not here.

This strain of beauteous sadness might then be dispelled by a recital of the quaint and delicate ditty "To My Princess," or by an excursion into the wider stretches of being that are conjured up in the mind by "In the Star Mist".

The Sonnets, of which there are seven, are of the same distinctive character, with an added charm of their own. The first three—"A Softer Veil hath Fallen over Me," "The Dark Hour," and "Adyar"—are introspective and mystical in tone; the remainder are in the nature of odes composed for an occasion—for instance, "The Order of Release," and "To the Lady Vasanta". These are written in dignified but stirring metre, while the commemoration of Independence Day, entitled "America," touches the heroic. "Britain and India," a dramatic duologue in blank verse, brings to a happy conclusion this charming little volume.

W. D. S. B.

# SUPPLEMENT TO THE THEOSOPHIST

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## THE THEOSOPHICAL SOCIETY

### FINANCIAL STATEMENT

The following receipts, from 11th August to 10th September, 1919, are acknowledged with thanks:

#### ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Nairobi Lodge, T.S., £2. 10s. ... ..	30	0	11
Barbados Lodge, T.S., £7 ... ..	84	0	0
Mr. W. H. Barzey, Sierra Leone, per 1919, £1 ... ..	12	0	0

#### DONATIONS:

A Friend ... ..	50	0	0
	176	0	11

*Adyar*  
10th September, 1919.

**A. SCHWARZ,**  
*Hon. Treasurer, T.S.*

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following donations, from 11th August to 10th September, 1919, are acknowledged with thanks :

	Rs.	A.	P.
Mr. Ratansi D. Morarjee, Bombay ... ..	200	0	0
Dunedin Lodge No. 409, Universal Co-Masonry, £5 ...	60	0	0
Berkley Lotus Circle, Berkley, \$ 5 ... ..	12	2	0
Mr. Lall Chand Kapoor, Nairobi, in memory of his son, £3.	36	3	4
Mr. I. N. Gurtu, Benares ... ..	5	11	3
	314	0	7

*Adyar*  
10th September, 1919.

A. SCHWARZ,  
*Hon. Secretary and Treasurer, O.P.F.S.*

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Glasgow, Scotland ...	Govanhill Lodge, T.S. ...	14-3-1919
Kalna, Burdwan Dist., India ... ..	Ambika .. ..	24-8-1919
Barbados, British West Indies ... ..	Barbados .. ..	11-9-1919

*Adyar*  
11th September, 1919.

J. R. ARIA,  
*Recording Secretary, T.S.*



SUPPLEMENT TO  
THE THEOSOPHIST

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THE FORTY-FOURTH ANNIVERSARY AND CONVENTION  
OF THE THEOSOPHICAL SOCIETY

The Convention of the T.S. will be held this year at Adyar, from  
December 23rd to 26th (provisional dates).

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THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th September to 10th October,  
1919, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES :

	Rs.	A.	P.
Presidential Agent, Spain, £6. 7s. 6d. ... ..	69	0	0
Mrs. Katherine M. Yates, \$5 ... ..	11	3	0
French Section, T.S., Frs. 1,119.15 ... ..	308	4	0
Italian Section, T.S., £10. 11s. 4d. ... ..	101	12	0
Cuban Section, T.S., Charter for T.S. in Mexico, \$5 ... ..	12	8	0
Egyptian Section, T.S., £2. 11s. 4d. ... ..	25	11	0
Norwegian Section, T.S., £9. 13s. 4d. ... ..	105	7	0
Swiss Section, T.S. ... ..	117	0	0
	750	13	0

Adyar  
10th October, 1919.

A. SCHWARZ,  
*Hon. Treasurer, T.S.*

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## OLCOTT PANCHAMA FREE SCHOOLS

## FINANCIAL STATEMENT

The following donations, from 11th September to 10th October, 1919, are acknowledged with thanks :

	Rs.	A.	P.
Mr. O. T. Nanjunda Mudaliar, Mysore ...	5	0	0
Mr. Pranjivan Odhavji, Bhavnagar, for Food Fund ...	19	8	0
Major S. R. Normand, Freshwater, I. W., £3. 3s. 4d. ...	30	8	9
Mr. A. Surya Gopal, Repalle, Guntur P. O. ...	5	0	0
Mysore T.S. ...	3	12	0
	63	12	9

*Adyar*  
10th October, 1919.

A. SCHWARZ,  
*Hon. Secretary and Treasurer, O.P.F.S.*

## NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Torreón, Mexico ...	"El Salvador" Lodge, T.S. ...	21-7-1919
Mexico, D.F., Mexico, Cuba ...	Maitreya " "	3-8-1919
Grant Road, Bombay, India ...	Besant " "	10-9-1919
Dadar, Bombay, India	Ramkrishna " "	10-9-1919
Purulia, Behar, India	Purulia " "	17-9-1919
Cadiz, Spain ...	Cadiz " "	21-9-1919
St. Thomas, Ontario, Canada ...	St. Thomas " "	12-3-1919
Burbank, California...	Burbank " "	12-3-1919
Council Bluffs, Iowa	Council Bluffs " "	Revived 13-3-1919
Hollis, New York ...	Long Island " "	20-3-1919
Little Rock, Arkansas	Little Rock " "	2-4-1919
Medicine Hat, Alba, Canada ...	Medicine Hat " "	13-4-1919
Summerland, B. C., Canada ...	Summerland " "	14-4-1919
Providence, Rhode Island... ...	Providence " "	7-5-1919

*Adyar*  
13th October, 1919.

J. R. ARIA,  
*Recording Secretary, T.S.*

# SUPPLEMENT TO THE THEOSOPHIST

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## THE FORTY-FOURTH ANNIVERSARY AND CONVENTION OF THE THEOSOPHICAL SOCIETY

The Convention of 1919 will be held at Benares, instead of at Adyar as announced in the November THEOSOPHIST. The change has been made at the earnest request of the General Secretary of the Indian Section, and with the consent of the President, T.S., who we hope will be able to attend the Convention, if she is able to leave England in time. The date is fixed for December 24th—27th.

All enquiries should therefore be addressed to the General Secretary, Indian Section, Theosophical Society, Benares City, U. P.

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## THE THEOSOPHICAL SOCIETY

### FINANCIAL STATEMENT

The following receipts, from 11th October to 10th November, 1919, are acknowledged with thanks:

#### ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Burma Section, T.S., per 1918 and 1919 ...	146	0	0
Indian Section, T.S., part payment, acct. 1919...	1,953	0	0
Danish-Icelandish Section, T.S., per 1919, £11. 18s.	116	1	0
South African Section, T.S., per 1919, £13. 5s....	144	9	0
Swedish Section, T.S., per 1919, £23. 5s. 4d. ...	232	11	0

			Rs.	A.	P.
T. S. in Scotland, per 1919, £22. 2s. 8d.	...	...	241	7	0
Miss A. Wernigg, Madras, per 1920	...	...	15	0	0

## DONATIONS:

Mr. T. Chidambara Rao, Kurnool	...	...	2	0	0
			<hr/>		
			2,850	12	0
			<hr/>		

*Adyar*

10th November, 1919.

A. SCHWARZ,

*Hon. Treasurer, T.S.*

## OLCOTT PANCHAMA FREE SCHOOLS

## FINANCIAL STATEMENT

The following donations, from 11th October to 10th November, 1919, are acknowledged with thanks:

			Rs.	A.	P.
Mr. Pranjivan Odhavji, Bhowndagar, for Food Fund	...	...	110	0	0
Mr. A. R. Bhutjee, Calicut, for Food Fund	...	...	5	0	0
Mr. Frank L. J. Leslie, Harrogate, £3. 10s.	...	...	34	2	10
The Vasanṭā Press, Adyar	...	...	25	0	0
			<hr/>		
			174	2	10
			<hr/>		

*Adyar*

10th November, 1919.

A. SCHWARZ,

*Hon. Secretary and Treasurer, O.P.F.S.*

## NEW NATIONAL SOCIETY

A Charter to form a National Society in Ireland, with its administrative centre in Dublin, was issued to Mr. P. Leslie Pielou, General Secretary, T. S. in Ireland, on 25th August, 1919.

*Adyar*

11th November, 1919.

J. R. ARIA,

*Recording Secretary, T.S.*

# SUPPLEMENT TO THE THEOSOPHIST

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## THE THEOSOPHICAL SOCIETY

### FINANCIAL STATEMENT

The following receipts, from 11th November to 10th December, 1919, are acknowledged with thanks:

#### ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Nairobi Lodge, T.S., new members, £2	20	0	0
Netherlands Section, T.S., per 1919, £61. 7s. 4d.	560	0	0
Belgian Section, T.S., per 1919, £6. 18s.	65	12	3
T.S. in England and Wales, £118. 3s. 4d.	1,132	6	10
Australian Section, balance per 1919, £26. 13s. 4d.	266	11	0
American Section, per 1919, \$1,313.03	2,757	1	0
Cuban Section, per 1918 and 1919, \$137.78	289	4	2
Shanghai Lodge, T.S., \$17.50	36	11	0
Netherlands-Indian Section, T.S., per 1919	610	8	0
	5,738	6	3

*Adyar*

10th December, 1919.

A. SCHWARZ,

*Hon. Treasurer, T.S.*

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**OLCOTT PANCHAMA FREE SCHOOLS**  
**FINANCIAL STATEMENT**

The following receipts, from 11th November to 10th December, 1919, are acknowledged with thanks :

DONATIONS :

	Rs.	A.	P.
A Friend of Col. Olcott ... ..	2,500	0	0
Donations under Rs. 5 ... ..	8	7	0
	2,508	7	0

*Adyar*  
10th December, 1919.

A. SCHWARZ,  
*Hon. Secretary and Treasurer, O.P.F.S.*

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Geneva, Switzerland	H. P. B. Lodge, T.S.	8-11-1918
Ft. Lauderdale, Florida, U.S.A. ...	Ft. Lauderdale   "   "	6-2-1919
Glasgow, Scotland ...	Govanhill       "   "	14-3-1919
Geneva, Switzerland	Leadbeater     "   "	22-3-1919
Haugesund, Norway	Vesta           "   "	26-3-1919
Rockford, Illinois, U.S.A. ...	Rockford       "   "	24-5-1919
Managua, Nicaragua	Eucaras        "   "	3-8-1919
Jyvaskyla, Finland ...	Päivolä        "   "	11-9-1919
Santiago, Republic Dominica ...	Gautama       "   "	15-9-1919
Benares City, U. P. Madhuvanahalli, Mysore, India ...	Vasantalaya   "   "	27-9-1919
Helsinki, Finland ...	Elämä          "   "	27-9-1919
Langarnes, Iceland ...	Langarnes     "   "	28-9-1919
Borgarnes, Iceland ...	Aurora         "   "	1-10-1919
Gauripur, Assam ...	Dharma Sabha "   "	1-10-1919
Chapra, Behar ...	Besant         "   "	5-10-1919
Anekal, Bangalore ...	Dhruva         "   "	5-10-1919

*Adyar*  
11th December, 1919.

J. R. ARIA,  
*Recording Secretary, T.S.*

# SUPPLEMENT TO THE THEOSOPHIST

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## THE THEOSOPHICAL SOCIETY

### FINANCIAL STATEMENT

The following receipts, from 11th December, 1919, to 10th January, 1920, are acknowledged with thanks:

#### ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Barbados Lodge, T.S., a new member, 10s. ...	6	0	0
Presidential Agent, South America, per 1919, £200 ...	1,727	8	9
Mr. J. Arnold, Hankow, per 1920 ... ..	15	0	0
Indian Section, T.S., per 1918-19, part payment ...	450	0	0
	<hr/>		
	2,198	8	9

*Adyar*

10th January, 1920.

A. SCHWARZ,

*Hon. Treasurer, T.S.*

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SUPPLEMENT TO THE THEOSOPHIST FEBRUARY  
OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th December, 1919, to 10th January, 1920, are acknowledged with thanks :

DONATIONS :

	RS.	A.	P.
Mr. P. R. Lakshmanram, Madras ... ..	5	0	0
Mrs. J. Stead, Edinburgh, for Food Fund ... ..	30	0	0
Prof. V. P. Dalal, Bombay ... ..	11	6	3
	46	6	3

*Adyar*  
10th January, 1920.

A. SCHWARZ,  
*Hon. Secretary and Treasurer, O.P.F.S.*

NEW NATIONAL SOCIETY

A Charter to form a National Society, to be called the Theosophical Society in Mexico, with its administrative centre in Mexico, was issued on the 12th day of November, 1919.

A Charter to form a National Society, to be called the Theosophical Society in Canada, with its administrative centre in Toronto, Canada, was issued on the 12th day of November, 1919.

LODGES DISSOLVED

Location	Name of Lodge		Date of Dissolution
Council Bluff, U.S.A.	Council Bluff Lodge, T.S.	...	14-8-1918
Falun, Sweden ...	Falun " "	...	31-3-1919
Santa Ana, California	Santa Ana " "	...	30-6-1919
Stockton, " ...	Stockton " "	...	30-6-1919
Bakersfield, " ...	Bakersfield " "	...	30-6-1919
Tracy " ...	Tracy " "	...	30-6-1919
San Diego " ...	Blavatsky " "	...	30-6-1919
Memphis, Tenn. ...	Pythagoras " "	...	30-6-1919
El Paso, Texas ...	J. C. Chatterjee " "	...	30-6-1919

*Adyar*  
11th December, 1919.

J. R. ARIA,  
*Recording Secretary, T.S.*





## OLCOTT PANCHAMA FREE SCHOOLS

## FINANCIAL STATEMENT

The following receipts, from 11th January to 10th February, 1920, are acknowledged with thanks :

## DONATIONS :

	Rs.	A.	P.
F. E. Pearce Esq., London, £5 ... ..	42	8	0
Lieut.-Col. C. L. Peacocke, Egypt ... ..	40	0	0
A Friend of Col. Olcott, for Food Fund ... ..	500	0	0
	582	8	0

*Adyar*

10th February, 1920.

A. SCHWARZ,

*Hon. Secretary and Treasurer, O.P.F.S.*

## NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Brussels, Belgium ...	Krishna Lodge, T.S. ...	7-12-1919
Shanghai, China ...	Saturn „ „ ...	14-1-1920

*Adyar*

14th February, 1920.

J. R. ARIA,

*Recording Secretary, T.S.*

## LETTER TO THE T. S. ON THE LIBERAL CATHOLIC CHURCH

By THE PRESIDENT OF THE T.S.

AS President of the Theosophical Society, I desire to write to my fellow-members in English-speaking countries on a question on which sharp differences of opinion have arisen, chiefly due, apparently, to misconceptions and misunderstandings.

All members of the Theosophical Society are bound by the First Object of the Society to recognise Brotherhood without distinction of creed. This is often called "neutrality," but it is far more than neutrality. Neutrality might only mean a cold aloofness, an indifference. Brotherhood without distinction of creed means a loving recognition of each creed as one of the roads by which the Highest may be reached. It implies a readiness to serve all, and an actual service of the one or more with which the Theosophist may come into contact. His attitude is not that of folded arms, but of eagerly stretched-out helping hands. One of the great religions may be more natural to him than another because of his past, but that will not prevent his taking a vivid interest in each. Personally, my past makes the root-religion of the Aryan race, Hinduism, my *natural* expression, as Buddhism was that of my predecessor, Colonel Olcott; but I can sympathise profoundly in the presentations of the same truths in Zoroastrianism, Hebraism, Buddhism, Christianity, and Islâm, with their sub-divisions, and can teach the same ideas to the members of any one of them in its own special language. The ceremonies of each interest me profoundly, and I have studied them all with keen pleasure, and can take part in any of them with full earnestness and sympathy. That must be the case with every Occultist.

So much for generalities. To come to particulars.

The Old Catholic Church is an interesting historical movement, which kept to the Catholicism of the Roman Obedience without some modern addenda, and preserved the Apostolical Succession, as did the Anglican Church when it tore itself away from obedience to the

Roman See. The entry into it of many Christian Theosophists has liberalised it without touching its Catholic character, and the English-speaking members prefer the name of Liberal Catholic. The Liberal Catholic Church is a sub-division of the Church Catholic, and undoubtedly has a great future before it. The accession to it of our loved Theosophical teacher, C. W. Leadbeater, who was a High Church Anglican Priest when he joined the Theosophical Society, and who has since been consecrated Bishop of the Liberal Catholic Church, has naturally strengthened it; he has brought to it the knowledge of the unseen world that the early Bishops possessed, and the great Christian ritual purged of later accretions, now shines out in its true beauty and inspiring power. To the Christians in our Society this presentment of the Christian faith, in its highest and truest form, is invaluable.

That our Christian brethren have caused some friction in Great Britain, Australasia and America is not the fault of the Church but of the unwise zeal, "not according to knowledge," of some of its members. I found in Britain that, in the Lodges, there was sometimes shown a disposition to regard non-Christian members, or even Christian members holding to the Protestant tradition, in whose very blood ran a dislike of ceremonial and a distinct dislike of Roman Catholicism and of Catholicism in general, as less good Theosophists than those who joined the Liberal Catholic Church, and the Lodges were made less congenial to them because of their dissidence, so that some even left the T. S., as having become sectarian. In Scotland, where Puritanism fought and died to break the Papal yoke and win religious freedom, the anti-Catholic feeling is strong, and the idea that the Liberal Catholic Church was the Theosophical Church had become a barrier keeping out the ordinary public, and prejudicing them against Theosophy. The only sense in which the term is true is that in reverting to "the faith once delivered to the saints," free from Roman additions and Puritan retrenchments, it necessarily approximates to Theosophy, the root of all great religions. Christian Theosophists naturally welcomed it and thronged into it, but its mission is primarily, as Bishop Wedgwood said, to reach the Christian people who are not Theosophists, and to restore to them the precious jewels which Christianity, as taught by Roman and Puritan, had overlaid or lost. In that sense, it is Christianity theosophised, *i.e.*, Christianity restored to its great and rich heritage. So have Theosophists, who

have entered Masonry, or Education, begun to theosophise them, to give them back, or implant in them, spiritual ideals. The world cannot be christianised, for Christianity is only one of its many religions, but it can be theosophised, by bringing back to all religions the truths given to each by its Founder, deepening each for its own adherents.

In America, so much unrest has been caused that at the last Convention it was actually proposed to over-ride the Constitution of the T.S., in order to inflict on Liberal Catholic priests a special disability, forbidding them to hold office in the American T.S. I then stated that if the resolution were passed I should disallow it, as contrary to the constitution. American feeling runs high, because of certain Roman Catholic attempts to dominate American politics and thus to undermine the Republic. Unthinking people regard the word "Catholic" as equivalent to Papalism, and as indicating the Roman Obedience only, forgetting that the Anglican Church is also Catholic, as is shown by its creeds. Hence the very name of "Old Catholic" or "Liberal Catholic" aroused angry antagonism among the ignorant. The fact that I have not myself joined that Church has, I fear, been unfairly used against it by some; I do not belong to any religious denomination, for the only one which, by my past, is my natural expression is closed against me by my birth in the West. But I regard the Liberal Catholic Church with the same loving and reverent sympathy as that with which I regard all sub-divisions of the great religions. Others claim that I "approve" it. I have not the impertinence to "approve" any branch of a great religion. The Jagat-Guru, the Guardian of all religions, blesses all of them; who am I, that I should "approve" that which He has blessed? I seek to serve them all equally, since He is the Sustainer of them all and His Life flows into them all. I study them all, and feel the keenest interest in the ceremonies of all, if so be that I may learn from any of them something which I do not know.

I regret that my name should be used by both sides in the controversy, and that words should be put into my mouth, or my spoken words misapplied, to strengthen the views of the speaker. Perhaps the above statement may make my position clear.

Theosophical Lodges ought obviously not to be used as fields for propaganda of any special religion with a view to make proselytes. Lectures expository of any faith may be, and have been, freely

delivered in Theosophical Lodges. But no attempt should be made to win adherents for one form of religion or another. Hindū, Buddhist, Christian ceremonies ought not to be performed in a Theosophical Lodge, unless the Lodge habitually lets out its hall for any public purpose; in that case, it would not be identified in the public mind with any particular form and thus exclude others. A member must never be made to feel that the Lodge is an inappropriate place for him. Lectures on religions come within our Second Object: proselytism breeds antagonism and is against our principles. The public has grown out of the idea that all Theosophists are Buddhists; we must not let it grow into the idea that all Theosophists are Liberal Catholic Christians.

Two minor points may here be noted: if Liberal Catholics are invited to lecture, the same courtesy should be extended to them as to lecturers of other denominations; they should bear their proper titles—Rev., Rt. Rev., Bishop, Canon, etc. We cannot stoop to the rudeness which sometimes refuses his title to a Roman Catholic Bishop or Archbishop. We did not say that “Mr. Vivekānanda” would lecture, but “Swāmi Vivekānanda”; so with men of other faiths. To refuse to Liberal Catholics alone any titular dignity, bestowed upon them by the ecclesiastical system to which they belong, is certainly not to be without distinction of creed.

Lodges may, by their bye-laws, restrict their membership to members of a particular religion. We have had Buddhist Lodges, Islāmic Lodges, Ladies' Lodges, each with its own limitations. So we could have Christian Lodges or Zoroastrian Lodges. These are, or would be, specially dedicated to one kind of study and may have their use, but their members need to be careful not to grow narrow, and they lose the advantage of free discussion from various points of view.

My honoured colleague, Bishop Leadbeater, in a private letter, says as to this subject:

I have told the people here over and over again that they are not in the least expected to join themselves to the Church or to Co-Masonry, if they do not feel that those are useful lines of activity for them; but I have sometimes added that while we did not ask in any way for the assistance of our Theosophical friends in these works, we did feel that we had the right to expect from them a kindly tolerance. I think they might say: “I do not myself feel in the least attracted towards Co-Masonry or towards ecclesiastical ceremonies;

but at the same time I realise that these are ways in which other people of different temperament can be helped ; and so I refrain from attacking them, and give my good wishes to those who feel inclined to follow those lines." I have always impressed upon them that the Theosophical Society, with its intellectual presentation of the truths, was still going on, and intended to go on, as strongly as ever ; but these others were merely different methods of presenting Theosophical truth, suitable for certain persons, but not for all.

With this, I cordially agree, as I do with all the statements made by Bishop Leadbeater on these matters. We are entirely at one.

Those among us who believe that the Jagat-Guru, the World-Teacher, will soon be coming among us, will see easily enough that, among the many movements in which members of the Theosophical Society take part, there are three which stand out as peculiarly methods of preparation for that Coming, in addition, of course, to the Order of the Star. In the world as a whole the fifth sub-race predominates in power, and its religion, Christianity, largely influences both the older and the younger faiths ; hence the need of recalling Christianity to its deeper spiritual principles, and the Liberal Catholic Church, bringing back prominently the more occult teachings, giving back the key of knowledge taken away by the priesthood of Rome, is obviously a movement intended to prepare the way in Christendom. Masonry, with its Theosophical proclamation of Brotherhood, but weakened by its exclusive masculinity, needed also to be recalled to the ancient way, and, strangely enough, free-thinking France was the one who threw back to the Ancient Mysteries, without distinction of sex, and created La Maçonnerie mixte, Co-Masonry, as we in English-speaking countries call it. That again, bringing back the occult use of ceremonial, is to many non-religious people a veritable religion, and prepares them to understand the value of ceremonies, a preparation, as every Occultist will see, for the coming changes, which will link the visible and invisible worlds together as in ancient days. That again is a movement obviously in preparation for the Coming. A third world-wide preparatory movement is Education, whether of the children, who are to be the builders of the New Civilisation, or of the adults, who must prepare the world for it by assimilating and spreading the Theosophical ideas which will recreate the character, will change the Social Order into Brotherhood, and will remould the political fabrics of the Nations into true Democracy. The Theosophical

Society itself is a nucleus from which radiate the regenerative forces ; it supplies the life, the energy to all. In these three great movements there is room enough for all, and none need be jealous of any other, nor grudge to any its share of the inexhaustible Life. Each has its place, each has its work, and if neither of the two first-mentioned attract, surely in the many varieties of the wide-spreading educational movement, each worthy member might find some field in which to labour for mankind. At any rate, all may follow the way of Peace, of Harmony, of Concord, and if any do not, may I not address to them the old pleading of the Israelite leader: "Sirs, ye are brethren ; why do ye wrong one to another ?"

ANNIE BESANT, P.T.S.

[I append the following from the pen of Mr. C. Jinarājadāsa, written upon the refusal of the Sydney Lodge, Australia, to allow a member of the Liberal Catholic Church to be announced on its lecture list with his ecclesiastical title. This was a clear breach of the neutrality of the T.S., and I agree with Mr. Jinarājadāsa's statement of the case.—A. B.]

It might interest you to know how I, as a member of the General Council of the Theosophical Society, would look at the matter which has come up before the Sydney Lodge. Those of us who are on the General Council naturally see a local matter from a different perspective, and the way it would appear, I feel sure, to several of us on the Council is as follows :

I gather that should an Anglican dignitary or some one of the Roman Catholic Church be accepted for a lecture, the Sydney Lodge would take him at his own terms, and give him whatever was the title which was considered by him the proper thing. If the Archbishop of Sydney accepted an invitation he would, I presume, be announced as the "Rt. Rev.," so that there is no principle involved as such about titles ; for I gather it is not desired to exclude all titles of an ecclesiastical nature from the lecturers who may accept an invitation from the Lodge. If some Indian holy man came to Australia he would be given whatever was the usual title. For instance, several heads of Indian monasteries have certain Samskr̥t titles, but in English papers in India these titles are translated as "His Holiness," a title which in the Christian world is reserved only for the Pope. But if one of these Indian Sannyāsis were to come and lecture, I presume



the Lodge would announce him with this title which has been accepted for him by the public in India, though Roman Catholics might object to its use.

But I gather that it is considered in some way not desirable that priests of the Liberal Catholic Church should be given their titles. The reasons for such a proceeding would to me, as a part of the General Council, be of no particular importance, save that the denial of the title practically means that, to the Sydney Lodge, there is something less genuine about the Liberal Catholic Church than about the Roman Catholic Church. At least I feel sure that this is the way that the public at large would construe such a discrimination against the priests of the Liberal Catholic Church. Now such action by the Lodge lays down a decision as to the validity of Holy Orders and pronounces on the matter of the Apostolic Succession. For this is what finally it amounts to. I presume that most of the members do not realise that, looked at from outside, this in fact would be the result of any action on their part discriminating against the Church. I do not think I am mistaken in saying that people who are not specially involved in the internal affairs of the Sydney Lodge would come to this conclusion.

Now it has been the policy of the Theosophical Society definitely not to identify itself with any doctrinal or theological issue of any religion or church. We have gone so far as definitely to refuse to make a belief even in the Masters in any way a part of the Constitution of the Society, and this issue was finally settled after the controversy about Mr. Judge. Therefore any pronouncements of the Lodge which, even indirectly, appear as casting doubt on the credentials of a religious organisation are definitely limiting that broad platform of our Theosophical movement which we especially cherish, and of which the General Council of the T. S. is the custodian. The main interest I have in the controversy is that the broad platform of the Theosophical Society must be kept, and we should take the greatest care not to lay down any rules as to the standing of any religious body.

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I shall be much obliged to my colleagues, the General Secretaries of English-speaking National Societies in Christendom, if they will kindly reprint the above in their Sectional Magazines. Of course any can reprint, but the question has not caused trouble, so far as I know, outside the English-speaking Christian countries, and may not interest others.—A. B.

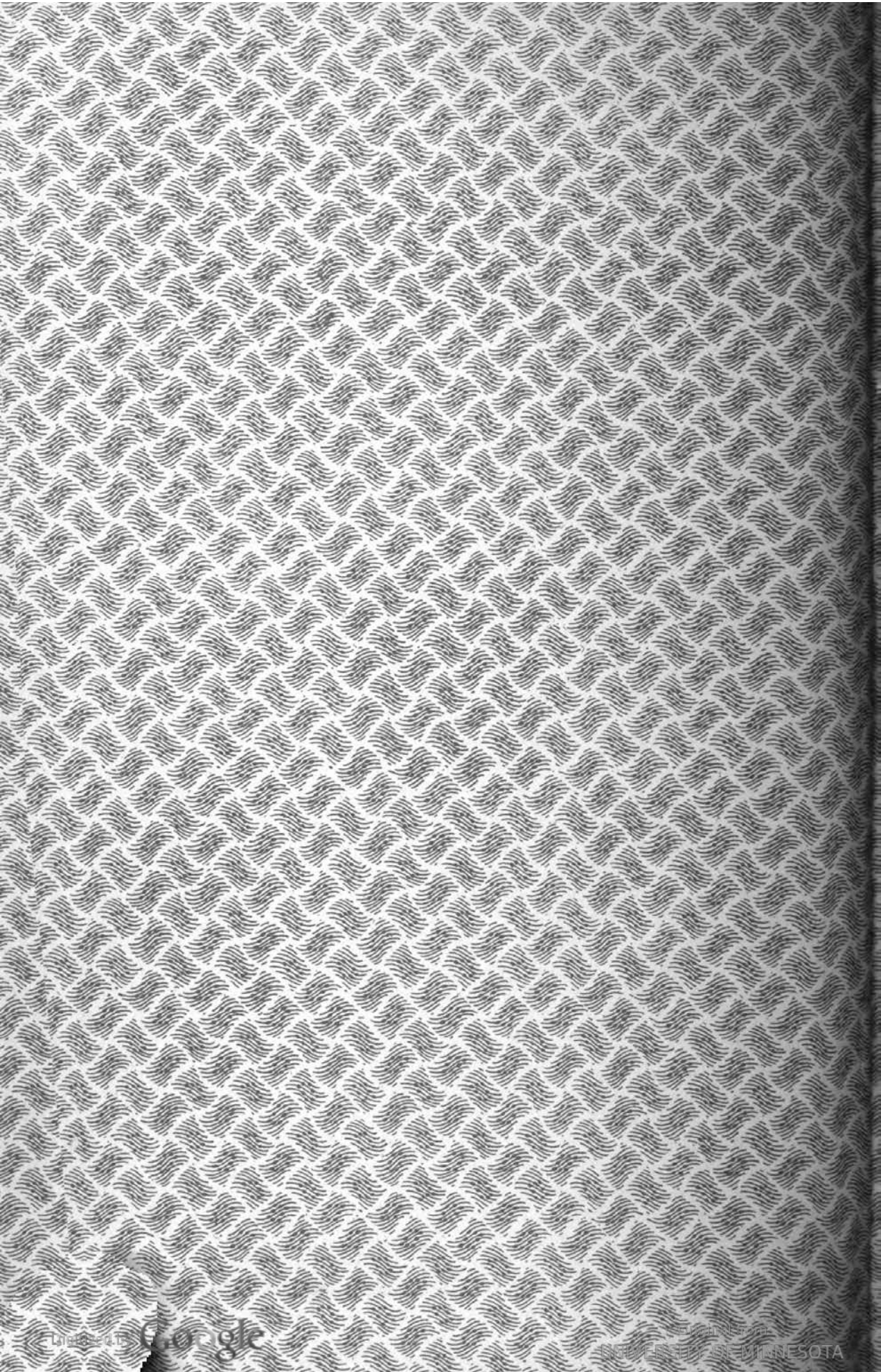
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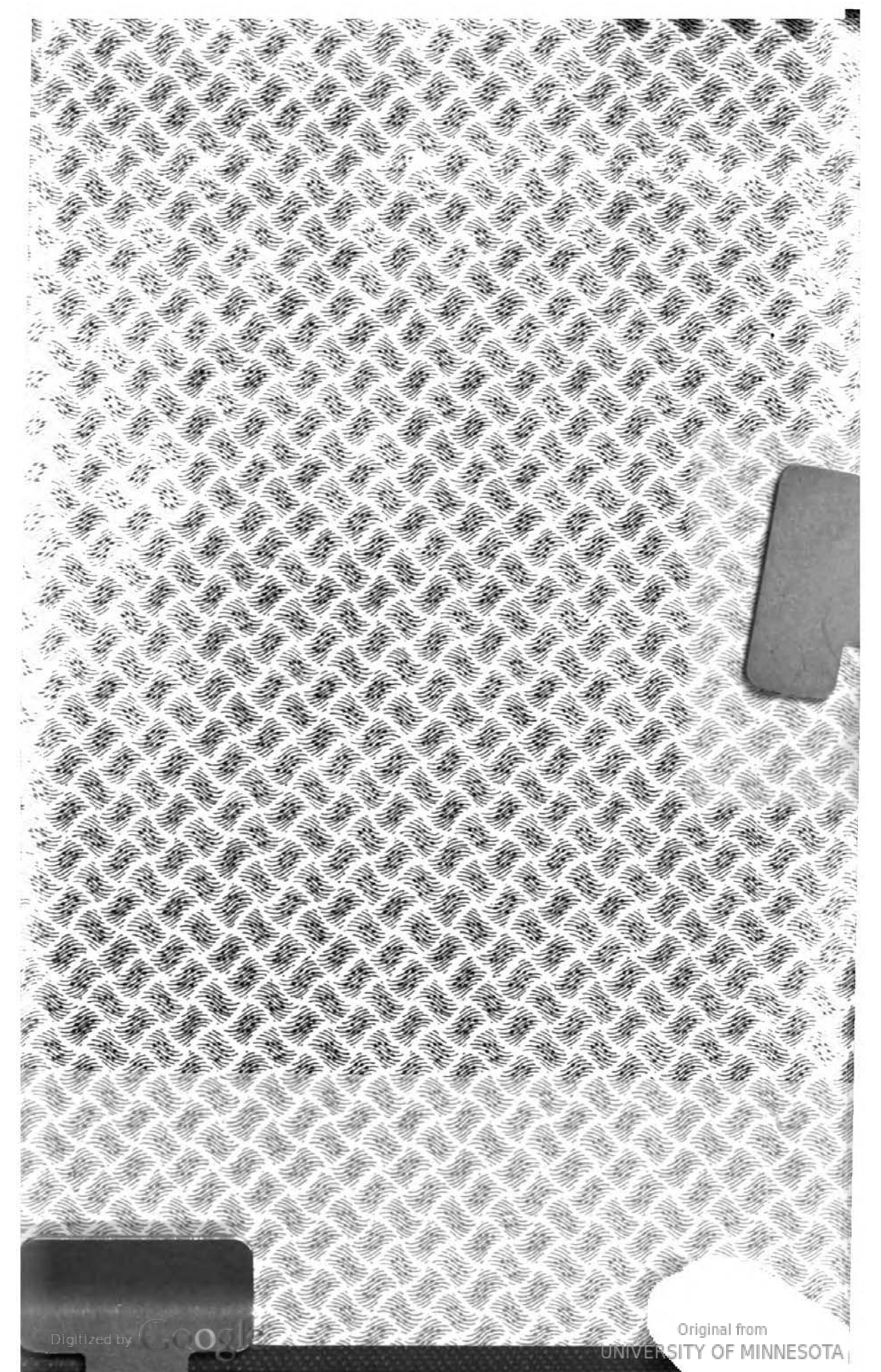




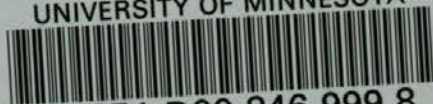








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## INDEX

---

	PAGE
Adult Childishness, by Cyril Scott ... ..	315, 417
Angel of the Valley, The, by the Right Rev. C. W. Leadbeater ... ..	... 159
Athletics and Occultism, by C. Jinarāja- dāsa, M.A. (Cantab.) ... ..	... 213
Brotherhood in Industry, by Percy Pigott ... ..	... 229
Commentary on the Bhagavaḍ-Giṭā, A, by Dr. S. Subramaniam ... ..	64, 168, 270, 373
Correspondence ... ..	86, 191, 294, 392, 500, 600
Cultural System and its Head, The, by Dr. Weller van Hook ... ..	... 365
Deva World According to Buddhism, The, by Peter de Abrew ... ..	... 251
Dialogue, A, by M. L. H. ... ..	... 82
Evolution of Religion, The, by John Scurr ... ..	... 570
Factors of Infant Mortality, The, by C. W. Saleeby, M. D., F.R.S.E., F.L.S. ... ..	... 26
Fer-mentation, by the Rev. A. H. E. Lee ... ..	... 135
First Principles of Theosophy, by C. Jinarāja- dāsa, M.A.: X. The Evolution of Matter and Force ... ..	35, 441

	PAGE
Founding of the T.S., The, and the New Cycle, by B. A. Ross ... ..	429
Hamlet: A Saga of the Soul, by Isabelle M. Pagan ... ..	9, 111
Hamlet—Between the Lines, by H. L. S. Wilkinson ... ..	519
Home Truths, by the Lady Emily Lutyens ...	225
 ILLUSTRATIONS :	
Divalent and Trivalent Elements ... .. <i>to face</i>	443
Five Platonic Solids, The... ..	409
Interperiodics and Inert Gases ... ..	445
New Headquarters at Batavia, Dutch East Indies ... ..	1
Physical Atom, Positive and Negative ... ..	442
Tetravalent Elements and Sodium ... ..	444
Imagination-Cure, The, by J. Chillingham Dunn ...	184
In Defence of Fairy Tales, by F. Hadland Davis ...	130
Invisible Helpers, by the Rt. Rev. C. W. Lead- beater ... ..	575
Irreligious Religion, by C. Spurgeon Medhurst	341, 455
Japanese Women and the Vote, by F. Hadland Davis ... ..	544
Jupiter, Planet of Exuberance, by Leo French ...	277
Mars the Warrior, the Planet of Physical Energy, by Leo French ... ..	76
Modern Science and Theosophy, by W. Scott Lewis ... ..	354
Neptune, Planet of Cosmic Consciousness, Uni- versal Solvent, by Leo French ... ..	483
New Departure in Religion, A, by C. Jinarāja- dāsa, M.A. ... ..	464
New Headquarters of the T.S. in the Dutch East Indies, The ... ..	84

	PAGE
Path and Everyday Life, The, by Alice Warren Hamaker ... ..	... 144
Pītha, The, or Mystic Circle, by Swami Daya- nand ... ..	... 469

## POEMS :

A La Soldate, by Marsyas ... ..	543
Benares from the Ganges, by D. M. Codd ... ..	463
Blue Spirals, The, by Eva Martin ... ..	440
Civilisation, by Clare Lyon ... ..	54
Gale, The, by G. L. K. ... ..	293
Green and Silver, by Peter Gowerson ... ..	189
Heredity, by E. E. Speight ... ..	124
Love, by F. ... ..	134
Love and Spring, by James H. Cousins ... ..	340
Pain, by El Hilal ... ..	574
Passivity, by John Niemeyer Findlay ... ..	598
Poems, by Melline d'Asbeck ... ..	468
Song of the Future, The, by D. M. Codd ... ..	249
Supplication and Adoration, by Annie M. de Boer ... ..	390
Poya Days, by Marie Musæus Higgins: VI, VII and VIII. The Full-Moon Days of Assayuja (October), Kattika (November), and Mag- gasira (December) ... ..	... 282
Present Mind of the Church, The, by Charlotte E. Woods ... ..	... 125
Recent American Evolutionary Movement, The, by G. H. Wright, M.D. ... ..	... 530

## REVIEWS :

## ("Book-Lore" and Quarterly Literary Supplement)

Amazing Séance, An, and an Exposure, by Sidney Moseley ... ..	... 204
Amritsar and Our Duty to India, by B. G. Horniman ... ..	... 401
Annual Report of the Board of Regents of the Smithsonian Institution for 1916, etc. ... ..	... 605
Atlantis: The Antediluvian World, by Ignatius Donnelly ... ..	... 397

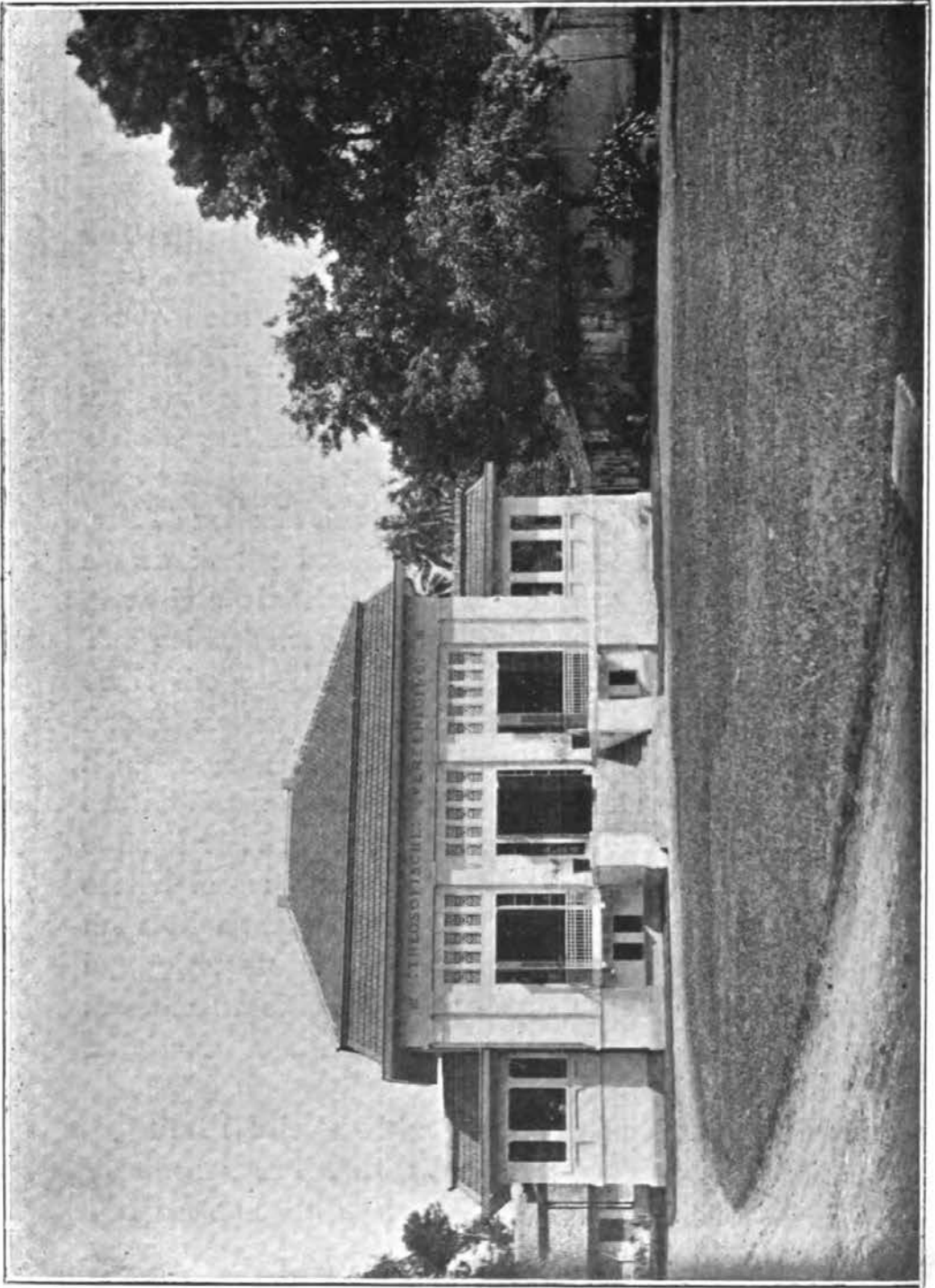
	PAGE
Border Ghost Stories, by Howard Pease ...	102
Catholicity, by the Rev. R. Heber Newton, D.D. ...	405
Claude's Second Book, by Mrs. Kelway Bamber ...	607
Collected Fruits of Occult Teaching, by A. P. Sinnett ...	503
Doctrine of the Subtle Body in Western Tradition, The, by G. R. S. Mead ...	197
Emerson and His Philosophy, by J. Arthur Hill ...	506
Expanded Theosophical Knowledge, by A. P. Sinnett, Vice-President of the Theosophical Society ...	98
Feminism and Sex-Extinction, by Arabella Kenealy, L.R.C.P. ...	505
From Theosophy to Christian Faith, by E. R. McNeile ...	507
Gauranga and His Gospel, by Mohini Mohan Dhar ...	304
God in the Universe, by J. W. Frings ...	97
Guild State, The, by G. R. Stirling Taylor ...	100
Hindu Fairy Tales, retold by Florence Griswold ...	610
Indo-China and Its Primitive People, by Captain Henry Baudesson ...	99
Industrial Future, The, in the Light of the Brotherhood Ideal, by the Rev. John Clifford, D. D., and seven others ...	399
Initiate, The, by His Pupil ...	301
Krishna, the Charioteer: or The Teachings of the Bhagavad-Gītā, by Mohini Mohan Dhar ...	304
Krishna, the Cowherd: A Study of the Childhood of Shri Krishna, by Mohini Mohan Dhar ...	304
Last Letters from the Living Dead Man, by Elsa Barker ...	201
Letters from India, written by J. S. H. ...	403
Letters from the Other Side. Prefaced and Edited by Henry Thibault ...	607
Life and Work of Alan Leo, The, by Bessie Leo and others ...	400
Locked Room, The, by Mabel Collins ...	504
Magazine Notices ...	306, 407, 611
Men, Manners and Morals in South America, by J. O. P. Bland ...	606
Midas and Son, by Stephen McKenna ...	101
Modern Science and Materialism, by Hugh Elliot ...	302
Mr. Stirling Sticks it Out, by Harold Begbie ...	95
Native Fairy Tales of South Africa, retold by Ethel L. McPherson ..	610
Occult Chemistry, by Annie Besant and C. W. Leadbeater. Revised Edition, edited by A. P. Sinnett ...	607

	PAGE
Other Side of God's Door, The, by Mabel Nixon Robertson ...	607
Outspoken Essays, by William Ralph Inge, C.V.O., D.D., Dean of St. Paul's ...	91
Path of Knowledge, The, by D. N. Dunlop ...	202
Quest of the Face, The, by Stephen Graham ...	94
Rationale of Vegetarianism, The, by B. N. Motiwala, B.A., LL.B., and R. S. Gokhale, B.A., LL.B. ...	509
Self-Health as a Habit, by Eustace Miles ...	402
Some Ideals in Co-education and an Attempt to Carry Them Out, by Armstrong Smith, M.R.C.S. ...	92
Somewhere in Christendom, by Evelyn Sharp ...	198
Subaltern in Spirit Land, A, by J. S. M. Ward, B.A., F.R. Econ. S., F.R.S.S. ...	199
Theophrastus Paracelsus, Mediæval Alchemist, by W. P. Swainson ...	402
To the Nations, by Paul Richard ...	303
Twentieth Plane, The, reported by Albert Durrant Watson ...	406
Woman: The Inspirer, by Edouard Schuré ...	203
Wonders of Instinct, The, by J. H. Fabre ...	611
Works of Thomas Vaughan (Eugenius Philalethes), The, edited by A. E. Waite ...	299
Riddle of Bhatara Kala to Sanghiang Vishnu, The, by C. v. H. L. ...	156
Saturn, Lord of Sorrow: Master of the Way of the Cross, by Leo French ...	179
Science and Education, by H. W. Muirson Blake ...	547
Science of the Sacraments, The, by Bishop Leadbeater ...	55
Sons of Anak, by Egypt L. Huyck ...	586
<b>SUPPLEMENT:</b>	
Financial Statement, T.S. ...	i, iii, v, vii, ix, xi
" " Olcott Panchama Schools, ...	i, iii, vi, viii, x, xii
Lodges Dissolved ...	iv
New Lodges ...	ii, iv, vi, viii, x, xii
New National Societies ...	ii
Theosophy and Relativity, by E. L. Gardner ...	242



	PAGE
Theosophy at the Cross-Roads, by Claude Bragdon ... ..	... 235
Theosophy—Religion as Science, by H. W. Muirson Blake ... ..	... 46
Three Visions of Nothing, by W. Wybergh ...	... 255
Two American Impressions, by Jocelyn Under- hill ... ..	... 537
Universalised Economics, by S. V. R. ...	... 327
Uranus, the Transformer, by Leo French ...	... 386
Vision of Shyam Lal, The, by F. G. Pearce ...	... 488
Watch-Tower, On the ... 1, 103, 205, 307, 409, 511	
Zat and Sifat, by Khaja Khan Sahab... ..	... 563

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# THE THEOSOPHIST

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## ON THE WATCH-TOWER

**B**ISHOP LEADBEATER has given us a wonderful book, named *The Science of the Sacraments*.<sup>1</sup> It deals with the seven Christian Sacraments: Baptism, Confirmation, Holy Eucharist, Orders, Matrimony, Absolution, and Unction. These, beginning with the third, the supreme Sacrament in all the Christian Churches, are fully described in Part II, Part I being occupied by the Foreword and "A New Idea of Church Worship". This is the idea, so prominent in Hindūism, that a religious ceremony, while benefiting an individual, affects the whole atmosphere which surrounds him, permeates it with spiritual influences, and so helps every one within his sphere, strengthening the good in them and weakening the evil. The temple, the church, the mosque, should radiate holy influences around them, and render the whole atmosphere purer. Every great religion has ceremonies devised by the knowers of the invisible worlds to this end.

\* \* \*

Part II, as said, is devoted to the Sacraments, and its unique value is that Bishop Leadbeater's wonderful clairvoyant powers enable him to study at first-hand the forms

<sup>1</sup> Can be ordered through the Theosophical Publishing House, Adyar, at Rs. 7-12.

of subtle matter produced by the ceremonies, and we have a succession of pictures, delicately wrought, which show the building up of the Eucharistic and some other forms, as the sound vibrations in the ceremonies shape the invisible materials. As wonderful and beautiful pictures have been shown by scientists to result from notes and successions of notes of music, so are pictures formed in that same subtle matter by the musical sounds in the ceremonies. The scientists have succeeded in devising apparatus by which their invisible pictures can be reproduced in very light visible substances, as Chladni's figures by the spores of ferns. The fact that figures are produced in subtle matter by sounds is therefore undeniable. But the particular forms given in this book are not thus proved.

\* \* \*

The Eucharistic form is peculiarly beautiful, and it is shown in the book by some peculiar kind of colouring which gives it a singular effect of delicacy and of ethereal beauty. The point, however, which will most strike the casual observer is the presence of four minarets at the four corners of the figure, surrounding a higher central spire. The Church of Santa Sophia in Constantinople has the four minarets with a central *dome*; a mosque at Cairo has the minarets and a cluster of domes. The variations are traceable easily, as we see the successive forms produced by the Eucharistic ceremony, in which the earlier central dome is gradually changed into the upspringing spire. It is obvious that there is a common building, or masonic, tradition coming down through the centuries in all religions. Another sign of their unity.

\* \* \*

Part III deals with the Church building, the Altar and the Vestments, and Part IV with other services of the Church. The book is illustrated with 27 plates, 21 diagrams, and the frontispiece. It is a work of intense interest. Would that such study could be applied to Hindū, Pārsī, Buddhist and Musalmān

ceremonies as is here applied to Christian. As the number of clairvoyants increases, perhaps that service may be rendered.

\* \* \*

Theosophy in India, it is good to know, by no means lags behind Theosophy in other lands, as regards the determination of its adherents to spread its message by careful organisation and scientific presentation. India is so large a country that efficient organisation is a problem of far greater magnitude than elsewhere. Apart from the population being over 315,000,000, all the great religions of the world are represented, and, in addition, there is tremendous diversity of belief within the religions themselves. The social and political conditions are also very complex, and besides various sub-races of the Āryan race, there is an added complexity in the presence of the fourth root-race. The presentation of Theosophy thus becomes a very difficult matter, and needs not merely anxious forethought but also much training on the part of the lecturers and other workers. To this end Southern India is organising a series of lectures for workers, to be given at Adyar in the course of a week or two, while Northern India will take advantage of the Dasserah holidays in the autumn to have a similar course. Special stress will be laid on Lodge work in relation to its surroundings, on Theosophy in the light of modern science, and on Theosophy and the religions of the world.

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As the Theosophical Society grows, as its influence widens and its scope of activity extends, the careful training of its workers, lecturers and officers becomes of ever-increasing importance. Theosophy needs skilled presentation, not merely loving presentation. It needs to be presented according to the requirements of the people to whom it is submitted. The temperaments of different types of audiences and persons

need carefully to be understood, so that Theosophy may be presented from the standpoint of the receiver rather than from that of the giver. Too often, lecturers address their audiences without the slightest effort to adapt their remarks to the viewpoint of those whom they are addressing. They lecture on reincarnation, or on karma, or on the subtle worlds, or on the fundamental unity of all great religions, or on the principles of brotherhood, without in the least degree trying to ascertain beforehand the temperamental make-up of those whose outlook they are trying to widen. Lecturers are no doubt convinced that their lectures are models of unanswerable reasoning, no doubt they regard their arguments as conclusive. But they should remember that they are giving lectures not to convince themselves but to enlighten other people, and unless they study the mental and emotional equipment of the people whom they wish to win to an acceptance of Theosophy, they are likely to do little good, or they may even do more harm than good. For these reasons it is exceedingly useful, and increasingly essential, to subordinate lecturing to preparation, to make Theosophical workers study more than they preach, and study how to preach as well as what to preach. If Theosophy is to become the dominant force in the world, and not only a living force, there must be careful organisation and careful training.

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People are apt to forget, in estimating the influence of the Theosophical Society upon public opinion throughout the world, the change of outlook the Theosophical attitude insensibly produces in all who are in any way attuned to the wider life now opening before us. Wherever we are able to recognise the Theosophical spirit, there has been the Theosophical Society at work—visibly or invisibly. For it must be remembered that the Society itself is but the outward and visible sign of an inward and spiritual grace, which extends in its operations among mankind far beyond the limitations

of its physical vehicle. The Theosophical Society is its witness in the outer world, its physical manifestation, its centre of outpouring energy ; but the Theosophical movement is far wider, and those who participate in it will often fail to recognise the origin of their strength and vitality.

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The League of Nations, and all for which it stands, is an example of the working of the spirit of Brotherhood among the Nations of the world—largely fostered by the Theosophical Society both through precept and example. Every Convention of the Society is clear witness to a Brotherhood which transmutes all differences of race and faith into mutual recognition of common origin, common purpose and common goal. The Theosophists in every land did their duty to their respective countries throughout the War, fought for them, died for them. But now the War is over, everywhere Theosophists are combining to alleviate the resultant misery and to mend the broken bonds of Brotherhood. In the heart of the Theosophist the call of unity is ever the most insistent, and though the antagonisms of diversity may, under Divine Providence, now and then dominate its essential harmonies, these antagonisms cannot in the Theosophist remain for long supreme. Their life is dedicated to the realisation of the ideal of Brotherhood, and it is no exaggeration to say that the most vital insurance against war is the Theosophical Society and its surrounding movements.

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The vote of the Trade Union Congress in England against direct action is another example of the true Theosophical spirit—a recognition that consent, not violence, must be the basis of all progressive government. The strong co-operation between Hindūs and Musalmāns in India is yet other evidence of the success the Theosophical Movement has achieved in India as a result of its efforts to show that there



is a fundamental unity underlying all religions, and that those differences which hitherto have seemed to provide ineradicable antagonisms are in fact but differences of form, not differences of life. For forty years the Theosophical Society in India has been working to establish Brotherhood among Indians, irrespective of creed, caste or colour. It has not sought to break down creed, caste or colour, but it has sought to make them real and instinct with the spirit of goodwill, respect and understanding. The result has been the Indian unity as we see it to-day. If India has won her freedom, it has been because the antagonisms which distort freedom into tyranny and licence have ceased to exist, and the Brotherhood which makes freedom a power for infinite good has come to take their place. And Theosophy has shown that the way of Brotherhood alone can lead to the revival of India's ancient splendour on a scale vaster than she has ever known.

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Brother C. Jinarājadāsa writes from Australia about Mr. Leadbeater's state of health. He had not seen him since he left Adyar in February, 1914, until he met him in Sydney in July, 1919; in the interval he had suffered from heart-disease, following an acute attack of diabetes in 1916. Dr. Mary Rocke reached Sydney in 1917, and an eminent specialist was called in, and under his directions he submitted to lying down for several months, in the wonderfully painstaking care of Dr. Rocke, and steadily improved. When his heart was examined in July, 1919, by the same specialist, a great improvement was noted in the general adjustment of the heart mechanism, and under the specialist's orders he now takes a walk every day. He has been told that he may undertake a short sea journey, if necessary, provided it is not to a tropical country. He has especially to be careful not to strain the heart by mounting steps; he is able to get into a motor-car without undue strain, but this is the utmost that is permitted

to him in the way of climbing. He can, however, walk up hill, provided it is not too steep, and especially if he is helped by some friend. The heart being a muscle and also sensitive to all nerve changes, he has to be extremely careful not to overdo any physical exertion, and especially to see that there is no strain on his nervous system. The slightest overwork of any kind reacts at once on the heart, interfering with the circulation; at these times the circulation in the lower part of the body is affected and sometimes a hot bath is necessary to relieve the tension. He suffers now, as he never used to, from cold feet in winter, a discomfort due to this disturbance in circulation; remember that whereas once upon a time his energy might be said to be, say, fifty horse-power, it is now only five horse-power, and that he must be careful not to go outside the bounds of this five. Bishop Leadbeater, however, has a tendency constantly to go beyond bounds, with sometimes the unpleasant result of difficulty with the heart, and a consequent incapacity for work till all is fairly normal again. He is under the constant care of Dr. Rocke, who is with him wherever he goes. With an affection of the heart such as he has, it is impossible to say what may happen if, owing to unforeseen circumstances, there should be a sudden nervous shock or forced physical exertion; he can only take the usual precautions, but he knows that any shock may react on the heart so as to make it collapse utterly.

Bishop Leadbeater's usual routine is to stay in bed, except when he must attend Church or Masonic meetings and such few Theosophical meetings as he can come to. He is always willing, whenever necessary, to give brief talks, but their utmost limit is twenty minutes, lest the heart be overstrained through nervous tension. He is awake soon after five, and writes in bed at his literary work. He sees members at various meetings, but he receives no visitors except just a few personal friends, and even with these the doctor's instructions

are that they should never be too long with him so as to cause any strain of attention, as this reacts on the heart. Dr. Rocke has instructed me not to see him after six o'clock in the evening, when he is tired and it is therefore advisable for him to read light literature to rest his mind.

Mr. Jinarājādāsa proceeds: "I hope to have his help on some details of Occult Chemistry.

"I need hardly say that in everything which refers to my work he is full of advice and helpfulness. He would do more for the work of the T.S. but that he cannot lecture any more, except for twenty minutes at the longest, and to sit out an hour's lecture means a good deal of strain.

"I cannot at all imagine how rumours could have got about as to his mental vision or judgment being in any way different from what they used to be; I, who have known him all these years, find him exactly the same as of old, as kindly, and as genial as ever. So much is he full of enthusiasm and as of old, that some of us, his friends, are unaware that we may be forcing him to overwork a little bit; but under the devoted care of Dr. Mary Rocke we try to adapt our calls on his time to as little as is absolutely necessary.

"Bishop Leadbeater himself cannot tell how long he is likely to live; he is not specially interested in the matter, knowing that whenever the time comes for him to go, all will be well; furthermore he cannot at all tell how any particular type of over-exertion or physical shock may affect the heart, and suddenly bring on heart failure. He would prefer to keep this body till he has got thoroughly into shape the several books, the rough manuscripts of which are now ready."

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## HAMLET: A SAGA OF THE SOUL

By ISABELLE M. PAGAN

“**W**ITHOUT a parable spake he not unto them.” Such, we are told, was the method of the Founder of Christianity. He dramatised His spiritual teaching, finding in simile and metaphor and allegory the safest vessels into which to pour the living waters of His divine message. All the greatest teachers that the world has known have done the same; and it is easy to see why. Parable form rarely, if ever, crystallises into dogma. No persecutions, no bitter controversies have raged around the various interpretations of the story of the prodigal son; no sectarian splits have ever arisen over the account of the proceedings of the wise and foolish virgins. A parable strikes the imagination, sinks into the inner consciousness, and in due time brings forth much fruit,

being indeed the best of seed ; for it involves the use of the hearer's own faculties. "*The Master has told us a story. What does He mean by it?*" say the followers ; and however much they may enlarge and embroider it, it remains "like a nail well-fastened," supporting the framework of the true doctrine in a way that no theological definition or carefully compiled creed can ever hope to do.

Such being the case, it is good to see the more thoughtful students of comparative religion devoting ever more attention to those parables of the ancient Faiths brought down to us in myth and saga and fairy-tale ; and by careful comparison we can tune our hearts and minds to them, with a more harmonious responsiveness. We learn by degrees to classify the recurrent personages, through our growing realisation of the significance of the imagery which describes their adventures and environment—in this way grasping the keys which open for us the gates of fairyland, and bringing its old-world heroes and heroines into close touch with the everyday experiences of humanity at large.

Professor Sir Gilbert Murray has carefully compared two such allegories for us : the Greek story of *Orestes*, and the old Icelandic saga from which the original version of the story of *Hamlet* was taken ; and, tracing them as far back as possible, to the primitive forms in which they first appeared as popular tales—long before the hand of any great dramatic genius was laid upon them!—has pointed out that both belong to the region of myth. Both heroes, as he shows, are of divine descent<sup>1</sup>—connected, in fact, with the upper-world of the air, the region of our ideals or castles in the air, which is ruled

<sup>1</sup> Amleth was the son of Horvendille. Örvandil in Scandinavian myth is *the Archer*, whose frozen toe was thrown up into the sky by Thor, to become there the brightest star in Sagittarius—the sign ruled by Jupiter. Orestes was the direct descendant of a son of Zeus—or Jupiter—through a line of Princes. Astrologically the sons of Zeus—those of the Jovial type—are Sagittarians ; a type that often passes through a period of estrangement from the father, exploring life in all its phases, sometimes in rather a prodigal fashion.

over by the All-Father, Zeus or Odin. Referring the reader to Sir Gilbert's very interesting pamphlet, *Hamlet and Orestes*,<sup>1</sup> for exact details as to the parallel passages in the two stories, we may start at the point at which he leaves us, and, employing the synthetic methods so dear to the heart of the Theosophist, examine these old allegories afresh, in the light of fairy lore.

In a vast number of old fairy-tales we are introduced to a hero who is heir to a kingdom, but who is kept out of it by some wicked uncle or stepfather, who has dethroned, or exiled, or slain the true king. He has also taken advantage of the youth and immaturity of the prince to work havoc with the administration of the realm, exalting unworthy favourites, and in every way hampering and hindering the career of the hapless hero. The latter has invariably tremendous trials and tests to pass through, enemies to overcome, traitors to unmask, adventures by flood and field to follow, tracts of forest or wilderness to traverse. Often he has much difficulty in finding the path, and there are rivers or seas to cross, shipwrecks to endure, dragons and other horrible monsters to slay, mountains or lofty towers to climb; but always the end is the same—the attainment, by the Prince, of the Kingdom of the Father, whose true-born son he is. Sometimes the royal blood is further accentuated by the wooing and winning of a wondrous bride of equal rank, who awaits him asleep or in disguise—sometimes in poor and mean attire, persecuted or neglected. Very often, as in the case of *Cinderella* and the *Sleeping Beauty*, the story is unfolded from her point of view, instead of from the more adventurous side of the Prince; but both stories are part of the same great story—the story of the slow growth of the soul through repeated experience on earth; the evolution of character on the one hand, and the awakening of the spiritual faculties on the other; for the Kingdom of Fairyland and the

<sup>1</sup> Oxford University Press.

Kingdom of Heaven—the realm of things spiritual—are one and the same.

In these tales of Hamlet and Orestes the wicked stepfather who is keeping the Prince out of his Kingdom is easily identified. He is drunken and sensual, and has dragged down the level of the court life to a shameful extent—even enlisting the sympathies and gaining the affections of the Queen, who has so far forgotten herself as to marry him, immediately after he had slain her husband. The idea of the softer emotions being enslaved by sensuality, is probably what was in the mind of the original maker of the myth when he chose such imagery as this; and much in the sorrowful monologues of the hero of the play, as we have it now, is suggestive of the misery of one who finds himself enchained by vicious habits which he is as yet powerless to shake off. There is something *rotten in the State*. It is *an unweeded garden*. *Things rank and gross in nature possess it merely*, and in spite of solemn warnings from the unseen world, he, *the son of a dear father murder'd*, feels himself impotent in face of the task which he nevertheless recognises as a solemn duty.

In both the old stories the youth of the hero is emphasised, as also the depths of degradation to which he descends. The earlier Hamlet, like King Arthur and several of his knights, serves in the kitchen, and has to gather fuel for the fire—always the emblem of the Holy Spirit. Like Cinderella, he goes in poor and mean attire, unworthy of his rank—the dress in such allegories naturally referring to the bodies or vestures donned by the ego during incarnation. These garments are soiled and torn by his own carelessness, for he wallows in mire like the prodigal son, playing the fool and the madman, so that those who love him best remonstrate and lament. Later in the story, however, when spiritual growth has begun, it is in the eyes of his enemies that he seems most crazy; as, for example, when he resists carnal temptation,

refusing to be dragged down to the level of his companions. He has been taught the arts of divination by the priests, and so knows the true from the false, and understands the task that lies before him. The possession of this occult knowledge somewhat scandalises the later chroniclers, and Shakespeare, who followed Belleforest, suppressed it, giving us, instead, the interview with his father's ghost, and the latter's orthodox homily, in which the power of the priesthood to remit the pains of purgatory is taken for granted. To students of psychism, Belleforest's commentary on this point is of considerable interest, as will be seen from the following :

In those days the North parts of the worlde, living under Satan's lawes, were full of enchanters, so that there was not any young gentleman whatsoever that knew not something therein sufficient to serve his turne, if need required ; and so Hamblet, while his father lived, had bin instructed in that devilish art, wherby the wicked sprite abuseth mankind, and advertiseth him (as he can), of things past. It toucheth not the matter herein to discover the parts of devination in man ; and whether this prince, by reason of his over-great melancholy, had received those impressions, devining that which never any but himselfe had before declared ; like the philosophers, who, discoursing of divers deep points of philosophie, attribute the force of those devinations to such as are Saturnists<sup>1</sup> by complection, who often times speake of things which, their furie ceasing, they then already can hardly understand, who are the pronouncers ; and for that cause, Plato saith, many deviners and many poets, after the force of their fier begins to lessen, doe hardly understand what they have written, although in treating of such things while the sprite of devination continueth upon them, they doe in such sort discourse thereon, that the authors and inventors of the arts themselves by them alledged, commend their discourses and subtil disputations.

Likewise I mean not to relate that which divers men believe, that a reasonable soul becomes the habitation of a meaner sort of devil, by whom men learn the secrets of things natural, by whose means they brag to effect mervailus things. It would seeme miraculous that Hamblet shold divine in this sort, which after proved true if (as I said before) the devel had not knowledge of things past, but to grant it he knoweth things to come, I hope you shall never find me in so grose an error. You will compare and make equal derivation and conjecture with those that are made in the spirit of God, and

<sup>1</sup> A modern astrologer would be more likely to suggest the influence of Neptune or Uranus as bestowing respectively psychic intuition and occult knowledge. Saturn is the planet of profound and concentrated study, rather than of inspiration.



spoken by the holy prophets, that tasted of that marvelous science, to whom only was declared the secrets and wondrous works of the Almighty . . . Let us return to Hamlet brought up in these abuses, according to the manner of his Country.

The Prince, having betrayed something of his ultimate purpose by manifesting his incorruptibility, is sent forthwith to England, the wicked uncle giving secret directions that on arrival there he is to be slain. By using his arts of divination, in ways that would now be classed as giving proof of clairvoyance, or in some cases of psychometry, he convinces the English king of his hidden knowledge and power, so winning his daughter as his bride.<sup>1</sup> Then, having attained to man's estate, he returns home to carry his long-cherished purpose to a successful issue.

The hero himself went straight to England, but the record of his adventures went through many transformations in foreign countries ere it fell into Shakespeare's hands; and we suggest the following itinerary for it, in answer to Sir Gilbert Murray's question as to how the story of Orestes comes to resemble so closely that of Anlaf Curan, King of Ireland, and also the many tales of Scandinavian heroes of the Hamlet type.

The original colonists of Western Iceland were Irish, and Irish of the type which, like their brethren in Iona, cultivated Greek learning and reckoned Alexandria—a centre of science and philosophy in close touch with Jerusalem and the East—among their "Holy Places," their special tie with it being through Auxerre and the Gaulish Church, which was originally founded from Alexandria—not Rome.<sup>2</sup> When the Norsemen discovered Iceland (about A.D. 830), they found

<sup>1</sup> Ibsen makes Peer Gynt, in his youth, dream of wedding a Princess of England; and it is natural that the British Isles should often play a symbolic rôle in old fairy-tales. They were the headquarters of the ancient Druid Faith; and we learn from Julius Cæsar that the Gauls who wished to be well instructed in it, had to go thither for oral teaching.

<sup>2</sup> See Adamnan, Abbot of Iona in A.D. 699, *De Situ Terræ Sanctæ*, where Alexandria is given special mention; and also Professor Sayce on questions concerning the early Keltic Church in Britain generally.

that this early Keltic culture was still maintained ; and that sacred manuscripts—a novelty to the new-comers—were held as treasures. The two races merged, producing the typical Icelander ; and to this day it is the Western element in Iceland that furnishes its artists and musicians. It is to the West also that the best Sagas belong, in the West that nearly every classic writer, whose name we know, was born, and “ in the West that the admixture of Irish blood is strongest ”.

Thus we realise that these Northern Sagas, so rich in references to heathen mythology, were chiefly written down by men of Irish descent and of Christian Faith, and of some classical learning, who would naturally weave into their stories of the early kings and heroes, old legends of all kinds that had come with them across the sea. These passed into Danish literature, and from that into the Latin of Saxo-Grammaticus ; thence into Bandello's Italian translation, and so to Belleforest's *Histoires Tragiques*, an edition of which was published by Vautrollier<sup>1</sup> in London in Shakespeare's day. Add to the above that one of the early migrations into Ireland claimed to have come from Greece, and the love of Greek learning, already referred to, is the more readily explained. The *Orestes* myth might easily have crossed the seas with these first settlers, to become in Erse the story of Anlaf Curan, and in Icelandic and Danish that of the various heroes who are recognisable as Hamlet's near kindred. If so, the myth has returned in recent times to the land of its birth ; for the Greek translations of Shakespeare's plays are second to none, and

<sup>1</sup> Vautrollier & Field, French and English printers in London, published many of the most interesting books issued or reissued in Shakespeare's day, including his own *Venus and Adonis*, and *Lucrece*, and all the books to which reference is made in his plays. Field was a Stratford man, born the same year as the poet, and the two families were neighbours, and acquainted in Stratford, as documentary evidence proves. Vautrollier was a Huguenot refugee, and had the courage to publish the works of *Giordano Bruno*, an Italian “ heretic,” who had visited England and attracted the attention of Sir Philip Sidney and others. The edition was confiscated and burnt, but it is possible that Shakespeare had a sight of some hidden volume that escaped, or at any rate heard of the man and his teaching from Vautrollier, who was in serious trouble over the matter, and forced to withdraw to Edinburgh for a while. See *The Life of William Shakespeare*, by Sir Sidney Lee. (Smith, Elder & Co., 1915.)

Hamlet is as well known a figure to modern Hellenes, as ever Orestes was to their remote ancestors.

So much for the history of the plot, which may thus be fairly claimed as having belonged originally to the sacred lore which is the heritage of all the world. Nor has the story altogether changed its character, even in modern dress, as Mrs. Charlotte Carmichael Stopes has pointed out to us in her delightful book on *Shakespeare's Industry*.<sup>1</sup> To her excellent summary of the materials that lay to the poet's hand, and her thoughtful remarks on his treatment of them, we have little that is fresh to add; but she is always so careful to understate rather than overstate a case, that her lightest hints are worth examination; and one of her most pregnant passages on this play of *Hamlet* is that in which she suggests that the poet, in reading over the particular chapters in Belleforest's *Histoires Tragiques*, which showed "*avec quelle ruse Amleth vengea la mort de son père,*" was attracted, not only by the dramatic intensity of the story, but by the earnest moralisings of the historian thereupon; so much so, indeed, that he even changed the date of the story, so as to work out the ideas implied in the old chronicler's introduction. Such a change possibly attracted him the more, because it enabled him to insert, in safe and impersonal ways, topical allusions to questions concerning those theological doctrines which were being debated and reformed in his own generation.

Belleforest's first chapter of the history of Amleth, or, as the old English translator has it, *Hamblet*, begins as follows:

You must understand that long time before the kingdome of Denmark received the Faith of Jesus Christ and imbraced the doctrines of the Christians, that the common people in those days were barbarous and uncivil, and their princes cruell, without faith or loyaltie, thinking nothing but murther, and deposing (or at the least) offending each other, either in honours, goods or life; not caring to ransome such as they took prisoners, but rather sacrificing them to the cruell vengance naturally imprinted on their hearts.

<sup>1</sup> The Tercentenary Prize book; published by G. Bell & Sons.

In such sort, that if there were sometimes a good prince or king among them, who, beeing adorned by the most perfect gifts of nature, would adict himself to vertue and use courtesie ; although the people held them in admiration (as vertue is admirable to the most wicked), yet the envy of his neighbours was so great, that they never ceased untill that vertuous man were dispatched out of the world. . . . The desire of bearing soveraigne rule and authoritie respecteth neither blood nor amitie, not caring for virtue, as being wholly without respect of lawes or majestie divine ; for it is not possible that hee which invadeth the country and taketh away the riches of another man without cause or reason, should know or fear God.

The Great War has taught us to underline some of those sentences, and to make a dubious pause at others. What has our Christianity done for us ? Are we really Christians in any true sense of the word, after all ? Mrs. Stopes suggests that Shakespeare must have asked himself much the same questions. Suppose the Prince *had* been a Christian—a quite orthodox and devout Christian, trying to live up to the teaching of his time—what differences would that have made in the story ? A fascinating problem for our dramatic poet ! and forthwith he moved the date forward into Christian times—making mincemeat of historical accuracy to do so—and proceeded to work his thesis out.

From the ethical point of view, alas, the plot would still remain possible.<sup>1</sup> A man may *smile and smile*, and swear by the Mass, and hold orthodox views, and talk piously of the will of Heaven, and kneel in prayer before the altar, and still remain a villain, a profligate and a drunkard. A nominally Christian woman may maintain an outward show of decorous grief at her husband's funeral, and yet be already entangled in a love-affair with his successor. Not Bernard Shaw—not Ibsen himself—could emphasise more strongly the specious

<sup>1</sup> The Danish scholar, Georg Brandes, in his excellent biography of the poet, has gathered together a series of strikingly tragic events, touching the lives of some of those whom Shakespeare must have known at least by sight, at the court of Queen Elizabeth, when court player there in the Lord Chamberlain's company ; and suggests that Leicester resembled King Claudius in some ways. It was popularly believed that he had had the Lord Essex poisoned in order to marry his widow. The younger Essex was a patron of Shakespeare, and this "Lady Lettice" a prominent personage of his day.

and plausible religiosity of the guilty couple, with their references to filial duty and to what is fitting and proper and *due* to their rank and their parental position—their conduct all the while making manifest their true character. A topical reference worth noting is their refusal to sanction young Hamlet's return to Wittenberg. This is more than a mere disapproval of his taste for serious study. It was at Wittenberg that Martin Luther wrote and lectured. It was there he nailed his famous thesis to the door of the church; and in Shakespeare's day, any opposition to study at the school of Wittenberg would certainly be taken by the audience as showing antagonism to the Protestant form of Faith.

In all versions of the story, the adherents of the usurping monarch are naturally the enemies of the Prince, representing, as they do, the various vices and weaknesses that attend upon sensuality and self-indulgence; and the Northern horror of the eaves-dropper and spy is still recognisable in the hero's contempt for Polonius. In the earlier tale this plausible personage is vile enough to bid his own young daughter lie in wait for the Prince in the forest, and woo him as a courtesan, in order to win from him his secret hopes and plans; but the Prince's faithful friend, whom we know as Horatio, warns him of the ambush laid, and he escapes the danger, rejecting her advances, much to her mortification. This faithful friend in the various myths generally stands by the hero in the hour of need, showing resourcefulness, ingenuity and sagacity. Allegorically he is the intellect, the conscience or the reason, his character slightly varying in the different fairy-tales.<sup>1</sup> Shakespeare's version accentuates his balanced character and power of self-control, and associates him with the philosophical outlook and slightly incredulous point of view which accords well with

<sup>1</sup> In some stories the friend is a fairy godmother or an enchanted prince or princess; they are not recognised for what they really are, till quite the end of the story. Horatio keeps his character throughout; a very human, and a very lovable type of perfect, steadfast friendship.

Horatio's own admission that he only "in part believes" the statements he has heard on sacred subjects. A sceptic from heretical Wittenberg, perhaps; but a man of blameless life and upright character all the same. He *is not passion's slave*; and therefore Hamlet, the youth of high and clean ideals, can *wear him in his heart of hearts*, yet none the less gently chide his over-sceptical attitude in the matter of psychical phenomena.

The old chronicle tells us that :

The prince never used lying; and in all the answers ever he made during his counterfeit madness, he never strayed from the truth; as a generous mind is a mortal enemy to untruth.

Hence naturally a temperamental dislike to the sly and cunning counsellor of the false king, and his pet policy of spying. The old man is made objectionable and ridiculous in all the versions. In one, he lurks under the coverlet of the Queen's own bed, and the hero, guessing his presence, leaps upon him from above, and stabs him through the eiderdown—a notable achievement! One catches the echoes of Homeric laughter when that tale was told around the fire; and comic incidents and burlesque phrasing crop up in the drama still, especially when old Polonius is anywhere about. It is rather saddening to see how many able scholars quite admire the man.<sup>1</sup> One of them admits that "being old he is naturally absurd"—a large assumption!—and many calmly approve his actions and endorse his point of view. He sidles and buzz-buzzes around Hamlet till he makes the latter think of crabs and blue-bottles—creatures that feed on garbage. Polonius never was and never could have been in the service of the true king. He has been the crony and confidant of his drunken, profligate brother for years, the latter's go-between in an illicit love.

<sup>1</sup> I have known of a schoolmaster whose fulsome praise of "this wise old statesman" so roused the ire of one little maiden in his class that she whispered to her neighbour indignantly: "Polonius is a nasty old beast, and I hate him." She was called up and made to repeat her whisper aloud; after a tremulous pause she found courage to do this, only to be roundly scolded for her verdict—which was, after all, the verdict of the hero of the play, and must always be the verdict of every clean-minded youth and maiden with sufficient intelligence to understand his words.

Besides, he has himself led a dissolute life in his youth, and boasts of it, taking for granted that all mankind, his own young son and Hamlet included, will do the same. Peculiarly revolting is the scene in which he sends Reynaldo to spy upon Laertes in Paris; not apparently with any idea of helping his boy in any way, but merely to have the satisfaction, such as it is, of knowing that he is following the family traditions in living a sensual life while there. Even the serving man is scandalised at his own errand, and remonstrates; and the whole scene vouches for the truth of Hamlet's allegation that unclean stories are the only form of recitation that will keep the old sinner awake. Small wonder that that princely patron of the higher drama cannot abide him!

But the head and front of his offending in the eyes of Hamlet is a more personal matter. The latter has wooed the fair Ophelia *in honourable fashion*, breathing his affection forth *in holy vows of heaven*; and, with cynical coarseness, her father has made a mockery of his love, questioning his truth and honour, doubting his sincerity, and judging him by his own low standards. Any man may warn his daughter—ought indeed to do so—especially if, like Ophelia, and almost all the heroines of Shakespeare, she be motherless; but to blacken his own sex to such an extent as to rob her of all faith in man, is unpardonable; and Hamlet, concerning whom the warning was a calumny, cannot forgive it. More bitter still, his lady believes the slander—she who ought to have known him better! A Portia or a Rosalind would have flung back the lie: “Some men, it may be, are base and treacherous where women are concerned; but not *my* Prince.” Ophelia makes one feeble protest, and accepts the situation. It is very sad, of course; and the salt tears will drop upon the pretty embroidery for a while; but by and by she will sing a little ballad about it, and forget. Her mind is not of the type that can form an independent judgment, or stand by a conviction, or remain

balanced in times of stress. Shakespeare never makes a mistake about heredity; and men like Polonius have daughters of that kind—and worse. What else can one expect of the poor little maid in the hands of such a man? His doubtful stories have been part of her education. She has had no chance of high ideals.

Even her wistful warning to her brother betrays the fact that *the path of dalliance* seems *the primrose path* to her;<sup>1</sup> and in the play scene, when Hamlet tests her with his one coarse jest, she utters no rebuke, receiving it as an indication of a *merry* mood—at that juncture! Hamlet gives a strange, wild cry, bordering close on blasphemy, and is reminded once again of his mother's frailty. Are all women like this? is his mental question. But Ophelia never understands. How could she dream that there are times when a man expects and even *hopes* to be rebuked? Certain critics have surmised a missing scene in the play—one in which Hamlet opens his whole heart to Horatio,<sup>2</sup> telling him the whole of the ghost's grim story of his uncle's crime. Probably some reference to Ophelia filled it out. One fancies one can hear poor Hamlet wonder why his letters were returned, and Horatio's reading of the situation, for he was not a man to mince matters. Couldn't the Prince see for himself what kind of a girl she was—one whose affection was without stability? Why, even her complexion was false! Besides which, probably her ill-tongued old father had been saying things. She would never believe

<sup>1</sup> Of all the Ophelias seen, the one who most remains in memory in that pleading with Laertes is Mrs. Patrick Campbell. Very wonderful, too, in perceiving forms unseen in the mad scene; ignoring those in the physical body present. The writer unfortunately never saw Miss Ellen Terry in the part.

<sup>2</sup> In Act III, Scene 2, Hamlet speaks to Horatio of the circumstance *which he has told him, of his father's death*. To Ophelia, in Scene 1 of the same Act, he breaks out on the type of woman who rouges to attract men, in a way that classes her with them. *I have heard of your paintings too, well enough. God has given you one face, and you make yourselves another.* He has certainly discussed her with some one. Who but his bosom friend? This talk may have been dropped as having too severe a tone, in view of the gentle touches in the wonderful scenes showing the poor girl's mental breakdown, and describing her death and burial.



them, Hamlet would declare ; and he makes his way to her in hot haste, too intent on knowing the truth to consider whether he is quite in outward trim for a lady's bower or not. One long, searching look is enough. This is not *his* lady after all. The true princess would have met him without fear, showing him faith and trust. She would have read his agony of soul, and given him rest. *What is it? Can I help you?* would have been the natural cry of her eager heart ; but Ophelia shrinks back from him in actual physical dread, and fleeing to her father, babbles out her pitiful tale of the Prince's sudden appearance, strange looks and wrinkled stockings ! Whereupon the old man duly nods his head, and sets everything down to sexual excitement, as one of his type of mind inevitably would.

The reference to Hamlet's carelessness in dress is paralleled in the Orestes story by Electra's sorrow over her brother's dishevelled locks and soiled garments ; but like a loving sister she laments over it to himself, knowing full well the inner turmoil that these things betoken. Ophelia carries her woeful tale to others, seeing in it only what is outward and unconventional ; and the fact that she has no sympathy for his distress, and manifestly shares her father's low opinion of him, is what kills the prince's love—for the time, at any rate. The next interview between them, so carefully contrived by Polonius, in his own favourite fashion, with himself installed behind the arras as a spy, serves as a further test of character ; and again she fails her hero utterly. She sees no evil in the unworthy part assigned to her. Like so many of her temperament and training, she will believe anything she is told and do anything she is bid, without questioning it—traits which move some of her admirers to rapture ; but such women are a danger, not only to themselves, but to the State ; for only too often they become the helpless victims of those who use them basely.

Yet, after all, obedience is a virtue in its way ; and, from the parental point of view, it saves a lot of trouble ! Ophelia takes her prayer-book at her father's bidding, and possibly she tries to pray—we may give her the benefit of the doubt ! But all the time, as she loiters in the corridor, she is watching for the prince ; and when he comes she has her words and message ready. She will give back his pretty gifts, if need be ; and so they meet for the first time since his bitter disappointment. The sight of her devotional manual makes him satirical, a point few actors seem to realise. She thinks him a sinner ? Then by all means let her pray for him ! And after those few ironical words<sup>1</sup> he passes on—or tries to ; but in common courtesy, how can he ? The dove-like voice is calling him *your honour*. She is taking off the chain that he had given ! What does she want of him ? Is she sincere at last ? He hesitates, perplexed. She is so pretty, so confiding, so gently insistent, with her little touch of reproachful tenderness and maiden pride ; as if the sudden cessation of their meetings had been somehow all his doing ! Ludicrously unfair, of course, but still—no wonder he is at a loss, when almost all the learned commentators lose their heads.<sup>2</sup> One sober pedagogue, referring to the futile little fib she tells the prince about her father's whereabouts, actually suggests that “the sweet, innocent girl, having never tried a lie in her life, knows not how to word it” ; but surely it comes out quite plump and plain ! If she falters at all, it is not long enough to give her father away, and the usual stage practice of allowing Hamlet to catch sight of the old fox peering through the curtains, just before he turns on the girl with his question, is thoroughly

<sup>1</sup> “Nymph, in thy orisons, be all my sins remembered.”

<sup>2</sup> The most striking of the exceptions is Professor Edward Dowden, who seems to have got to the heart of the matter to such an extraordinary extent in all his writings on the poet, that the Theosophist is inclined to say he must have known the man and worked together with him in some previous life, especially as one of his best books, *Shakespeare, his Mind and Art*, was written when its brilliant author was only twenty.

sound. If only the fussy old fellow could have kept still, she would have played her little comedy quite well.

The difficulty with these over-responsive girls is not that they do not know how to frame a convincing lie, but that they find it impossible to speak the truth, if their doing so will embarrass anyone present. Accuracy of statement is a scientific ideal, and Ophelia is, in her own little way, a musician and an artist; keenly conscious of her audience and its demands. Probably it was through her art that she appealed to Hamlet; and those interpreters who spoil her little ballads by singing them out of tune, do both him and her an artistic injustice. Even in her madness she enjoys the sound of her own sweet singing, and refuses to be interrupted, with a *Nay! pray you mark!* repeated twice. But in this corridor scene the poor child is too anxious to recapture the prince's affection—which she really does appreciate as far as in her lies—to be in a singing mood. His questions puzzle her, the self-defence implied both in the faults he is willing to admit<sup>1</sup> and the counter-charges that he flings at her so contemptuously—especially after he has detected her untruth—terrify her into tears. She fails to recognise her father's coarse cautions and cheap cynicism in Hamlet's ironical quotation of them, and his last fierce declaration is too obscure for her poor wits to follow, clear though it seems to him in his hot resentment.

There seems little room for doubt that it is the youthful prince of Shakespeare's first conception—the half-fledged student of the university, going through his first experience of disillusionment—who speaks to us here. A man of thirty, of

<sup>1</sup> He does not wish to claim too much of goodness. "I am myself indifferent honest; but . . . I am very proud, revengeful, ambitious." Later—ironically—comes the "We are arrant knaves all. Believe none of us"—the counsel of her father; and his own bitter experience prompts the addition: "Be thou as pure as ice, as chaste as snow, thou shalt not escape calumny!" Sir Johnston Forbes Robertson, in his noble and beautiful rendering of *Hamlet*, played it as the man of thirty throughout—very wisely, on account of his voice and personality—and achieved this scene convincingly, yet without bitterness, making it deeply sad.

that thoughtful type, would have been gentler to the luckless maiden, however sore-hearted he might be. But, boy or man, it is wounded pride that must give us the key to this difficult scene, a test-scene for any actor, and one which the majority merely muddle through—mostly, as has been said, through making a false start and omitting the ironical touch at the beginning, but also through making too little distinction between the failings he admits, and that degree of “honesty” —a word used at the time for chastity—which he claims to possess.

Isabella M. Pagan

*(To be concluded)*

## THE FACTORS OF INFANT MORTALITY

By C. W. SALEEBY, M.D., F.R.S.E., F.L.S.

**S**TUDENTS of any particular disease have a very definite problem in front of them ; it either is tuberculosis or it is not tuberculosis ; it either is syphilis or it is not syphilis. Those who are concerned with the Baby have an extremely complicated problem ; we are going to consider all the causes of death and of damage at a certain period of life. This has some advantages, because it brings to our help people who have special interests, but of course it constantly leads to the danger that we may be emphasising one thing too much and another thing too little. It would be very good if we had, as I think few of us have, a kind of diagram in our minds as to what are the big things and what are the smaller—perhaps relatively trivial—things, which we are out to prevent. Now, of course, for this we want statistics, and we want to bring to the statistics a particular kind of mind which is not easily going to be prejudiced or allow itself to be run away with by some particular part of the whole truth.

Thus : What kills babies ? Does poverty ? Most certainly and positively poverty kills babies ; we have all seen it do so, and we all know why it does so. They and their mothers do not get their needs supplied—such as food, or adequate medical attention, or rest, or fresh air, or, most notably, cleanliness. Therefore poverty kills babies. But it is no less absolutely certain that prosperity kills babies. Take a map of our country and observe where the wealth is made. The great wealth-making industries have their centres very largely, of course,

in the industrial North. Take, for instance, a great, a worthy and an extremely prosperous industry like that of wool; nothing could be a more legitimate or valuable industry, second only to the creation of food, and it produces enormous wealth. Or take the cotton industry, of which quite so many good things cannot be said. Now make a map of the infant mortality rates, and you will find that those two maps coincide, so that where there is most wealth made most babies are killed. We owe this dreadful and fundamental observation to Sir Arthur Newsholme. So it is perfectly certain that poverty kills babies and it is perfectly certain that prosperity kills babies. If you are going to insist on the first statement as the whole truth, you will try to dispose of poverty, and will expect infant mortality to disappear; if you are going to insist on the second statement as the whole truth, you will try to dispose of the industries which make our national wealth. There is something here which we have not yet discerned. We must supplement sight with insight. Let us call upon statistics, and see if they can afford us any help. Before I am done, I shall try to resolve the antinomy between these two positively true statements—that both poverty and prosperity kill babies.

I will ask you to adopt a new term, and to see and think in terms of it. We will call the infant, during the first month after birth, a new-born baby, and will call the mortality among these new-born the *neo-natal mortality*. This is going to be our problem: with regret we acknowledge that with this we have failed. Nay, I am not sure that the neo-natal mortality may not be worse than ever. When Sir George Newman wrote in 1906, he said that the mortality at the very beginning was tending to grow worse. This mortality at the beginning of the infantile year is going to be the main business of those of us who are fighting against infant mortality. The problem has changed. In 1918 the proportions, nay, the very

nature, of the problem, are seen to be not at all what they seemed in 1902. In that year we might be content to think of the problem as essentially medical—a medical problem of infancy, and, very flagrantly, an epidemiological problem of infancy.

But *to-day, more than ever, the problem of infant mortality is not a medical problem of infancy; IT IS A SOCIAL PROBLEM OF MOTHERHOOD.* It has always been really a social problem of motherhood; when we failed to solve it, there arose the medical problem of infancy. This last problem, which should never have arisen, we have largely solved during the present century; except for the illegitimate infant, whose appalling mortality, and that of its mother, prove to the hilt my main contention.

As for the neo-natal mortality, in especial, and much of the later mortality, let us cease to use such terms as “prematurity and congenital”; let us say that the causes are maternal and ante-natal: mostly what I call the racial poisons.

Last year I discussed the racial poisons. Let us now look at the recent history of one of the ways—doubtless the least important—in which one of them, alcohol, kills babies.

Thanks to the Liquor Control Board, to which I am indebted for figures, and to the Ministry of Food, convictions of women for drunkenness have lately been very much reduced—one of the innumerable refutations of the familiar, fuddled falsehood that you cannot make people sober by Act of Parliament. I said last year that Lord D’Abernon was hoping to be able to supply me with figures for over-lying, confirming my teaching ever since I left the Edinburgh Maternity Hospital in 1902. Here are the figures he promised me—704 in 1917, as compared with 1,348 in 1912. There were several hundreds of infants saved last year because women drank less. The factor here is, proximately, toxicological; but, ultimately, it is social and maternal.

That is a mere illustration in passing. But now look again at the age-incidence curve. If there is this tremendous mortality at birth and immediately after, and it drops with such great rapidity down to the end of the first year, will it not occur to anyone who thinks, that the beginning of the curve is really a continuation of an earlier curve? Indeed it is. We have deliberately blinded ourselves to the continuity in the development of the infant by our obsession with the fact of birth. It is more than an obsession—it is deliberate, if not calculated, stupidity. I was this morning at the Registrar-General's Office. I have been trying for a long time past to get information about still-births, and this morning was one more last attempt. I knew that still-births are now notified to medical officers of health by doctors, and I wanted to know about those still-births: what is the movement of the figures? For instance, it would interest me profoundly to be able to discover, assuming that other things were constant, the relation between the reduction of the convictions of women for drunkenness and still-births; as it interested me profoundly to know that in Paris, when the sale of spirits to women was entirely prohibited, the still-births fell to the lowest on record. I had already communicated with Sir Arthur Newsholme, who could not help me. This morning Sir Bernard Mallet and Dr. Stevenson told me that they work under a statute dated 1836. Under that law a still-birth is nothing, non-existent; and they told me, further, that the whole English-speaking world, the whole British Empire and the United States, have based their procedure on ours, and that to this day you will get nothing about still-births. A new volume which has just been published in America, the first official document ever published there with regard to natality statistics, contains no allusion to still-birth. But, already, we know to-day that the infant mortality curve is only the second half of a curve which was going on before it, *and which was*



*higher still.* As for the neo-natal mortality, it is largely the result of mortal injury effected in the ante-natal period, leading to a fatal issue some time after birth. As long as the infant is within its mother, it has unique advantages, not only in regard to nourishment but also as regards disease.

One of the great killing diseases of infancy is syphilis. The infant is infected by syphilis through its mother before birth. Frequently it is killed and born dead; but frequently it does not die nor even show symptoms till after birth, and then it dies. The remarkable fact emerges that the record of our best new anti-syphilitic drugs for infants after birth is one of almost absolute failure. But those same drugs, used before birth, give splendid results. There is something at work before the infant is born which makes for its health and makes for the mother's health. Each helps the other: salvarsan given then, is worth more to both than given to either afterwards. Similarly, though the mother will eventually die from tuberculosis, as long as she is carrying the infant the disease holds its hand. The relation between mother and infant is not, as is often said, and as superficially appears, a parasitic one. There is a symbiosis between mother and infant; the clinical facts of syphilis and tuberculosis can mean no less. They still further confirm the assertion that our problem, even in its immediately medical aspects, is really a social problem of motherhood.

I insist on that for a special reason, as a good deal of nonsense has been authoritatively published on this subject. A distinguished student of State Medicine has written a book in which he comes to the conclusion that the main factor of infant mortality is urban smoke. The Medical Research Committee of the National Health Insurance Commission, which has done splendid work in connection with special medical problems, has published a report on infant mortality which, being a quite unofficial person, I will call gravely mischievous—except

that it could not deceive anybody who had ever been in contact with the problem at all. Suffice it to say that they decry the importance of the maternal and the ante-natal factors. As for smoke—which no one hates nor has more constantly arraigned as an enemy of the public health than I—take just two instances. Compare the Jewish infant mortality with the non-Jewish infant mortality in any dirty city, say London or Manchester. Roughly speaking, both breathe the same air, yet the mortality among Gentile infants is in general about twice that among the Jewish infants. Second, go to a city like Munich. It is situated very high above the sea; running through it is the very rapid stream whose name we learnt at school—“’tis Iser rolling rapidly”. The Iser produces electricity to run the whole city of Munich, which is absolutely clean, with pellucid air—Paris is dirty in comparison; all the public buildings and statues in Munich always look as if they had just been washed. Or, if you are not quite satisfied with that, go on through Verona to Venice, which enjoys an almost absolutely dustless air, thanks to its unique position in the sea. The infant mortality in both those cities is disgraceful, their wonderful air notwithstanding. The infant has an environment nearer to it than the air it breathes—closer is She than breathing, and nearer than hands and feet; and if you want to understand and resolve all the paradoxes and antinomies of infant mortality, you will do so in Her and in Her alone.

If these conclusions are sound, we will beware of all the old teaching to devote our attention to the material factors primarily, and we will beware of all the solutions of the infant mortality problem which omit the mother, even although they give us a temporary substantial success. We will regard the *crèche* and the sterilised milk depot as only tolerable *faute de mieux*. Indeed, though they save babies, they only interfere with the real solution of the problem. Napoleon said that, in

war, the moral factor is to the material as three to one. I will say, without vouching for the figure, any more than Napoleon could, that in our great campaign of peace, for Saving the Future, the maternal, which is the primal moral, factor is to the material as ten to one.

One more illustration. The city of Bradford presents the most remarkable problem in infant mortality in our country at the present time. It has long been a very prosperous city, and has never been so prosperous as it is to-day, owing to the importance of wool. It has a very remarkable man in the Chairman of the Public Health Committee, Mr. E. J. Smith,<sup>1</sup> and an admirable medical officer of health in Dr. Buchan. On each visit I pay to their city I learn more from these great practical exponents of infant welfare. The city, of some 300,000 inhabitants, spends £20,000 a year on infant mortality work, under the direction of these devoted and masterly students of the problem. No other place in these Islands can compare with Bradford for the magnitude and thoroughness and science of its effort. The infant welfare department is a very model of its kind. Yet the figures are still deplorable. The infant mortality last year was 132, the general death-rate being 14·6, and the birth-rate 13·2. Thus, apart altogether from its losses at the Front, Bradford is dying out. There are fewer babies born, the babies die fast, and all this in spite of wonderful effort, perfectly co-ordinated, well devised and splendidly executed—now including extensive ante-natal provision. There is a splendid system of free feeding for expectant mothers, but the mothers have so much money now that they do not patronise their feeding centre, which has been converted into a National Kitchen. Yet look at the last year's dreadful figures, under conditions of unexampled prosperity. What they would have been without Councillor Smith and Dr. Buchan, one does not care to think.

<sup>1</sup> Since deceased.

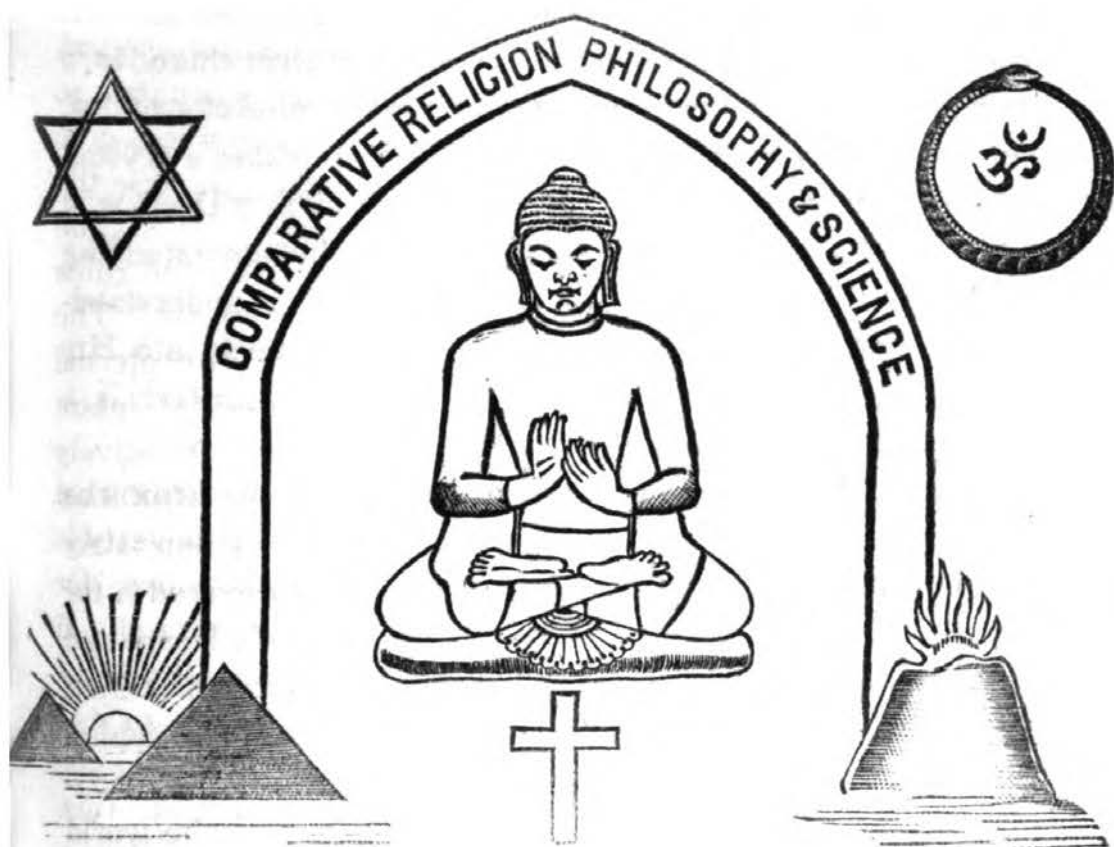
Now let us go to Ireland, to Connaught, where there are poverty and not merely ignorance, but the people's heads full of nonsense, and always ready for more—a much more serious condition than mere ignorance; medical resources, nursing and ante-natal resources, standards of obstetrics, of housing, of public effort, all best left undescribed. The birth-rate is a trap for the unwary, a very low, crude birth-rate; but, examined in terms of women of reproductive age—which is the only way to understand a birth-rate—it is extremely high. In other words, there are very few women of reproductive age in the province, but they have very large families, and thus the corrected or standardised birth-rate is actually no less than 45. It is a fact in general that large families and a high birth-rate usually go with a high rate of infant mortality. In Connaught, under these conditions, what are the figures? Everything—but one thing, which is everything—is against the infant, and yet the infant mortality for Connaught is about 50, as compared with 132 in Bradford, with all its municipal devotion and resources and its very small families. In County Roscommon the infant mortality in 1916 was 35. Poverty, ignorance, a plentiful lack of everything that knowledge and civilisation can provide, swarming families; but Roscommon's infant death-rate little more than one-fourth that of wealthy, generous Bradford, with its rare babies. But the Connaught babies have healthy mothers, with an extreme minimum of syphilis, who stay at home and feed them as no science can feed them; and the babies live. Though the material environment is as wrong as it can be in almost every particular, the maternal environment is right. True, the mothers are ignorant; if they were not, the infant mortality would be practically nil, I suppose, as it is amongst Quakers in England. And in Bradford, you see, practically all the mothers in Bradford go out to work; I think nearer 90 per cent than 80 per cent now. That is the fundamental sin against the laws of life. I do not use the word

in a theological sense, for I am not a theologian ; but here it suffices to be a biologist and a mammal.

I think I have now proved my case. For practical purposes we may say that, other things being equal, *or unequal*, according to the maternal environment, ante- and post-natal, so is the infant's chance of life. But you may say that this is to omit the father. This is not to omit the father, because the father can determine the maternal environment. Thus, if he goes away from the home and brings back syphilis, and ruins the maternal environment, the child will very likely die. The paternal environment conditions, in large degree, the maternal environment. The determining, immediate factor of infant life or death, compared with which all others are relatively trivial, is the maternal factor. Hence the paradox that poverty kills babies and prosperity kills babies. If poverty is going to damage the maternal environment because, for instance, the mother is starved, then the baby is starved. If the mother is prosperous, *per contra*, because she leaves the home, cannot be bothered with the baby, and abandons it to the "care" of others, who feed it on "humanised" milk, whilst she makes plenty of money, as in Bradford, then prosperity is going to kill babies. And the moral is: Whom Nature hath joined together, let no man put asunder.

C. W. Saleeby

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## FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.,

*(Continued from Vol. XLI, Part I, p. 573)*

### X. THE EVOLUTION OF MATTER AND FORCE

IT is usual for men to make a contrast between mind and matter; mind signifies to them a spiritual faculty, while matter denotes a lifeless, unspiritual substance which is the very opposite of mind. But a new outlook arises when we

realise that both mind and matter are the expressions and revelations of a wondrous Personality, the LOGOS, "in whom we live and move and have our being". Then we see that matter is no less divine than mind, and that there is a gospel of beauty and grandeur, not only in the mind of a genius, but also in the tiny fragment of matter which makes a crystal. Behind both mind and matter there works a mighty Doer, who wills to evolve and directs each stage. In the understanding of what constitutes HIS matter, no less than in the understanding of HIS mind, we may gain a slight glimpse into HIS Nature—that ever-attractive Nature for which matter is a mirror of HIS wisdom, strength and beauty.

Before we attempt to understand the Life of the LOGOS as matter, as revealed in Theosophy, we must first grasp fairly clearly what matter is, as modern science has discovered it for us. For the facts established by science are God's Facts, and the understanding of them enables us to lay a sure foundation for the deeper wisdom about God's Facts revealed in Theosophy. Leaving aside for the time the fact that matter consists fundamentally of "holes in the æther," the matter of the world around us consists of various substances with which we are more or less familiar. The earth we tread is solid, the water we drink is liquid, and the air we breathe is gaseous; our houses, our utensils, our furniture are all made of matter of various kinds—earths, woods, metals; we have matter, but of a different kind, in the living bodies of ourselves and of people around us, and in the plants and animals and other "living" things which people our world.

Now, this matter is either solid, as wood or iron; liquid, as water; or gaseous, as the atmosphere. It exists for us in thousands of variations. But, numerous as are the kinds of matter which compose the objects of our world, in reality they

are made up out of a few fundamental substances. These fundamental substances are called the "chemical elements," and modern science has so far tabulated for us 83 elements.<sup>1</sup> Each chemical element exists in an "atomic" state;<sup>2</sup> thus, for example, a piece of Sulphur is an aggregation of sulphur "atoms," and the nature of each of these atoms is such that it cannot be further subdivided. The same is true of the atoms of every element; in fact, "an atom of an element can be defined as a substance whose parts are held together by a force superior to any which has yet been brought to bear on it" (Mellor).

The known chemical elements are divisible into two main and distinct groups—metals and non-metals. Metallic elements are Aluminium, Manganese, Calcium, etc., and non-metals are Carbon, Boron, Oxygen, Chlorine, etc. The metals combine with Oxygen and Hydrogen to make "salts," while the non-metals combine with the same two elements so as to make "acids". The metals are good conductors of heat and electricity, while the non-metals are bad conductors. There is a

<sup>1</sup> List of chemical elements as given in the International Atomic Weights Table of 1917: Aluminium, Antimony, Argon, Arsenic, Barium, Bismuth, Boron, Bromine, Cadmium, Cæsium, Calcium, Carbon, Cerium, Chlorine, Chromium, Cobalt, Columbium, Copper, Dysprosium, Erbium, Europium, Fluorine, Gadolinium, Gallium, Germanium, Glucinum, Gold, Helium, Holmium, Hydrogen, Indium, Iodine, Iridium, Iron, Krypton, Lanthanum, Lead, Lithium, Lutecium, Magnesium, Manganese, Mercury, Molybdenum, Neodymium, Neon, Nickel, Niton (Radium emanation), Nitrogen, Osmium, Oxygen, Palladium, Phosphorus, Platinum, Potassium, Praseodymium, Radium, Rhodium, Rubidium, Ruthenium, Samarium, Scandium, Selenium, Silicon, Silver, Sodium, Strontium, Sulphur, Tantalum, Tellurium, Terbium, Thallium, Thorium, Thulium, Tin, Titanium, Tungsten, Uranium, Vanadium, Xenon, Ytterbium (Neo-ytterbium), Yttrium, Zinc, Zirconium. In addition to the above, there have been discovered by clairvoyant investigation, and their weights, etc., noted, the following additional elements: Occultum, Meta-Neon, Meta-Argon, Meta-Krypton, Meta-Xenon, Samarium A, three Inter-periodics—X, Y, Z, Kalon, Meta-Kalon, Platinum B, Mercury B—a variant of Mercury, solid at ordinary temperatures, and an element between Radium and Thorium, which is possibly Actinum. See *Occult Chemistry* (1907), by Annie Besant and C. W. Leadbeater, and the article by C. W. Leadbeater in *THE THEOSOPHIST*, July, 1909.

<sup>2</sup> The words "atomic" and "atom" are here used in the ordinary *chemical* sense, not the Theosophical.



third group of elements, like Arsenic, Antimony, etc., called metalloids, as they are hybrid in character, being like both metals and non-metals in their behaviour.

In Fig. 74, we have in its first division twelve out of the

<i>H</i> = Hydrogen	<i>Na</i> = Sodium	<i>Al</i> = Aluminium
<i>C</i> = Carbon	<i>Cl</i> = Chlorine	<i>Fe</i> = Iron
<i>N</i> = Nitrogen	<i>K</i> = Potassium	<i>P</i> = Phosphorus
<i>O</i> = Oxygen	<i>S</i> = Sulphur	<i>Ca</i> = Calcium
Water = $H_2O$	Alcohol = $C_2H_6O$	Alum (double sulphate of <i>Al</i> & <i>K</i> )
Salt = $NaCl$	Cane Sugar = $C_{12}H_{22}O_{11}$	$Al_2(SO_4)_3 + 12H_2O$
	Glucose = $C_6H_{12}O_6$	
Egg albumen = $C_{104}H_{322}N_{51}O_{96}S_2$		
Hæmoglobin = $C_{712}H_{1130}N_{214}FeS_2O_{425}$		
Protoplasm = $H.C.N.O.S.P.Cl.Na.K.Ca.Mg.Fe$		

83 chemical elements, with the symbols used for them: H=Hydrogen, C=Carbon, N=Nitrogen, O=Oxygen, Na (trium)=Sodium, Cl=Chlorine, K (alium)=Potassium, S=Sulphur, Al=Aluminium, Fe (rrum)=Iron, P=Phosphorus, Ca=Calcium. Each has its definite

FIG. 74

weight, and certain other marked characteristics.

In the second and third division of Fig. 74, we have illustrated the fact that these primary elements combine among themselves to make new substances. Thus, two particles of Hydrogen will combine with Oxygen to make a unit particle of water; one particle of Sodium will combine with one particle of Chlorine to make a unit particle of salt. So element combines with element to make the myriads of organic and inorganic substances which make up our world. While only two atoms of Carbon, with six of Hydrogen and one of Oxygen, are necessary to make one particle of alcohol, we require, to make one particle of Hæmoglobin (the red colouring-matter of the blood), no less than 712 Carbon, 1130 Hydrogen, 214 Nitrogen, 1 Iron, 2 Sulphur and 425 Oxygen atoms. Protoplasm, the primary living substance out of which all cells are made, is composed of Hydrogen, Carbon, Nitrogen, Oxygen, Sulphur, Phosphorus, Chlorine, Sodium, Potassium, Calcium, Magnesium and Iron atoms, but in what proportion science cannot as yet say.

These chemical elements, the bricks, so to say, of our

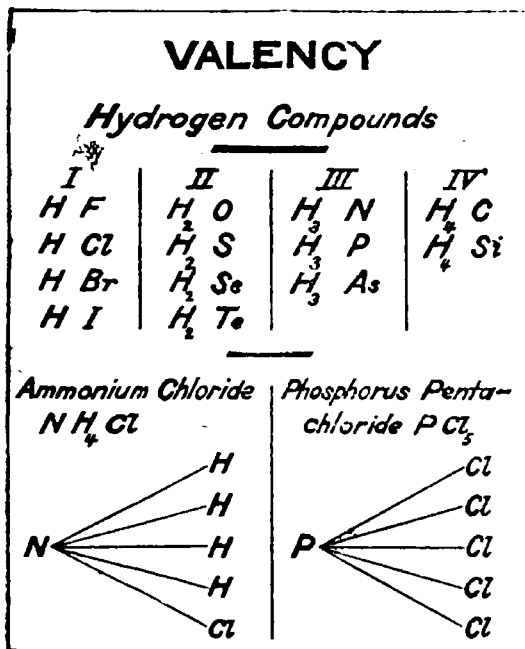


FIG 75

universe, not only combine (with a few exceptions) among themselves, but they combine according to certain habits characteristic of each element. This habit of combination is called "Valency" (see Fig. 75). Thus (see Figure, first column), one atom of Fluorine, or of Chlorine, Bromine or Iodine, prefers to combine with one atom of Hydrogen rather than with two; while, on the other hand, an atom of Oxygen, or of Sulphur, Selenium or Tellurium, prefers to combine with two Hydrogen

atoms rather than with one (see Figure, second column). Nitrogen, Phosphorus and Arsenic atoms select three Hydrogen atoms for combinations, and atoms of Carbon and Silicon choose four (see Figure, third and fourth columns). Chemical science merely catalogues this behaviour of the elements, known as Valency, without being able positively to account for it.

In the lower half of Fig. 75, we have illustrated two cases of an atom of an element combining with five other bodies. When Ammonium Chloride is made by 1 Nitrogen, 4 Hydrogen and 1 Chlorine atoms, Chemistry presumes that Nitrogen, whose valency is, as here, five, in some way puts out of itself in five directions five unsatisfied desires for combination; these are fulfilled by combining with 4 Hydrogen and 1 Chlorine atoms. We have a similar case of a fivefold valency in Phosphorus Pentachloride.

The next interesting fact taught us in Chemistry is that,

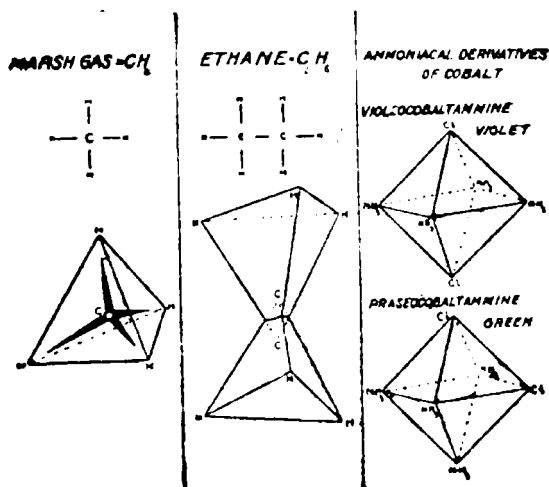


FIG. 76

as chemical elements combine, they combine so as to make geometrical figures; we have this fact illustrated for us in Fig. 76. Marsh Gas is composed of 1 Carbon and 4 Hydrogen atoms; it has been suggested by Kekulé that the spatial positions of the five atoms are as shown in the diagram, that is, the Carbon atom stands in the middle of a tetrahedron, and the 4 Hydrogen atoms at its four corners. With another gas, called Ethane, which is composed of 2 Carbon and 6 Hydrogen atoms, it has been suggested that the positions of the 8 atoms are as in the figure, where the apices of two tetrahedra interpenetrate each other, there being at each apex 1 Carbon atom, and 6 Hydrogen atoms at the other corners of the two tetrahedra.

A further illustration of this geometrical building appears in the ammoniacal derivatives of Cobalt, Violecobaltamine and Praseocobaltamine. In colour the former is violet and the latter green; yet in both there are 2 atoms of Chlorine with four particles of ammonia, each of which is made up of 1 Nitrogen and 3 Hydrogen atoms. Now, it has been suggested that the difference of colour is due to the differences of position in an octahedron of the two Chlorine atoms; where the two atoms of Chlorine are at the opposite apices of the octahedron, the Cobalt derivative is violet, while when these two atoms are at the ends of an edge of the octahedron, the derivative is green.

There are certain marked characteristics in the chemical elements, which can be summarised as follows:

1. Each element has a definite weight, and no two elements are of the same weight.<sup>1</sup>

2. Elements are either paramagnetic or diamagnetic; that is to say, when they are brought under the influence of magnetic force, some remain parallel to the lines of that force (paramagnetic), while others remain at right angles to that force (diamagnetic).

3. Elements are either electro-positive or electro-negative.

4. Elements have Valency, especially a marked characteristic of combining with Hydrogen; combining with one, or two, or three, or four Hydrogen atoms according to the element.

Now when all the elements are arranged in a list, according to their atomic weights, it is found that they group themselves naturally in a certain order according to valency, magnetic and electric qualities. This method of grouping of the elements is known as the "Periodic Law". There are several ways of stating this "periodicity" of the elements, but the way that the Periodic Law has been stated for us by the late Sir William Crookes is perhaps the clearest. We have it in our next diagram, Fig. 77.<sup>2</sup> In the line depicting a pendulum swinging backwards and forwards, all the elements are marked in their order of weight; the lightest, Hydrogen, beginning the pendulum swing, and the heaviest, Uranium, (and possibly one or more heavier, yet to be discovered) closing the swing. Among the upright lines is a middle one, and there are four on either side; if the middle perpendicular line represents *no* valency, and also "interperiodicity," if the

<sup>1</sup> One solitary exception to this has been found; "Meta-Kalon" and another element, probably Thulium, being of the same weight of 3096 "ultimate physical atoms," or 172 when H = 1.

<sup>2</sup> There is one slight error in the diagram of Fig. 77. The descending black line, which symbolises the "genesis of the elements," after passing Samarium 2640, goes next to the new "Interperiodic X" 2646; it should then go to the new element, under Samarium, with number 2736; and then return to "Interperiodic Y" 2674, and thence, as marked, to "Interperiodic Z" 2702, and so to Gadolinium.



at the intersecting points of the pendulum line and the nine upright lines, that (with few exceptions) :

1. On the median line fall the "inert gases," whose characteristic is that they will not combine with any other element, and hence have Valency 0.

2. On the same median line, and at regular intervals, that is, after one complete swing of the pendulum, occur the Interperiodics.

3. All elements to the right of the median line are diamagnetic, and those to the left paramagnetic.

4. The elements appear in a certain order of Valency ; beginning with any element having Valency 0, the next heavier has Valency 1, and following it there come those with Valency 2, Valency 3, Valency 4 ; next the Valency diminishes, and the succeeding elements have Valency 3, Valency 2, and Valency 1 ; and after this the next element, Valency 0.

5. As the pendulum swings outward from the median line, the elements coming on the outward swing are all electro-positive ; as the pendulum swings inward to the median line, the elements coming on this inward swing are all electro-negative.

As long ago as 1887, Crookes conceived of the chemical elements as appearing in the cosmos one after another, their characteristics modified by forces brought to bear upon them. He drew a picture of the "Genesis of the Elements" out of a primordial substance which he called "protyle". The diagram of Crookes appears as Fig. 77, with scarcely any modifications ; the chief changes being the placing to each element not the weight given in Chemistry, but its "number weight," *i.e.*, the number of ultimate physical atoms which it contains, and that new elements discovered since 1887 have also been added to the diagram.

The idea of a genesis of the elements is in reality no mere hypothesis at all, but a fact of the greatest inspiration. Let

us first conceive the idea as Crookes presented it to a materialistically-minded scientific audience at the Royal Institution of London on February 18, 1887; we shall then have our imaginations fairly prepared to grasp the more magnificent conception given us in Occultism.<sup>1</sup>

We may trace, in the undulating curve, the action of two forms of energy, the one acting vertically and the other vibrating to and fro like a pendulum. Let the vertical line represent temperature gradually sinking through an unknown number of degrees from the dissociation-point of the first-formed element downwards to the dissociation-point of the last member of the scale.

But what form of energy is figured by the oscillating line? We see it swinging to and fro to points equi-distant from a neutral centre. We see this divergence from neutrality confer atomicity of one, two, three, or four degrees, as the distance from the centre increases to one, two, three, or four divisions. We see the approach to or the retrocession from this same neutral line deciding the electro-negative or electro-positive character of each element; those on the retreating half of the swing being positive, and those on the approaching half negative. In short, we are led to suspect that this oscillating power must be closely connected with the imponderable matter, essence, or source of energy we call electricity.

Our pendulum begins its swing from the electro-positive side: lithium, next to hydrogen in the simplicity of its atomic weight, is now formed, followed by glucinum, boron, and carbon. Each element, at the moment of birth, takes up definite quantities of electricity, and on these quantities its atomicity depends. Thus are fixed the types of the monatomic, diatomic, triatomic and tetratomic elements.

It has been pointed out by Dr. Carnelley that "those elements belonging to the even series of the periodic classification are always paramagnetic, whereas the elements belonging to the odd series are always diamagnetic". Now in our curve the even series to the left, so far as has been ascertained, are paramagnetic, whilst, with a few exceptions, all to the right are diamagnetic.

We come now to the return or negative part of the swing; nitrogen appears and shows instructively how position governs the mean dominant atomicity. Nitrogen occupies a position immediately below boron, a triatomic element, and, therefore, nitrogen is likewise triatomic. But nitrogen also follows upon carbon, a tetratomic body, and occupies the fifth position if we count from the place of origin. Now these seemingly opposing tendencies are beautifully harmonised by the endowment of nitrogen with a double atomicity, its atom being capable of acting either as a tri- or as a pentatomic element. With

<sup>1</sup> In quoting from Crookes' lecture at the Royal Institution, I have left out here and there sentences and paragraphs of a somewhat technical nature.

oxygen (di- and hexatomic) and fluorine (mon- and heptatomic) the same law holds good, and one half-oscillation of the pendulum is completed. Passing the neutral line again, we find successively formed the electro-positive bodies sodium (monatomic), magnesium (diatomic), aluminium (triatomic), and silicon (tetraatomic).

The first complete swing of the pendulum is accomplished by the birth of the three electro-negative elements, phosphorus, sulphur, and chlorine; all three, like the corresponding elements on the opposite homeward swing, having at least a double atomicity, depending upon position.

Again let us follow our pendulum . . . and the first element to come into existence, when the pendulum starts for its second oscillation, is not lithium, but the metal next allied to it in the series, *i.e.*, potassium, which may be regarded as the lineal descendant of lithium, with the same hereditary tendencies, but with less molecular mobility and a higher atomic weight.

Pass along the curve, and in nearly every case the same law holds good. Thus the last element of the first complete vibration is chlorine. In the corresponding place in the second vibration we have, not an exact repetition of chlorine, but the very similar body bromine, and when the same position recurs for a third time we see iodine. I need not multiply examples. I may, however, point out that we have here a phenomenon which reminds us of alternating or cyclical generation in the organic world, or we may perhaps say of atavism, a recurrence to ancestral types, somewhat modified.

C. Jinarājādāsa

*(To be continued)*



## THEOSOPHY—RELIGION AS SCIENCE

By H. W. MUIRSON BLAKE

*(Concluded from Vol. XLI, Part I, p. 580)*

### THE LAW OF ORGANIC EVOLUTION

SO far we have only dealt with matter, the material substratum of the lower worlds; let us now study the working of life within this matter, and see how it takes hold of and builds up forms from this matter, through which it can display itself and function in those worlds. The whole field divides itself up into the four kingdoms—the mineral, vegetable, animal and human—though science usually classifies the two last, the animal and the human, together. The great generalisation of science, evolution, shows clearly that all these kingdoms are related to one another, that in fact the one evolves or grows out of the other, that there is one universal process of growth running through all the four kingdoms.

The actual study of the process starts at the beginning of the vegetable kingdom with the cell. All organic bodies, whether they are ferns, fishes, birds, monkeys or men, are found to consist of nothing else than cells; which cells, during the process of the growth of the body which they compose, display most wonderful faculties of adaptation, becoming, as the growth proceeds, specialised off as blood cells, nerve cells, muscle cells, brain cells, bone cells, etc., each with its

peculiar function, structure, nature and life. Also we find on the lowest rung of the ladder of organic evolution these same bodies, these cells, these tiny specks of plasm, living freely; and so in these tiny cells we immediately see a link connecting both the vegetables and animals. Growth of the organism is said to be only a growth of cells; and when it was also discovered that all these individual organisms themselves grow from a single cell, the blending into one of the male sperm cell with the female ovum at conception, a great deal more evidence was added for the idea that, just as our individual bodies are evolved from the single cell at birth, so must the whole race, human, animal and vegetable, have originally evolved millions of years ago from the simple single cell.

Now let us notice just what this means. In the case of our own individual bodies, if we follow our own ancestry far back through the ages, back through the civilised races, through the savage state, through the animal, if we go on pushing it back far enough, we must ultimately come to the cell; and so we follow all the time a real continuum. The materials of a living body are supplied to it from the living materials of its parents; this link of living matter is the genealogical continuum, and it is this continuum that we follow when we trace back our ancestry from the human to the beginning of organic evolution. The results of evolution are said to be impressed upon this living material link, the plasm of the germ cells—those two cells supplied by the parents at conception; and the reason why the blending of those two cells into one should result, in one case in the growth of a plant, in another an animal and in another in a man, is said to be due simply to the hereditary past impressed upon, and contained within, the plasm of these two cells. Thus is this plasm considered to contain the whole secret and mystery of life. On testing this theory, we soon find that it will not answer any of the problems of life; all it can say is that life

is a function of protoplasm, while, if we want to know the origin of life, where life comes from, its ultimate nature, one can only turn to the building up of this plasm out of the simple chemical elements—carbon, hydrogen, oxygen and nitrogen. This is no answer, for then we ask: How did the life in these atoms, or contained in these groups of atoms, arise?

Theosophy shows that the whole evolutionary process known to ordinary science is but a small section of the whole process, which consists essentially of two different parts: (1) the descent of life into matter, of which its appearance on the physical plane as the mineral kingdom is only the culmination; and (2) the ascent of life out of matter, and its return through the various superphysical worlds, while it functions in the phenomenal universe as the vegetable, animal, and finally the human kingdoms.

This view of evolution brings out several further principles, which we might tabulate as follows:

(1) That the life enters the physical world from some inner world which is hidden to us, from which it comes, and to which it ultimately returns; and this fact must be applied, as all biological laws may be, both racially and individually, or, in biological terms, phylogenetically and ontogenetically. Applying this principle,

(a) *Collectively*, or for the whole race, or, theosophically speaking, for the Life-wave, the life appears in the physical world as the mineral kingdom, and the development of the organic out of this inorganic kingdom, or the formation of living plasm out of chemical molecules, takes place when this Life-wave returns back again to the inner world from which it came, and in which it formed the elemental kingdom before it descended to the physical world and ensouled the minerals. Its first business on passing on from the physical into this inner world, the astral, must be the building up of "plasm" out of the necessary chemical elements.

(b) *Individually*, just as the whole Life-wave originally came into the physical world from the inner world, so is the birth of any individual a recapitulation of this process, the life forming the individual being itself a part of that original Life-wave. The individual at birth descends into the physical from the inner world. Similarly, just as, at the end of the mineral period, the Life-wave retires from the physical into the astral world, to lead there a wider life as a vegetable, so at the end of the individual's physical life it likewise retires into the same astral world for its post-mortem life there.

(2) This view also shows us that evolution does not merely consist of the building up of a form, but fundamentally of the pressing upwards of the life through various superphysical worlds away from the physical, back towards its true habitat, the spiritual realm from which it originally descended.

Hence many things become clear. The more evolved an individual is, not only the more perfect is his organism, but also the loftier his level upon this path of return, the higher the rung of the ladder by which the life returns from the physical to the spiritual world. Also this shows that the higher an individual has evolved, not only the more varied may be the physical life, but also the longer and more intense the superphysical existence possible for him, as he has a longer distance to return to his source; on attaining which he is sent back again after a certain period, to enjoy another physical life, and evolve further qualities.

(3) Most important for the individual, this view shows that the real evolving substance, that thing which registers the changes brought about by development, is not merely the hereditary germ-plasm, but the persisting life itself, the real continuum which lies behind all phenomena.

The continuity of the germ-plasm, by which, as we have shown, we may trace back our ancestry to the simple cell, is only a *reflection* of the continuity of the life within us,

which itself, millions of years ago, *was* the cell, a fact which is vouched for to-day during the moment when, at the commencement of the building of the body within the mother-body, it begins with the single cell. It is in this way that the facts of biology support the Theosophical view of the persistence of the life behind all the forms.

Thus the question of the physical origin of life is shelved by proving it to be of superphysical nature, both racially (or phylogenetically)—for the life functioned first in superphysical worlds before it ensouled the mineral kingdom—and also individually (ontogenetically); for the individual who appears in the physical world, recapitulating in his growth, both pre- and post-natal, its past physical history, commencing as the single cell (*cytula*), similarly descends for his individual incarnation or physical life from the astral world at the moment of conception, and then begins to recapitulate the physical history of the Life-wave to which he belonged during his growth.

It is not, therefore, the germ-plasm that is the determining factor in heredity, but the contents of the life-unit appearing in the form; and this explains why our ideas of what heredity is, are sometimes broken by the appearance of genius in some quite mediocre family. Those elements which constitute the man a genius, are not merely contained in the germ-plasm supplied by the parents, but are brought by the individual himself, as qualities evolved by him through his efforts in the past.

### THE RESULTS OF THIS KNOWLEDGE

This, then, is the interpretation, according to the Wisdom-Religion, of these two generalisations of science—the laws of gravity and evolution; and we can plainly see how necessary this interpretation is, if the thought of the whole educated world is not to go off into wrong channels.

Gravity most plainly reveals the inner occult unity that binds together, behind all appearances, the most apparently diverse objects, as, for instance, the Sun and its planets. The ninety million miles or so that separate our little Earth from the Sun, is but the separation in time and space of a part of one great whole, appearing as two separate principles here, whose spiritual unity causes them to be ever striving to unite with one another ; and so, as we see it, the Sun pulls the Earth in towards itself so many feet per second, while the separative force, as the energy of the Earth, is ever pushing on in a straight line; the resultant of the two forces being the orbit which the Earth follows around the Sun. It is this spiritual unity in the ātmic world that is the primary cause and real significance of gravity.

We see also in the organic world that the gradual evolution or adaptation of one slightly more evolved form out of another less developed, is really the unfolding of the life, the units of which ensoul each organism of a whole series in turn ; and that the fundamental process of evolution is the gradual perfecting of the life by this process, and not merely the building up of a succession of forms, the survival or extinction of any one of which depends alone upon its degree of fitness to compete with other related forms. We thus relate the objective elements of "fitness to compete" in the organism with the subjective awakening of deeper layers of consciousness within the units of life ensouling it ; which units, after having learnt the full lesson to be acquired in the less favoured variety or species, will automatically next ensoul the new and fitter variation. As more and more of the units of life in the dying species become fit to enjoy the wider life offered by the fitter kind of organism, they will cease to ensoul the lower kind of form ; which will thus die out and become extinct, and, passing on in ever-increasing numbers to its successful rival, will cause

that in the course of time to become established as a new species.

The light that Theosophy throws upon Divine revelation, and the light that science, properly interpreted, throws upon human revelation, brings these two sources of knowledge, which hitherto have always been considered as the poles apart, much closer together. It is one of the particular messages of Theosophy to the world, to show that there is no gulf fixed between humanity and Divinity, but that mankind as a whole, like everything else in Nature that we know of, stands at different stages of development. Beginning at the lowest stage, as the savage of the wilds or the slum, and passing gradually upwards through all the degrees of barbarism and civilisation, mankind reaches up through the mediocre to the true nobility of humanity, the geniuses, the men of wisdom, love or power, whose abilities are clearly far above the normal. Beyond these, again, we catch glimpses of further development in the saints, mystics and prophets, whose entire lives are purely the expression of some form of service to humanity. Onwards the ladder leads—ever higher, as we meditate upon the beauty of the lives of the Messengers to mankind. The Wisdom of the Lord Buddha, the all-embracing Love of the Christ, were not displayed on earth just to awe mankind—not even to make him simply aware of his many deficiencies and limitations—but to fill him with joy in the idea that, just as these divine messengers were once upon a time men, so some day will the humanity of to-day become even like them, that such wonderful possibilities lie ahead of us all.

We see from this that indeed we are not separated from the Divine—neither in space, for He is all about us, nor in the sense of He being perfection on the one hand and we being imperfection on the other. We see that between humanity and God there is a perfectly graduated series of beings, the

very breath of whose life it is to hand on the light they may receive in their higher condition of existence to those who may be junior to them in evolution. Just as we see evolution and development working up to the human kingdom, so do we see the same principles at work beyond humanity towards Divinity; and it is the particular message of Theosophy that there is a similar connecting link between science, or human revelation, and Divine revelation, that through understanding the two imperceptibly shade off, the one into the other—that which might be pure science, or knowledge capable of the most rigorous objective verification, to one at a higher level, might be something quite unproved or incomprehensible to a man at a lower. The man at the lower level may decide that he will accept those facts tentatively—though he may not yet be at a stage where he can verify them for himself—because of the trust he feels that he can put in the source from which they originate; and he will soon find them of enormous value to him in his life—or perhaps, for the time, the truth is not for him, and he can go on his way without its guidance, and so find out his need for it later.

H. W. Muirson Blake

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## CIVILISATION

SAID West to East : " Old Man, so old,  
Your wisdom is come to dotage now ;  
I ask of you nought but goods and gold. "

" O youth, so young," the old East smiled,  
" Thou babblest of baubles as if they were Life ;  
Thy hands with greed of gain are defiled ! "

" My life is deeds, not dreams of bliss !  
'Tis mine to attain ! " the young West cried :  
" Shall my sons' glories sink to this ? "

" Youth openeth the Book anew—  
He spelleth one page, and calleth it all—  
Come, Child, I would give a secret to you. "

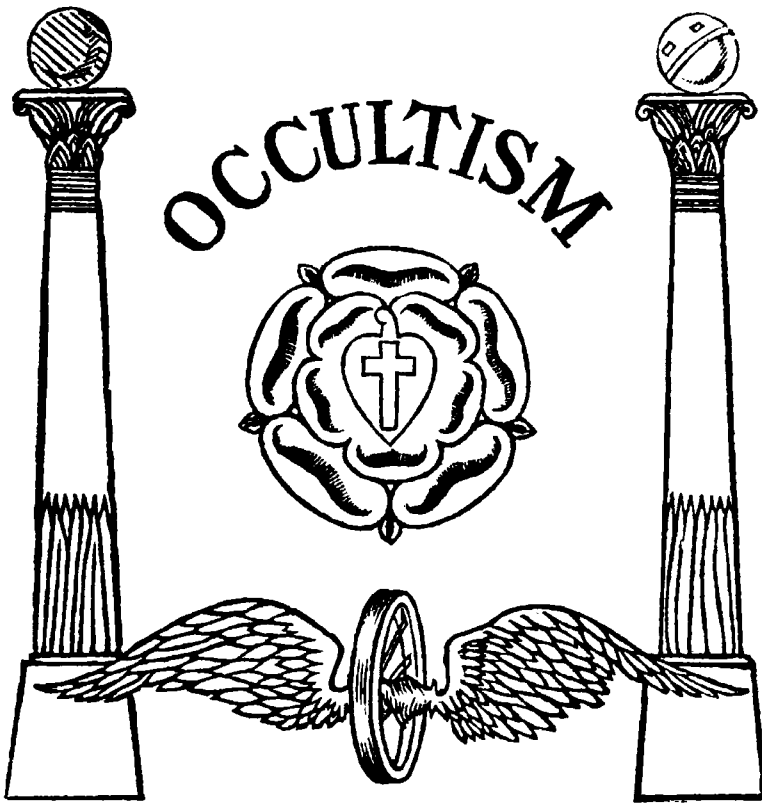
" Nay, nay," West shrugged in youthful heat,  
" For you are aye East and I am West.  
Never can Death and Life so meet ! "

" We meet, my Son, for love of trade,  
Our ancient seas touch finger-tips,  
Ships follow paths that souls have made ;

" On winds of God across those deeps  
My thought and thine—the twain have met  
And kissed—but Time the secret keeps ! "

CLARE LYON

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## THE SCIENCE OF THE SACRAMENTS

By BISHOP LEADBEATER

**I** AM asked to make an epitome of the book upon which I have been engaged for the last two years. Its object is to suggest to the student a new point of view with regard to the sacraments of the Christian Church; a point of view which is new to us in the present day, only because it is so old that it has been entirely forgotten. The definition of a sacrament in the Catechism of the Church of England is "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive

the same, and a pledge to assure us thereof". This is admirable as describing Baptism or Confirmation, but leaves much to be added when we come to speak of the Holy Eucharist.

That greatest of all sacraments is undoubtedly a means of grace, as well as the highest act of worship and a wondrous and most beautiful symbol; but, with all possible reverence, I wish to show in this book that it is also very much more than that. It is an admirable and splendidly successful plan for hastening the evolution of the world by the frequent outpouring of floods of spiritual force; and it offers us an unequalled opportunity of becoming, as St. Paul puts it, labourers together with God, of doing Him true and laudable service by acting as channels of His wondrous power.

This then is the postulate that I put before my readers—that the celebration of the Holy Eucharist is the culmination of all Christian service, because in it we not only worship God, but actually, at our infinitely lower level, co-operate with Him, and use such powers as we have to help in that development of the human race which is His plan for mankind.

And now perhaps I had better explain how I know this. I was ordained priest in the Church of England in the seventies of the last century, but although I was always profoundly impressed by the Eucharistic Service, I did not know then what I know now. A few years later, there came in my way an unique opportunity of taking a course of lessons in psychic development, and I at once seized it. For readers unacquainted with this science, let me explain that through our ordinary physical senses we contact only a very small part of the phenomena of the world in which we live; we are all the time surrounded by beings, by objects, by influences, by streams of force of all kinds which we are quite unable to perceive. There are dormant within every man spiritual faculties, by the unfolding of which he can learn to see all these things which are out of the range of physical vision. I

happen to be one of those who, after many years of harder work than most people would care to undertake, succeeded in acquiring those higher senses ; and it is by means of them that I have been enabled to conduct the series of investigations and experiments the result of which is embodied in this volume.

I am of course aware that among people who are ignorant on the subject of psychic research there are many who are incredulous as to the existence of the powers of the spiritual body ; but this is not the place to try to instruct those who are so hopelessly behind the times ; I must refer them to the publications of the Psychical Research Society, and other equally well-known works. I am not here concerned to argue about the possibility of faculties the possession of which has been part of my own daily experience for many years ; I am simply noting, for the benefit of those interested in the Services of the Church, certain facts in connection with those Services which have become known to me through oft-repeated personal observation.

Each celebration of the Holy Eucharist is the occasion of a truly tremendous outpouring of Divine Power. At the risk of being considered materialistic and irreverent, I must insist on the absolute *reality* of this spiritual force which men call the grace of God. Many who believe in it, because they have experienced it, are nevertheless horrified to hear that its action can be seen and measured, much as is that of electricity, although it works in a finer grade of matter. Its distribution takes place under precisely the same divine laws as does a radiation on our lower level, allowing for certain differences caused by the more rapid vibrations of matter in a higher state.

When a man awakens within himself the senses of the soul, every aspect of life at once becomes for him far fuller and more interesting, for he sees the whole of it instead of only a small and comparatively unimportant part. In the case of the services of the Church, this means that he can see

the result of the action in higher matter of the thoughts and feelings of devotion and love poured forth by the congregation, and of the stupendous influx of divine power which comes as a response to it. A thought or feeling is a very definite and real thing, and in the finer matter of the subtler worlds it shows itself in colour and form. The seer is thus able to observe in detail how the services work, and in what way we can make that working more effective; for it is obvious that the way in which we do our part must be a point of some importance. There are various liturgies, and there are different methods of rendering each of them; the inner vision will show us which of all these is most suitable for the end in view.

Repeated observation teaches us that the ritual of the Holy Eucharist, as it comes down to us from past ages, is a complicated and elaborate ceremony, admirably adapted to the ends which it is intended to achieve, but requiring the nicely-adjusted simultaneous action of several factors. Its purpose can be, and daily is, attained by those who have no knowledge of this inner working, but only clumsily and with much waste; whereas men who understand what they are doing can gain a far greater result by the expenditure of the same amount of force.

That force comes from above, from altogether higher worlds, and in order that it may be effective in this lower life of ours it must be condensed, compressed, transmuted. To do that work a vessel is necessary, and that vessel is constructed for us during the service by the Angel of the Lord whose help we invoke. This Angel of the Eucharist erects for us what is called a thought-form of subtle matter, inside which the divine force can be stored, can accumulate until it can be directed and used, just as steam accumulates in the condenser of a distilling apparatus and is transformed into water.

That he may build this form, the Angel must have a field already purified from worldly thought, and this the priest

makes for him by the prayer of the *Asperges* and by the effort of his will. Also the Angel must have material for his structure, and we provide that for him by our outpouring of love and devotion during the service. So the great Eucharistic thought-edifice is gradually built by the Angel, and inside that edifice the priest makes a kind of insulated chamber or casket round the sacred elements. Beginning from within that innermost casket, a tube is formed which holds the actual channel for the force, and inside that tube takes place the wonderful change at the moment of consecration.

The Christ Himself pours out the power. In order that He may do that easily and (if we may say so with all reverence) with the least exertion, so as to leave the greatest possible amount of the force to be used for its real purpose, the Angel of the Presence by the actual transubstantiation makes the line of fire along which the Christ can pour it. The priest, by pushing up his tube and so preparing a channel, has made it possible for the Angel to do that. There are many electrical experiments which must be performed in a vacuum, and when that is so, it is of course necessary to make the vacuum first. So in this case the tube must be made before that especial line of communication can be inserted in it. But the priest could not make that tube by his thought and aspiration unless he had first constructed a properly-isolated casket from which to push the tube upwards; and so he had to perform the isolation and magnetisation of the elements. The people assist the priest, and supply the material for the thought-edifice through which the force is distributed after it has been poured down. Thus we see that all take their due part in the somewhat complicated process by which is produced so magnificent a result.

Every celebration of the Holy Eucharist, then, not only strengthens and helps those who take part in it, but also floods the entire neighbourhood with spiritual power and blessing. To what extent this blessing can be assimilated by

the souls upon whom it falls, depends upon the attitude and the degree of development of those souls ; but assuredly it must produce some effect, even upon the most careless.

I know that the ritual of the various liturgies has grown up gradually, and I am not for a moment supposing that all its writers and compilers have understood the science of the sacrament. But I hold that the Living Christ stands ever in the background, keeping watch over His Church ; not interfering with its freedom of action, not driving it along this line or that, but always ready to guide those of its members who earnestly seek such guidance, using a gentle but persistent influence in the right direction. And I think it may well be due to that influence that the essential parts of this greatest of Christian rituals have been preserved intact through all the manifold changes which passing centuries have brought.

I have not sought in this volume to proclaim the particular doctrine with regard to the sacraments which I myself hold, though it is probable that I shall endeavour to do that in a later book of the same series. But glimpses of that doctrine inevitably show themselves sometimes as one describes the action of the sacraments ; and even in such an epitome as this, it is perhaps wiser to state clearly that I do not take the attitude that any of them are "necessary to salvation". I hold the faith expressed in our Liturgy in the Office of Prime :

"I believe that God is Love, and Power and Truth and Light ; that perfect justice rules the world ; that all His sons shall one day reach His Feet, however far they stray. I hold the Fatherhood of God, the brotherhood of man ; I know that we do serve Him best when best we serve our brother man. So shall His blessing rest on us, and peace for evermore."

There is therefore nothing from which any man needs saving but his own error and ignorance. He needs only to understand the glorious plan of God ; it is so wonderful, so beautiful, that when he once sees it he can do no other

than throw his whole heart and strength in co-operation with it.

I regard all religions as paths intended to lead men to God. They differ, because men differ, both in temperament and in the stage of evolution which they have reached. They all teach man to cultivate the same virtues, to avoid the same vices.<sup>1</sup>

Each has its own plan of aiding its devotees on their upward path by offering to them such helps as seem suitable to them; and in the case of the Christian religion these helps are called sacraments. Some people are so constituted as to be able to assimilate the divine power poured out through them, and these are greatly assisted and uplifted by them; others disdain such helps, and consider them as valueless, or perhaps as unhealthy stimulants or crutches for the weak. Each man is fully entitled to hold his own opinion, but he is not entitled to abuse, slander and persecute those who differ from him.

The sacraments, then, are not necessities; but they are most valuable boons offered by the Christ to those who are ready to avail themselves of them. Christ's priests are those who have undertaken, and been duly prepared for, the work of the distribution of these boons to His people. In no case whatever must they exact any fee for such dispensation of His grace; it is His free gift to His children, and blessed indeed are they through whom it can be given.

It will be seen that this theory of the sacraments at once removes all fear that a priest can ever exercise any sort of compulsion over his congregation. The Romanist has a terrible hold—a strangle-hold, indeed—upon those who have been taught to believe that escape from an everlasting hell depends upon their receiving a sacrament which he will give them only after they have been absolved by him. He can then threaten to withhold his absolution until they have complied with whatever may happen to be the demands of the Church; and so he

<sup>1</sup> See Mrs. Besant's *Universal Textbook of Religion and Morals*.



possesses an engine of coercion of the most ghastly and soul-destroying character. But when we know that all will finally attain, that sacraments are not "necessary to salvation," though they are unquestionably great helps to progress, and that in any case they are free to all who are willing reverently to receive them, all possibility of ecclesiastical tyranny has already disappeared.

*The Science of the Sacraments* has for its main thesis the meaning and method of the Holy Eucharist, but it deals also with the effect of Baptism and Confirmation, and explains how that effect is produced. It discusses the question of Confession and Absolution, showing that the vulgar theory of the forgiveness of sin is based upon a misconception, but that there is nevertheless an entanglement and distortion produced by wrong-doing which can be set right by certain prescribed methods far more rapidly than by the slow processes of Nature. It takes up the sacrament of Holy Orders, and endeavours to indicate exactly the changes which are made and the powers which are thereby conferred. It points out to those who are about to marry the advantage of having their union blessed by the Church, rather than merely recorded by a registrar; it touches also upon the other services of the Church, explaining the results which each is meant to produce.

In the course of all these expositions, it has been necessary to deal in some degree with a large number of subsidiary questions which, it is hoped, will be found of interest to the student of comparative religion. For example, there is the consideration of the extent to which (and the manner in which) members of that higher evolution which we call angelic are ready to assist us in our services; of the meaning and value of incense, of the lighting of candles, of the use of different vestments for different services, of the various signs and words of power, of relics and of holy water. Some light is thrown on the much-disputed doctrine of transubstantiation

and the Real Presence, on the complicated study of the Seven Rays, and on the origin and real meaning of the mystic word *Amen*; and the reason for the change of colour in altar-frontals and vestments at different periods of the year.

A feature of the book which I trust will be of value is the attempt to illustrate by a plentiful supply of plates and diagrams the various processes described. The whole subject is so novel that we assuredly need any help that we can get in our effort to make the mechanics of a higher plane comprehensible on the physical level; and though some people are impatient of diagrams in connection with spiritual things, other minds undoubtedly find much assistance in such supplementing of the written word. A great deal of time and trouble has been devoted to the preparation of these illustrations, and I owe hearty thanks to the patient artists who have tried so hard to depict that which can never be fully represented on the physical plane.

The preparation of this book has been a labour of love, but it embodies the result of a vast amount of hard work, and of a long series of investigations and experiments. Much of the matter unearthed was entirely new to me, and I therefore imagine that it will probably be new to many of my readers. I can only trust that the good which the book may do shall be commensurate with the loving care expended upon its production, and the tireless efforts which have been made to secure such accuracy in statement as it has been humanly possible to attain.

Very shortly I hope to publish as a second volume of this series an explanation of the meaning and symbolism of the arrangement of the festivals of the Church's year. I had originally intended this to form part of the present book, but I found that there was so much to say upon the subject that it clearly needed a volume to itself. A third volume, dealing with the interpretation of Christian beliefs, will follow later.

C. W. Leadbeater

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## A COMMENTARY ON THE BHAGAVAD-GĪṬĀ

SRI HAMSA YOGI'S MASTERLY INTRODUCTION TO HIS COMMENTARY

By DR. S. SUBRAMANIAM

*{Continued from Vol. XLI, Part I, p. 598}*

AT the close of the discussion in the Introduction under the first head, Hamsa Yogī draws attention to a very important point regarding the King's troubled and unsatisfactory state of mind: the King had already reached the stage of discrimination—the initial qualification for spiritual progress—and his spiritual teacher, Sañjaya, had laboured hard to instruct and help him towards attaining peace of mind; why, then, was the king still so overpowered by *Swārtha* or self-centredness?

Hamsa Yogī's observations on this must interest all who aim at discipleship. He explains that the King's trouble was due to the wrong attitude adopted and maintained by him in relation to his *prārabdha*. This Samskr̥t term implies the applicability to human existence of what are known as the law of Reincarnation and the Kārmic law, or the law of Causation. The *prārabdha* therefore means so much of the forces generated by the King in his past lives as were to find expression in his present particular life. Judging from his history in this life, it is evident that those forces were such as to lead to results productive of much unhappiness from the standpoint of average humanity; but the King had reached a higher stage and had become the

disciple of a great Spiritual Teacher. His attitude to his *prārabdha* karma should have been wholly different from what was permissible in those who were too undeveloped to become disciples. He should have willingly accepted all his misfortunes during the war, because of the fact that he was only reaping the harvest of what he had sown. A cheerful endurance—*tiṭikṣha*—is what is demanded of disciples according to the rules of their order. Further, the King's reaction with reference to his past karma, now at work, should have been not, as it was, a waste of time in lamenting his reverses in the war, but a determination to pave the way for a better future by the purity and nobility of his thoughts, by the sanity and sweetness of his speech, and by the harmlessness and helpfulness of his actions during the remainder of his life on earth.

Hamsa Yogī goes on to show in effect that the real remedy for the prevention and avoidance of the tyranny of self-centredness under which most people—disciples not excepted—more or less labour at all times, lies in the assimilation of the teachings of yoga brahmavidyā or the synthetic science of the Absolute, including, of course, a knowledge of those great and fundamental laws which govern all manifested existence, from the vastest Solar system down to the minutest atom in the universe, and particularly in understanding the place of self-centredness in the scheme of evolution in our own world-system—the utility of such self-centredness, on the one hand, and, on the other, its abuse and the resulting consequences.

As to those fundamental laws just alluded to, it is unnecessary to do more than refer to that verse of the *Gītā* which defines, most tersely yet comprehensively, the nature of the Absolute as *Brahman*, the deathless or Immortal—*Amṛtāsya*; the undecaying or the unchanging—*Avyayasya*; the unique Bliss—*Sukhasya aikāntikasya*; and the Law Eternal—*Sāsvatāsya dharmasya*. This Law Eternal in its



*Mahaṭ* plane of Divine grandeur and wisdom. It simply broods over and watches its limbs, which have been put down, doing their work; interfering and guiding only when a critical situation arises, as it does at certain very rare and great junctures. Among those junctures are the five stages at which vital changes in consciousness take place. The first and the lowest of these stages is that of the disciple, called in the sacred books "*Parivrājaka*"; the next higher, that of *Kutichaka*; the third, that of *Hamsa*; and the fourth, that of *Parama-Hamsa*. When this last stage is transcended and the fifth, *viz.*, the *Ṭurīyāṭīṭa* stage, is reached, human evolution is then completed and man becomes superman. He is the seer and the knower of Truth, competent to teach the disciple the supreme lesson expressed by the scriptural aphorism "*Ṭaṭṭvamasi*"—"Thou art that"—which is the essential identity of the individual spirit with the Universal Spirit.<sup>1</sup>

In the suggestive allegory of the sacred books, the evolving human life is pictured as a tree with two birds seated on it; one of them represents the ego and the personality taken together, and is the bird that eats the fruit and is the enjoyer, "*Bhōkṭā*". The other bird represents the Spirit itself, and is described as the "*Sākṣhi*," the witness, silently observing and guiding the instruments, the limbs, in their work on its own behalf. The whole process thus described is therefore one of the continuous drawing in of matter by the Spirit round the portion of itself let down into the lower planes, for the sake of gaining experience of, and

<sup>1</sup> These five states of Consciousness are of course also recognised among other great religions, such as Buddhism and Christianity.

The corresponding names respectively are :

HINDUISM	BUDDHISM	CHRISTIANITY
i. <i>Parivrājaka</i>	<i>Shroṭa-paṭṭi</i>	Birth of Christ
ii. <i>Kutichaka</i>	<i>Sakṛjāgāmin</i>	Baptism
iii. <i>Hamsa</i>	<i>Anāgāmin</i>	Transfiguration
iv. <i>Param Hamsa</i>	<i>Arhaṭ</i>	Crucifixion and Resurrection
v. <i>Ṭurīyāṭīṭa</i>	<i>Asekha</i>	Ascension

control over, such matter, in order that, later, it may utilise that experience in building worlds and systems in the infinity of time. That the spirit in every one of us is preparing for this high creative destiny, is of course little realised now ; but “ there is a Divinity that shapes our ends, rough-hew them how we will”. One necessary outcome of all this work of gathering experience in the downward journey, is the personality’s habit of self-centredness, which so far has nothing objectionable in itself. When, however, the forth-going is over and the return journey begins, the process is the very reverse. Here, involution being at an end, evolution begins ; and that means a constant turning out, developing and unfolding the latent Divinity within man. Instead of contraction and shutting in, as was the case before, the process now is one of expansion and universal comprehension ; in a word, not confinement and bondage in darkness—*Avidyā* or Nescience—but liberation accompanied by rest in Omniscience. It follows that self-centredness, which was unavoidable in the path of forth-going, is a *hindrance* to progress in the later journey, and, if it is persisted in, it becomes an anachronism and an evil. Hence, it is imperative that the disciple should acquire a knowledge of the cosmic laws and processes summarised above, so as to enable him to be on his guard against the abuse of the habit of self-centredness which was so useful to him before he entered on the *Nivṛtṭi* path.

It only remains to add that Hamsa Yogī, in the course of his remarks, shows with philosophical insight that it is this age-long habit of looking upon everything from within the centre of the little circle of the personality, that is the primary cause of certain heresies which have a most baneful influence on the progress of humanity. These false notions rest on premises which imply the existence of parts in what is partless—*Prṭhaktva Vijnānamūla dharmānukūla vyavasāyappravartakaha*—or again, the presence, in the subject, of attributes

and qualities not belonging to it, or the absence of what does belong to it—Svakīyābhāvavaṇi svakīyaṭva buḍḍhippravartakan-cha sabhavaṇi. The most important of these erroneous ideas is the one known as the heresy of *separateness*, involving, as it does, the denial of human brotherhood that necessarily arises from the presence of the same divine Spirit in the hearts of all. It need hardly be said that the sex, the caste and the colour heresies, even now prevalent among pupils who claim to be highly civilised, are also so mischievous in their consequences as greatly to detract from the validity of that claim.

In taking up the second head in the Introduction, Hamsa Yogī gives to it the title: *Yoga Brahmavidyārthaṭva samar-ṭhanan*. This may be rendered: "Demonstration of the view that the *Gīṭā* is the exposition of the synthetic science of the Absolute." It is obvious that the term Yoga is not used in the context in the sense which it has as the name of one of the six Indian *Darshanas* or systems of philosophy. In the latter, of course, it is used to connote the control of the mind which would lead to the uniting of the consciousness of an aspirant to spiritual progress with the Universal Consciousness; in other words, the attainment of *ṭurīyāvasthā* or the fourth state of consciousness, in contradistinction to the three lower states of *jāgraṭ*, etc. In the title in question, the term refers to what is opposed to analysis, or the bringing together of the parts and building them into a coherent whole. Consequently, *Yoga Brahmavidyā* means that sacred science or body of knowledge which explains all about *Parabrahman*, the first and the sole cause of all things, harmonising what respectively bears upon the different aspects of that cause. These aspects are, as is well known: (1) the aspect of Transcendence, (2) that of Immanence, and (3) that of Manifestation. In other words, the exposition of this synthetic science necessarily involves an explanation of that which is capable of being referred to only by the negative phrase "not this, not



this"; of the Deity described in the *Gītā* as present in the heart of everything; and of the manifested universe as the visible form of the invisible Godhead. The exposition also includes explanations of many matters of detail to be understood, and of practices to be followed, by all who are desirous of reaching the goal of humanity, namely, freedom from all delusion and sorrow, succeeded by the Peace that passeth understanding.

The position thus taken by Hamsa Yogī as to the subject-matter and scope of the *Gītā*, he proceeds to support by copious quotations—about a hundred Kārikās—from the three ancient authorities, Nārada, Kumāra and Gobhila. He then cites a number of passages from the *Anu-Gītā*, laying much stress on these citations on the ground that they contain Shrī Kṛṣṇa's own statements, intended to be brief explanations of the elaborate teachings vouchsafed to Arjuna at Kurukṣhētra. One of these citations from the *Anu-Gītā* lends great support to Hamsa Yogī's view about the synthetic character of the *Gītā*. The observation of Shrī Kṛṣṇa thus relied on, is to the effect that what was taught to Arjuna during the colloquy in Kurukṣhētra was the Sanātana Dharma or the primeval science, than which nothing was more perfect in regard to the acquisition of knowledge of Brahman—*Sahī dharma suparyāptāhabrahmaṇa padavēdanē*. Among the points taken by Kumāra in the course of the discussion by him, two deserve special notice. One of these is to the effect that the *Gītā* is not to be understood as a treatise devoted to the enunciation and statement of the tenets of any of the well known creeds of Hindūism, or any of the six Darshanas, all of which deal only with one or other of the many aspects or parts of the synthetic science of Brahman. He necessarily argues that the *Gītā* is not any one of the following: *Vaiṣṇavism*, *Shaivism*, *Sāktāism*, *Tāntrism*, *Buddhism*, *Kānādam*, *Sāṅkhyam*, *Yaugikam*, *Vedāntam*, and the like. The second

point deals with the erroneous notion that the *Gīṭā* intends to attach preference to the pursuit of any one only of the three paths—the path of knowledge, of devotion, and of works. The reason for this contention of Kumāra is, of course, the manifest one, that such a lop-sided method would hamper the attainment of the end in view. For, unless all the three sides of human nature, the intellectual, the emotional and the active, which find expression respectively in the three paths just mentioned, are equally cultivated, purified, refined and tuned to their highest pitch, the state of equilibrium, *samaṭvam*, needed for the attainment of the human goal, would be impossible. It is obvious that those who maintain that Shrī Kṛṣṇa intended to teach such adherence, say, to the path of devotion, or to the path of works, to the exclusion or neglect more or less of the other two, fall, it may be unconsciously, into the *error of overlooking* the fact that the teaching was throughout in the form of a dialogue, and one in the course of which Arjuna's questions, from time to time, had to be taken up and answered off-hand. Such critics, in effect, treat the *Gīṭā* as if it were a systematically written treatise in which the author laid down his propositions each in its own place, with all the necessary qualifications and exceptions attaching to them. It is scarcely necessary to say that, in what purports to be a *viva voce* discussion, the speakers cannot avoid dealing with the points taken by each other in a manner different from what would be the legitimate way of discussing them in a logically arranged, written exposition of the subject. It follows that the statements in one part of the *Gīṭā* should not be interpreted too literally and without reference to subsequent statements in relation to the same or other allied matter.

One of the services rendered by Hamsa Yogī towards the right understanding of some of the most difficult passages in the *Gīṭā*, consists in his noting, as he proceeds

with his explanations, the fact of the same term being used in different senses in different places. Under one of the later heads of the Introduction, he collects about four dozen of the leading terms in use in the exposition of the sacred science, and explains their various meanings on the authority of *koshas*—some even more ancient than *Yāskās Nirukṭa*. Those critics who put a strained construction on the language of the Teacher as stated before, overlook also the circumstance that when the Teacher lays stress, as He occasionally does, on certain of his arguments or positions, his object is not so much to exalt the special merits of the course of life or practice he is dealing with at the time, but for other relevant purposes clearly implied, if not expressed. For example, when Janaka's case is relied on as an instance of the path of action leading to the *summum bonum*, the manifest intention of the Teacher is to counteract the wrong view of those who labour under the pernicious delusion that the true path involves a retirement from the world and utter inaction, unmindful of the patent fact that Nature will not allow anyone to abstain from activity of one kind or another even for a moment. Similarly, when the value of devotion to the Puruṣhoṭtama seems to be unduly exaggerated, it is for the necessary purpose of drawing attention to the fact that such devotion, whilst easy to practise, generates causes productive of undying results (*avyayam*). This is by way of contrast with the ephemeral nature of the fruition of the laborious sacrifices and other rites performed by the followers of the atheistic Mīmāmsa school, rites and ceremonies prescribed by the portions of the Veda dealing with *ṭraigunya viṣhayā*, as the *Gītā* describes it. It is also worth noting that when Arjuna is exhorted to become a *Yogī*, it is clear that the meaning is not that Arjuna should busy himself with the study and the carrying out of the technical details contained in the writings of Paṭañjali and others of the Yoga school.

The exhortation was that Arjuna should harmonise himself in the following vital sense. First, as to his *jñāna* ; he should, by study and meditation and otherwise, improve his reason and call into play his intuition, so that these two faculties of his may enable him clearly and precisely to understand what is his high destiny—*paramāṅgaṭim*—in the Divine scheme at work in the world-system in which he is evolving as a human *jīva*, and how he is to work up his way to that destiny; secondly, as to his *ichchā*, or will, that he should tune it so as to make it unswervingly to inspire and sustain the constant effort he has to make in striving to reach his goal against the obstacles that surround him on all sides; and lastly, as to his *Kriyā*, that he should diligently and faithfully, and without any desire for personal advantage or gain, perform all actions necessary for the discharge of the duties devolving on him with reference to every one in society. In short, his existence in it should be as unattached to everything worldly as that of the beautiful dewdrop to the lotus leaf on which it rests, and which floats in the still, deep waters of a lake. Only a disciple who has become harmonised as just described, is considered in the passages under reference as superior to aspirants who are following but one or other of the three paths only. The inferiority of the latter necessarily arises from the fact that their narrow growth will not lead to the *Samaṭvam*, or equilibrium, which can only result from an all-round unfoldment and which, however difficult it may be and however long it may take, is indispensable as a preliminary step to the complete attainment of the human goal. The words *Samaṭvam* and *Yoga*, in contexts like the one I have been alluding to, are, needless to say, but synonyms—*Samaṭvam Yoga uchyatē*.

In maintaining his contention as to the synthetic character of the *Gītā*, Hamsa Yogī draws attention, among other circumstances, to the peculiar conformity existing between the significant words with which Shri Kṛṣṇa's teaching commences and those with which they conclude. Taking the

opening words: "Thou grievest for those thou shouldst not grieve for," they necessarily imply that Arjuna's grief, confusion and despondency were due entirely to the grave delusions he was labouring under, as to his duty in the circumstances and position in which he stood, and the like.

Next, turning to the closing words: "I shall release thee from all delusions," they incontestably show that the great aim and object of the *Gītā* was to give those teachings that would save humanity from the consequences of its ignorance of its own divine nature, its goal, and the method of reaching that goal, or, in the vivid and forcible language of Shri Kṛṣṇa Himself, as would destroy the darkness born of nescience—*nāsayāmi ajñānamamaha*. That this object was carried out by the exposition of the comprehensive philosophy outlined in the *Gītā*, will be clear even from a cursory examination of it, dealing as it does alike with both the universe, the macrocosm, and man, the microcosm. It further lays down those rules of conduct which are to be followed by an aspirant to liberation, and the life to be led by him.

Taking up the macrocosm, the *Gītā* analyses its three ultimate constituents and their one source and basis, namely, the *aparā* or *Mūlaprakṛti*, the root of all matter and its eight modifications; the *parā* or the *Daivī-prakṛti*, which is the *Mahā-chaitanyam* or the One Life animating the whole cosmos; the *Īshwara*, the *Paramāṭma* or the *Puruṣhoṭṭama*, who is the Lord and the controller of the two *prakṛtis*; and lastly that *avyakṭam* or the unmanifested Brahman which transcends all speech and thought, and of which the *Paramāṭman* is the eternal representative or *praṭiṣṭha*.

As regards the microcosm, it is pointed out that the spirit in man is a fragment of the Divine. The course of its evolution, first along the *pravṛtti* path, or the path of forth-going, and then along the *nivṛtti*, or the path of return, is described in some detail. The obstacles to the steady progress of this

evolution, owing to the interaction of the three *guṇas*, as well as the way of overcoming those obstacles by resorting to the uplifting influence of *Daivī-prakṛti*, are also minutely explained; and finally, the attainment of liberation by absolute devotion to *Puruṣhoṭṭama* is indicated in the most unmistakable terms.

As regards the life to be led by the aspirant, much valuable information is given with reference to the three aspects of consciousness, *ichchhā*, *jñāna* and *kriyā*, not to speak of the salutary practices to be adopted in everyday life for the purification of the physical and other vehicles of the aspirant.

It would thus seem that Hamsa Yogī's view of the true character of the *Gītā* as an ethical and philosophical treatise, is fully sustained. Hamsa Yogī brings his disquisition under this head to an end with a quotation from Tankacharya,<sup>1</sup> which is quite a classical definition of what a treatise on the synthetic science of the Absolute should be, and winds up with the observation that the *Gītā* fulfils all the requirements according to the high authority of the writer quoted.

I conclude with Hamsa Yogī's felicitous panegyric of the scripture, which may be rendered thus: The *Gītā* is the mirror and embodiment of the synthetic science of Brahman; is knowable by all aspirants without exception; is to be lived up to, specially by those aspirants who are followers of *Suddha Dharma*; is most esoteric and occult; and is productive of happiness to all the worlds.

S. Subramaniam

(To be continued)

<sup>1</sup> “सेयं हि तत्त्व्याख्यानपरा योगब्रह्मविद्या भवति, यस्यां च तत्त्वानां प्रभा-  
ष्ययौ, तत्त्वानां निदानं, तत्त्वात्मिकायाः प्रकृतेः स्वभावः, प्राकृतानां च गुणानां  
स्वरूपं, प्रकृत्यधिष्ठितस्याऽऽत्मनः क्षेत्रज्ञसंज्ञकस्य स्वरूपं तद्व्यवसायप्रकारः, नानाविधस्य  
ब्रह्मस्वरूपस्य तद्विभूतेश्च स्वरूपं, तत्तदधिकारिलक्षणं, अधिकारिणां प्राप्यं फलं  
चेत्यादि सर्वं सयुक्तिकं समुपपादितं भवति । इयमपि श्रीभगवद्गीता तादृशी भवतीत्येनां  
च शुद्धां योगब्रह्मविद्यां गायत्रीलक्षणामिति वदन्ति ढङ्गणादयो ह्याचार्याः” इति ॥

## MARS THE WARRIOR, THE PLANET OF PHYSICAL ENERGY

By LEO FRENCH

**M**ARS gives Force on all planes. It is a common error to associate Mars with evil, confusing and confounding virility with vice—the higher and lower Martian octaves of response. Without Mars, little energy or “vice” would appear in action. “The trumpet’s loud clamour incites us” on many planes, not only the physical. So long as causes exist for which battles must be fought, so long will joy and lust of battle provide a natural physiological spur to the fighter. It is the plane of correspondence and the scale of vibration that decide the measure and stature of Martian manhood attained by each individual Native.

The positive, typical, representative Martian is born and bred under Aries the Ram, *i.e.*, between March 21st and April 20th. To all such Natives the individual ego liberates forces through some form of warfare, *i.e.*, force on active service. According to the character of the Nativity as a whole, the House occupied by the Sun and Mars, the nature and properties of the Solar and Martian aspects, will be the special Martian manifestation and specific demonstrations of the force. If the Sun rises in Aries, the Native’s ego will ride forth into physical-plane action, masterful, self-willed, self-confident; courageous, frequently to the point of daring,

Sudden and quick in quarrel  
Seeking the bubble reputation, e’en at the cannon’s mouth.

If the Sun occupy the mid-heaven, the Native may prove a strong and effective world-worker, "fighting for Right" and enjoying the pay; engaged in some definite, probably unpopular, form of public pioneer-work; such an one is suited to lead and to head, in constructive activity demanding courage, determination, initiative, power to beat and bear down oppositions, difficulties and obstacles.

If the Sun occupy Aries in a setting House, such as the 8th, the Native is destined to become an invaluable warrior in the Church Militant of fighting Occultists, if he rise to his highest spiritual possibilities.<sup>1</sup> Such an one is among "the salt of the earth," for he will fight for real values, for the hidden realities, taking his stand either in the depths or on the heights, wherever warfare is concentrated in the immediate present; there he will fight, ceaselessly, persistently, regardless of gains and losses, so far as he is concerned, a spiritual Crusader, a warrior whose values and proportions in the scale of what is worth warfare differ profoundly and fundamentally from the average Martian warrior. "Great is the glory—for the strife is hard—of Sun in Aries in a sunset House. The battles are fought out on the inner planes, minus honour and glory to the warrior; there is scant rest or pause between the encounters, for an occult warrior's work (like woman's!) is never *done* but ever "*in the doing*".

When a Martian Arian is born at or about midnight, with Sun in the 4th House, many of the hardest, most terrible Martian dharmas and karmas materialise. "Agony and bloody sweat," torment and travail. Here, the foes are within, the battles most frequently those connected with some tragical "setting" to the life, where the Native may feel as though marked with the brand of Cain, "his hand against every man, and every man's hand against him". Circumstances will appear to conspire against him, all things working for evil rather than

<sup>1</sup> Here, as elsewhere, there is ever a margin for freedom and choice.



good, so far as human perception and judgment are concerned. Oppositions and obstacles his daily food; difficulties and resistance the air he breathes, the atmosphere and aura of his environment. Yet even here, that grim determination, hallmark of the Martian, will come to his aid; he will fight on, through the darkness of ignorance, the mire of animal temptations, through all the toils and tribulations of perpetual, internecine, civil warfare. Pioneer-work in the interior psychic world is the military "order of the day" for 4th House Arians—advance sapping and mining activity, the conquest of the citadel of personal desire as the apex of self-identification in consciousness; "strengthening the line" of efforts in the direction of transference of the fiery core of energy to the sphere of regenerated, spiritualised passion—the passion to serve as distinguished from that of absorption in possession. But 4th House work is "underground," subjective activity; obscure, unknown, save to the company of mystic comrades to whom the interior astral country of the 4th House is known as one of the most critical and significant arenas of conflict. "Greater is he that ruleth his spirit than he that taketh a city."

There remain the tribe of "Scorpions," a "peculiar people" indeed, affiliated to Mars, their spiritual parent, by a bond more negative but no less intimate. Sons of Scorpio-Martian descent materialise on this earth between October 23rd and November 21st. "Resistance" and "endurance" their spells of conjuration; mysterious and unique are Scorpio's life-histories; theirs the secrets of still waters that run deep, and the eight ordeals of the Maelstrom. The preliminary stagnation of consciousness is followed by the troubling of the waters thereof by the Angel of the Presence, culminating in a tremendous water-warfare, whereof the Native

<sup>1</sup> To go into these would exceed the scope and purpose of the present series of articles.—L. F.

himself constitutes the arena of conflict, within whose boundaries the dark and light legions strive—"War in Heaven"! Who can understand the esoteric significance of that warfare, save those who are chosen and ordained thereto? "*Thou canst not travel on that path, until thou hast become the path itself.*" This gives a hint of the ordeal, to those who can read between the lines.

The path of sorrow and that path alone  
 Leads to a land where sorrow is unknown,  
 No traveller ever reached that blest abode  
 Who found not thorns and briars on the road.

The aftermath of the Scorpio-adventures, the end of that discipline of agony? Surely the reflection of the abyss is that of a mountain summit, "lost in light Nirvāṇic"; and in this mystery of reflection is concealed and revealed the inner secret of the Martian manifestation through the living symbolism and imagery of Scorpio. "He leadeth me beside the still waters . . . for His Name's sake."

These are they that have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat . . . For the Lamb . . . shall feed them, and shall lead them to living fountains of waters . . . And God shall wipe away all tears from their eyes.

So did the seer of the *Apocalypse* trace the joyful apotheosis of Scorpio, through the separate episodes of each theme in the dark-water music, leading through the depths of its black, fathomless abysses to living fountains thereof.

The ravages of the lower Martian vibrations, both Arian and Scorpionic, have brought the world to its present transition period. The ruins of Carthage strew the desert of the present. Will they indeed prove stones for the Master-BUILDER of the next civilisation, a series of cities at unity with themselves, whose dwellers shall "go up to worship," made wise and brave by the lessons taught by Mars, through the plague and pestilence of "battle, murder and sudden death"?

Yet from these hideous terrors it is useless to pray for "deliverance," until the Spirit of Man, the Races "*in toto*," have learnt that murder and massacre, whether wholesale or retail, "settle" no questions finally, nor ever can; for murder breeds murder, and massacre, "vendetta"—by exact correspondence of physical, astral, mental, even spiritual, vibrations. When will "a change come o'er the spirit of the dream" of faith? Not till the Martian centre is shifted from destruction to construction, in the mind of mankind as a whole; not by "majorities" even, but by universal assent, carried by acclamation. Not till the consciousness of Aries contacts spiritual courage, mental constructive force and fire in the pioneer-work of Race-Building, according to the inspirations, ideals and principles breathed forth by Saturn's<sup>1</sup> breath of life, through Aquarius—Racial Genius for the mortal instruments of the coming day. Not till Scorpio has sloughed the old skin, revealing the contours of the new incarnation—no longer serpent but eagle, looking at the Sun of Righteousness with unflinching gaze—regenerated, born again "of water and the Word," the rivers of blood and tears rolling away down the dark slopes Lethe-wards.

Then, when the response of Man no longer calls down the dread visitants of Mars' dark warriors from the unseen world—then shall the army of the *Living God* rise with one accord, and move in a restless multitude that no man can number, strong in the might and power of the inner Mars, the spiritual warrior, whose ransomed warrior-sons shall

Order courage return.  
Eyes rekindling, and prayers,  
Follow your steps as ye go.  
Ye fill up the gaps in our files,  
Strengthen the wavering line,  
Stablish, continue our march,  
On to the bound of the waste,  
On, to the City of God.

<sup>1</sup> Companion—"malefic" of Mars, in astrological *exoteric* parlance!—L. F.

This is the mission of the constructive Martian, whether Arian or Scorpionian, of the future. There will be no less need of courage, chivalry, "attack," "aplomb," and the gamut of Martian virtues, in the future. Nay, without them, how shall the Kingdom come on earth? When initiative, energy, determination, combine to realise construction, the day of destruction is dead—slain by a might superior to machine-guns, or the armies of a world mobilised for murder.

For stronger is Life than Death. "Behold, I tell you a mystery . . . *The former things shall pass away . . . There shall be no more death.*"

Leo French

## A DIALOGUE

By M. L. H.

IT was the eve of the great event. That for which I had worked and longed and striven, was about to come to pass. The effort of years, the ardent hope of a lifetime, would on the morrow be fulfilled. That which I was about to give to the world would be acclaimed a masterpiece.

And as I sat in the firelight some one came and stood beside me.

“It is grand,” he said, “that you have so achieved. To-morrow—what a day! To-morrow you will be acclaimed as a teacher; you will be *acknowledged* as one. Maybe you have taught before, but then you were only a name to those who learnt from you, hardly noticed by many. To-morrow they will see you, they will call you to them. You will stand before them, bathed in their admiration; and they will know, although they may not think of it like that, that you have taught them great things. You will bow to their applause, you will taste success; what limitless opportunities of enjoyment!”

I turned my eyes to where he seemed to stand.

“Do you not know,” I said, “that I have given away my Time? And what does Time mean? Not only time, but no-time also. Not succession merely, but that which is beyond succession—Being. Not when we think alone, but also when we do not think. Action, and that which lies beyond. Each

instantaneous instant, embracing all succession; and that which is less than instants, yet contains them all."

"It is a great pity," he replied, "that you should have done this now, that you have given it away *before* to-morrow. And it was only a few days ago. Could you not take back a little, a very little, and feel yourself, if for one moment only, as applauded by the crowd? For it is an opportunity that may not recur."

"No," I answered. "When they call me I shall not go. I shall not receive applause and bow to crowds. Or, if my body must perform the action, I shall not participate."

"Why not?"

"Because the work is not mine."

He seemed surprised. "Whose is it?"

"His, to whom my Time belongs. Without Him I should not have known one word of this to teach. Have I not sat at His feet, and if He has deigned to drop one crumb of Wisdom I have received it reverently and eagerly."

"But it is through your own intrinsic merit that you have attained to the state of being taught. Is not that one of your great doctrines? Through your ceaseless effort you have acquired this knowledge. You alone have carved out the way. Therefore take and enjoy the fruits."

"Why have I carved it out?"

"You know that best."

"To attain to the Unity—so as to lose all sense of separateness. To know oneself as one with the One—changeless, immovable, one with One, leaving only One."

"And what is the object of this state of One-ness?"

"There is no more *object* in it than there is *object* in the state of Be-ness of That from which the One-ness comes, or in the state of your delusion of separateness. It just *is*, as those are. Tell me what is the object of your separateness, and then I will tell you the object of my One-ness."

“But cannot you renounce this One-ness for one moment to-morrow, and enjoy the fruits of action?”

“No.”

“Why cannot you?”

“Go and learn why you cannot know this One-ness—why you do not know yourself as all-pervading, all-ensouling, limitless, glorious. Then come back, and I will tell you why I cannot renounce it.”

And then, methinks, he left me.

M. L. H.

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### THE NEW HEADQUARTERS OF THE T.S. IN THE DUTCH EAST INDIES<sup>1</sup>

**I**T is a great pleasure for us members of the Dutch East Indian Section of the Theosophical Society, and of the Batavia Lodge in particular, to send for reproduction in *THE THEOSOPHIST* a photograph of the Theosophical Headquarters building which we have newly erected at Batavia.

About two years ago we were fortunate enough to come into possession of a house with large grounds, which was exceedingly well suited for our purpose. The big, old mansion that stood in the centre was partially pulled down, and reconstructed into the beautiful edifice which is now the worthy home of our Lodge, and which by its imposing appearance attracts the attention of the public. Quite to the front, projecting beyond the Lodge building, and also belonging to the purchased property, there were already two fairly large pavilion houses, which needed no rebuilding. On the grounds

<sup>1</sup> See Frontispiece.

at the back, nine new bungalows were erected in some few months' time, four large and five smaller ones. All these houses, together with the back part of the central building, are let to members only.

Blavatsky Park, as this compound of our Headquarters with the surrounding cottages is called, is situated in the centre of the town, on the west side of King's Square, the most fashionable and for our purpose the most preferable neighbourhood of the capital of Java; and when we consider the fact that King's Square is a vast, open, grassy plain, about an hour's walk in circumference, surrounded by broad, shady lanes, formed by a triple row of high, old tamarind trees, we may safely say that our Lodge is most favourably situated.

The foundation stone of the Lodge building was laid on December 22nd, 1918, over a niche in which were deposited a portrait of our revered President and a document mentioning the names of those present at the ceremony. A few weeks after, the building was consecrated by Masonic ceremonial, performed by the Masonic Lodge "*Lux Orientis*" of Batavia.

Fortunately everything was in proper order when, in April, 1919, the Twelfth National Congress was being held at Batavia; and the houses could manage to lodge some of our brother and sister visitors who had come from far away to attend the Convention.

When, some weeks later, Mr. and Mrs Jinarājadāsa and Mr. Rajagopalacharya, on their voyage to Australia, honoured Java with their presence, they found Headquarters and Blavatsky Park in perfect working order.



## CORRESPONDENCE

### THE CINEMA AS AN AID TO THE OCCULT ?

**NOTWITHSTANDING** the scoffings of sceptics, general acceptance has been accorded the spirit photograph ; and even those who refuse to be convinced of the existence of anything outside the range of their own ken are fain to admit that the eye of the camera has power to see things that are beyond their own vision.

That being so, it is not difficult to conceive the much greater power of the cinema. A short while ago, mysterious and unaccountable rappings were heard to come from a house in Gordon Place, Aberdeen. They continued with such frequency that the aid of the police was sought to investigate their origin ; they were baffled, and so even were a party of local Spiritualists who undertook to carry out a thorough research there.

The conclusion was formed by nearly every one that whatever the origin of the mysterious noises might be, it was at least no earthly cause: it was supernatural, it was unfathomable even by students of the occult. Whence came the suggestion, I do not know ; but a Mr. Gray, the proprietor of La Scala cinema in Aberdeen, was asked, and consented, to take a film of the scene of the mystery.

I have not heard the result of his investigation, but even if it were a negative result I am still firmly convinced that the cinema will be found of enormous utility in psychical research. It is recognised, I say, that the camera can disclose objects which are not discernible to the human eye ; and the great bulk of thinking men and women are now prepared to admit that a photographic plate can become the inanimate medium for a supernatural manifestation.

Then how much more valuable must be the cinematographic camera, which is capable of taking, not one isolated photograph, but a series showing a continuity of movement. There is another point in favour of this medium: by a certain method, invented, I think, by Charles Pathé, it is possible to show ordinary movements—such as, for instance, a man walking or a horse jumping—at one-hundredth of

the normal rate. Thus, in the latter case, the workings of every thew and sinew are most distinctly shown, and what appears to the naked eye to be an instantaneous act, is shown as a slow, complex movement.

I think the potentiality of the cinematograph in this connection has only to be realised to be exploited by scientists ; for I am sure it will prove of immense value in the future course of psychical research and will enable to be made strides such as it is not easy to picture now.

Think, for instance, of the inestimable advantage that will accrue from the ability to preserve for the many a record of the occult experiences of the few. Nor is that all, for as an aid to the increase of knowledge by comparison—ocular comparison, not the comparison of verbal or written notes—the cinema is going, in the days that are to come, to be the most potent instrument for the advancement of the occult sciences.

L. BROOK-PARTRIDGE

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### ARE WE MARKING MENTAL TIME ?

THE Theosophical Society has been a leader of thought in a special way. It has always stood for what was, to a laggard world, a semi-dogmatic statement of views which the world came up to slowly in its own way. The distance between the Society and the world has thus been an area of new country sparsely marked with patches of more or less demonstrable truth. The Theosophical system has been, that is to say, a Lybian desert with scattered oases of observed phenomena tending to lead the world out of the absolute Sahara of Materialism into an Egypt of Spirituality lying there under the pale rose of the rising Sun.

I do not suggest for a moment that the rank and file of the Society are anywhere far from the Sahara. We have for the most part wandered from oasis to oasis, living hot, dry days in the desert, and coming occasionally in the cool of Lodge meeting evenings to drink of the spring of Wisdom and have a coco-nut from the tree of knowledge. It is only a trifling minority of members who have got on to the Nile.

Still, that little advance out of the illimitable sands distinguished the Society. But is not even that distinction now passing ? I read

the current magazines from various parts of the world, being a confirmed sciolist with a mental digestion almost ruined by a diet of smatterings. Perhaps this indigestion gives me a pessimistic outlook, but it seems to me that the Society has not made the advance it should have made, and that the world is catching it up, and will soon, if the Society haste not more, pass it by. I see, for example, the latest journal from America with this emblazoned on its cover :

#### MAETERLINCK ESPOUSES THEOSOPHICAL BELIEFS

And inside there is a very reasonable and understanding article about Brother Maeterlinck's attitude. In the same magazine is a report of some defunct personage communicating comparatively precise information about the seven planes of nature. Why, not so long ago the seven planes of nature were a kind of Theosophical Preserve, and some people had a tendency to put up signs : " Trespassers not wearing Auric envelopes will be prosecuted." " Beware of the black magical dog." " No thoroughfare for non-Theosophists." " The Buddhic World : open only to T.S. Members." And then I see an article showing how the precession of the equinoxes—which a small friend of mine thought was a procession of equine-oxen—and the glacial periods are now being given a longer and longer cycle, approaching that which H.P.B. demanded for their sensible understanding. And again a note showing how the heads of children born in America of European parents differ in cephalic index from the heads of other children born in Europe of the same parents—showing that the Race Genius, whom we considered we had safely locked up in our private Theosophical museum, is actually alive and doing business at the old stand. Rather a shock to lots of members of the T.S., I imagine ! They thought the Race Genius was a kind of intuition, useful at the Derby, no doubt.

I am quite serious. It seems to me that we have wasted our substance in riotous living ; and when we have spent all, we shall wake up and find that the world has made away with our buried talents, napkin and all. For we are sound asleep over a vast treasure of knowledge. We are hoarding a chest of jewels we profess to consider gems but actually employ as if they were paste. Meantime the world is lumbering along, and passing us by, into the very gem fields themselves.

Is the further development of our system, by those who really know something of it, intentionally discouraged? Are the keener minds in our Society so busy with useful works that they have no time to work

out more of it for the world? Is it perhaps desirable that the Theosophical knowledge should remain, what it is now and has been for years for most of the members, a fine philosophical system with scattered illustrative bits of observed phenomena fastened on to it, useful as a mental cloak against the winds of incisive thought in these wintry days?

I think it is sheer laziness. It takes effort to struggle with the knowledge and make something out of it for oneself and one's friends. Those few who have so struggled are at once swallowed up in the vast fields of good work which their boldness and strength have opened unto them. Thus we have a considerable membership in the Society of persons who live their Theosophy more or less, but mostly less; only an expert could distinguish them from the rest of the world. And we have a few members (whom I will charitably refrain from mentioning by name!) who have got across the Lybian Desert right away into Egypt and the sunrise. These are so busy applying their Theosophy that they have no time to plant more oases; and we have trampled the old by unintelligent use. In the meantime the world is passing into a spring and summer of glorious knowledge; and we are settling into an autumn and winter of Esquimaukish length, as far as things of the mind are concerned.

One swallow does not make a summer, but a flock of geese passing over one's head toward the warm lands of the South does indicate that one is standing still and that winter is approaching. The geese fly awkwardly and make a funny kind of squawking noise; but their formation is good and they do get into the warm country. The Theosophical swallow, who brought in the summer along in 1875, has had such a riotous time in the cornfields that he has almost forgotten how to fly. Its about time we stirred him up, it seems to me. The geese need a little guidance. They are quite as likely to settle down in the bogs of psychism as they were in the threatened sands of materialism, when we rescued them in 1875 *et seq.* The temptations of psychism are very much more numerous and subtle than those of materialism. A physical war born of materialism has been a horror; but a cataclysm following an orgy of psychism is almost infinitely worse—witness Atlantis.

I have written lightly, dear Editor, but believe me that in my view the subject is serious.

F. K.

## HARD DOCTRINE

IN the "Watch Tower" notes of your issue for February I come across this statement :

There are so many kinds of public service needed by the nations of the world in their time of reconstruction, that every member of the T.S., however he may be placed, can choose some line of service and be active in it.

And further on :

There is not a single member of the T.S. who has not the duty of being active in some kind of public service.

Statements of this general character have been made time after time by our elders, and our inspired literature is full of similar warnings. But when we ask how an individual, who is hopelessly circumscribed by his karma, can become an active Server, only the vaguest replies are given. Does a man cease to be a Theosophist and become *ipso facto* a traitor and deserter of the cause, if he is not strong enough to burst the bonds of his family or national karma? If the Society has room only for heroes and martyrs of the front rank, who are ready to sacrifice all ties and "go over the top" whenever asked, would it not be well to say so? Many of our soldiers have done this, and they or their families are now starving. But there are some Hamlets, the native hue of whose resolution is "sickl'd o'er by the pale cast of thought" of sober physical consequences. Are we to infer that these dire physical consequences are to be weighed as nothing in comparison with the spiritual gain? That the lives, and even the sanity, of those we hold dear are to be ruthlessly sacrificed, if need be, at the call of this higher Duty? Both the Christian and Hindū Scriptures seem to say so, but this is hard doctrine! Have we no alternative?

*Ghazipur*

H. L. S. WILKINSON

"THE ARTS AND CRAFTS GROUP" OF THE LEEDS LODGE

THE letter in the January THEOSOPHIST *re* the Leeds Arts and Crafts Group should be acknowledged as by R. Bell, Harrogate, as it was not written by me, but only sent to Mrs. Besant by me. I should be very glad if you would kindly correct this in your next issue.

*Leeds*

CLIFFORD S. BEST

## QUARTERLY LITERARY SUPPLEMENT

*Outspoken Essays*, by William Ralph Inge, C.V.O., D.D., Dean of St. Paul's. (Longmans, Green & Co., London. Price 6s.)

The Dean of St. Paul's is not only the most independent but also the most courageous of modern divines, and the bold and outspoken character of this volume of Essays justifies its title, and invites its perusal. As a political thinker, in sympathy with all efforts to better the conditions of Labour, he yet rightly exposes the growing corruptions of a trade-unionism which would grind a helpless community beneath the iron heel of working-class tyranny. On the other hand, he recognises that the landed classes and the endowed clergy are a feudalistic survival which has to a large extent outlived its functions. "No one in our times wants a castle, or to live under the shadow of a castle." While decrying his ill-fortune in being born in 1860, he still hopes that there may be in progress "a storage of beneficent forces which we cannot see". For him the hopes of the world are centred in true Christianity—the "narrow way which leadeth unto life"—which has never failed because it has never hitherto been tried. Catholicism, which he rightly differentiates from the mystic way above referred to, is based on a position no longer tenable by any sane man of the world—the doctrine, namely, that the grace of God is dispensed denominationally. This great Catholic system, "which has lived by its monopolies, and conquered by its arrogance," has permanently suffered from the blow given by the war to its famous teaching "*Extra Ecclesiam nulla salus*," which all Theosophists will hope is now on the way to complete extinction.

Of the seven religious Essays, those most interesting to our readers are "St Paul," "Institutionalism and Mysticism," and "Survival and Immortality". In the first-named we find confirmed by a great scholar the Theosophical view, which regards primitive Christianity as a direct expression of the Mysteries. He writes:

It is useless to deny that St. Paul regarded Christianity as, at least on one side, a mystery-religion. Why else should he have used a number of technical terms which his readers would recognise at once as belonging to the mysteries? Why else should he repeatedly use the word "mystery" itself, applying it to doctrines distinctive of

Christianity, such as the resurrection with a "spiritual body," the relation of the Jewish people to God, and above all, the "mystical union" between Christ and Christians? The great "mystery" is "Christ in you, the hope of glory" (Col. i, 27). It was as a mystery-religion that Europe accepted Christianity. Just as the Jewish Christians took with them the whole framework of Apocalyptic Messianism, and set the figure of Jesus within it, so the Greeks took with them the whole scheme of the mysteries, with their sacraments, their purifications and fasts, their idea of a mystical brotherhood, and their doctrine of salvation (*soteria* is essentially a mystery word) through membership in a divine society, worshipping Christ as the patronal deity of their mysteries [p. 227].

We have to close with a note of regret that this forward thinker should invariably tilt against any and every form of psychical phenomenon. In "Survival and Immortality" there is no place in his after-world for the average man. The idea of post-mortem purification and progress is a "superstition". He has evolved a vague doctrine of conditional immortality in which only the great saint has a chance of life beyond the grave. The rest simply do not count at all. What an empty world is Heaven, and how lonely the spaces around the eternal Presence, if this most dreary of eschatological views were true! But the Dean is so abundantly wise in other directions, that we may confidently hope he will not rest content with these limitations to his philosophy of life.

C. E. W.

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*Some Ideals in Co-education and an Attempt to Carry Them Out*, by Armstrong Smith, M.R.C.S. (Theosophical Publishing House, London. Price 2s.)

Theories of education are very much to the fore nowadays, and it is well that they should be, seeing that the old system of "cramming" has received its death-blow from the Theosophical view of the Child. As yet, however, practical examples of the application of advanced educational theories are comparatively few and far between; all the more cause for congratulation when the results of any of these examples are offered to the public in the form of a book. Such is the purpose of Dr. Armstrong Smith's little book; it is a brief record of one of the most successful experiments in Co-education within recent years, and is written by one whose personal force of character has enabled the ideals of his school to find healthy expression. The author launched the Garden City Theosophical School, as it was first called, in the beginning of 1915, on his return from Red Cross work in France. The difficulties were many, but "the doctor," as his pupils call him, had already prepared his plan of action, and the immediate response which came from these boys and girls clearly

justified his confidence in those principles of life for which Theosophy stands.

The story of the growth of this Letchworth school reads more like a dream of the future than an accomplished fact, but the manner of telling is so straightforward and unassuming, that one's next impression is one of surprise, not so much at what has been done, as why it was never done before. It is not likely that either children or teachers have suddenly changed, or that the children and teachers at Letchworth are radically different from others; it is just that no one before had seen what was possible and had the opportunity and courage to try it. Take, for instance, the matter of punishment; who but a visionary, it might have been asked, would ever expect to maintain any sort of discipline among children without punishments? And yet this is actually what has happened in this case; only after the first two terms, when the school was moved into the large building it now occupies, was recourse had to anything that might be called punishment, and even then the most serious form it took was that of temporary "isolation".

The key-note of the author's attitude was one of trust in the co-operation of his pupils, a trust which evoked their sense of responsibility and was never abused. A striking example of this policy was the evolution of the "Moot," an institution which embodied "the basis of Self-Government". Other delightful illustrations of the code of honour prevailing are those which relate to gossip, examinations, visitors, and other elements in the school life; and the attention paid to the development of artistic faculty is noteworthy. One of the dangers fully recognised from the outset was that of turning out "prigs," with the certainty of unpopularity in after-life; but it is satisfactory to read that this danger has been averted—a statement which the reviewer has special pleasure in corroborating from personal experience. In fact, one of the chief ideals Dr. Armstrong Smith has kept before him is that of practical efficiency in whatever career is chosen; and therefore we shall be interested to learn, later on, how far the products of Arundale School substantiate his claims in this respect. Needless to say the author believes in the system of Co-education, though it is evident that its success in this instance has been due to the splendid tone maintained by the methods here described.

W. D. S. B.



*The Quest of the Face*, by Stephen Graham. (Macmillan & Co. Ltd., London. Price 7s. 6d.)

"Do you ever get a perfect man?" I ask.

"No, never; nor do we ever get two exactly the same," the phrenologist replies. . . . "But if you take the charts of twenty or thirty ordinary human beings and add them up, you'll find the average works out at about five."

"So humanity, on the whole, is perfect."

The same phrenologist goes on to sum up a portrait of Christ, with no halo to identify it, as "most unbalanced," while the author sees in the model of a perfect head in the window a likeness to Julius Cæsar, and he goes out into the street again to seek the face of Christ in the faces of the men he meets. Only in the face of a dead man does he see the likeness clearly, though everywhere flashes of it shine out and evade him again. Not only among men does he seek it, but in men's works, especially in their attempts to portray their ideal of the Christ, either alone, or in strong contrast—with Pilate, with Napoleon, with a crippled beggar—so that in some way they may make others see what they themselves feel but can only inadequately reveal. And as he continues his quest, he finds that not only does each face manifest something of the divine Ideal, but that each nation has, in expressing what it can of that ideal, produced a type that is characteristic of the nation, and that this collective representation of one nation is supplemented by that of another, so that he hopes in the perfected summation of all these to find at length the perfect likeness.

So he passes on to ask: "Who is Christ?" and finds that each man answers according to his own needs—physical, mental, spiritual—each according to his state of development; and the response to all needs of all men is Christ. Realising this, he finds that in himself also is Christ, and tries to find his own answer to the question, looking back over his past experience:

"Hullo, little boy, you've been beaten," came His first whisper when He soothed me and comforted me, and dried my cheeks, and brightened my eyes, and bade me forget the shame and live as if it had not been.

And from that day the child, the youth, the young man, felt at intervals the mystic touch drawing out the best in him—his *alter ego*, that lived a life of which the world knew nothing, and that at last began to find its true realisation in a sense of unity with other egos, till the sense became the knowledge of a fact. Then comes the inspiration to active expression of his belief in that unity. There comes to him one who shares his belief, his knowledge that all are parts of a great whole, who is his counterpart among the fractions of

life and who sees in Christ the mystical fraction that completes each other fraction and unites the whole.

For note: to be a fraction is to be broken. Christ on the Cross can be applied to any human being who is living a partial existence, and he will be saved, will be enfranchised in the all. When the phrenologist said that the face of Christ was unbalanced, I felt that it was true. It had to be unbalanced to redress our infinitely varying deficiencies. His was a face in which must be myriads of complementary fractions.

So together they propose to work for their belief, to "realise universal consciousness of unity in Christ". And they find the way must be through tolerance.

"Tolerance must come first and then joy in difference, glory to God for the diversity of his creatures . . . and for an endless, diverse humanity, glory to God for ever and ever. Amen . . . And when we are all one and at peace, we shall see the Master coming. That is what you have asked to see, is it not, my friend?"

"Yes, even so."

The remainder of the book is filled with short, mystical sketches, in the author's usual style; but those who have known and admired his previous work will find in the little essay the assurance that he has found the key-note which will unify his harmonies and enable him in the future to encourage, by triumphant strains, those for whom the quest is still a seeking, and not a confident progress to an assured end.

E. M. A.

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*Mr. Stirling Sticks it Out*, by Harold Begbie. (Headly Bros., Ltd., London. Price 6s.)

On the subject of the conscientious objector, that much discussed, much admired, much condemned, much pitied person, most of us had during the war some strong feeling. Either we denounced him as a traitor to his country or we extolled him as a spiritual hero, or perhaps we regarded him chiefly as a problem very distressing to a bewildered Government which, in times when organisation tended inevitably to become even more than usually mechanical, was obliged to fit into its system a group of persons among whom it was often impossible to distinguish the tender-minded enthusiast from the cowardly shirker, without painstaking investigation. It was difficult with regard to these people to take up the patient and philosophical attitude suggested in the maxim: "It should be the aim of the wise man neither to mock, nor to bewail, nor to denounce men's actions, but to understand them." In *Mr. Stirling Sticks it Out*, the author presents us, in the form of a story, with a study of the ideal for which the true conscientious objector was willing to die, contrasting it with the more generally appreciated ideal which inspired men to volunteer in the early

days of the war and leap forward to offer their lives for their country on the battle-field. He tells us that he has tried to hold the balance fairly between the two moralities, defending neither and letting the reader himself judge, if judge he must, between them.

Mr. Begbie is not a Quaker, nor naturally attracted by those principles which govern the Quaker's life. So he says in his Preface. He was, however, very much disturbed by the treatment meted out by the authorities to men like Stephen Hobhouse, whose shoelaces he felt himself unworthy to untie. In order to bring home to the public the injustice of the attitude taken up towards the conscientious objector as such, he decided "to set forth the authentical ideals of nationalism and religion in the form of a story". He says :

I hoped in this way not only to secure humaner treatment for the realistic Christians in goal, and not only to strike a blow for the reform of our mechanical prison system, but perhaps to feel my way from a Nationalism which could not safely be religious, to a religion which might preserve the great sanctities of Nationalism.

This was in March, 1918. But the Censor would not allow the book to be published. In his Preface Mr. Begbie tells the story of his struggle to get the MSS. passed by the Press Bureau; it was not printed till late in 1919.

The story is a striking one. There are five Mr. Stirlings—the father and four sons—all strongly marked personalities, and each one in his own way "sticks it out". But the two with whom we are most concerned are Christopher and James—Christopher who has renounced his inheritance in order to live as a true friend and helper among the poor, and who feels that every man who takes up a sword to fight adds to the power of hatred, and that every man who refuses to fight and who labours in the name and power of Christ to befriend his fellow-creatures helps to save the world; and James who, though loathing war and regarding it as in itself un-Christian and irrational, still feels that since his England has been involved in this dreadful conflict, there is no choice for him but to fling himself into the struggle on the side of all that he loves. Both characters are attractive and vividly portrayed. It will be difficult for the reader, unless he is by temperament unable to appreciate one or other of the ideals depicted, to choose between them and decide which is the more to be admired.

A. DE L.

*God in the Universe*, by J. W. Frings. (William Rider and Son, London. Price 3s. 6d.)

To write a book on such a theme, two qualities are essential — a proper understanding of the subject, as far as a man can have one, and the power of expressing that understanding in a way which will make the subject intelligible to the reader. Many a student, working in his study, remote from his fellow men, is unconscious of the fact that no presentment of his of the universe can appeal to his fellows, for it presents rather *his* universe than the one they live in. While the academic student thus lives in a world of his own making, there are, in these days, thousands of so-called “men in the street,” whose lives are spent in physical toil in the work-a-day world, and they wish to know what others think of God and of His universe, if indeed it be His. And these men, by the very toil of their hands—a toil demanding extreme accuracy of hand—have forged their brains into a keener instrument of thought than that of such a scholar; the latter’s thoughts are often loose, he plays with words so constantly that their meaning becomes dim, whereas to the artisan words are more concrete, and these men demand an accurate correspondence between words and the ideas they express. If anyone doubts this, let him do what the author did—listen to the way these “men of the street” heckle the lecturers on such subjects in Hyde Park; let him address such crowds of thinking men, and find for himself the necessity of re-casting all his own thinking, of finding out for himself which of the furniture of his mind is paid for in the coin of experience and which is merely hired, and is in truth none of his.

This has been Mr. Fring’s experience, and this book is the outcome of it. As a result, he presents the universe in which both he and his inquirers live, and this in a manner both intelligible and concrete—concrete in that it takes into account the facts of life as the ordinary man knows them, and builds on his knowledge of plant life, of chemical activity, of the structure of the atom, of stellar physics; builds, too, on his knowledge of human emotions, of the understanding and will of man, for the modern artisan is a keen student of the developments of science. Mr. Frings takes these various facts and leads from them to the idea of cosmic evolution, to the problem of existence, and shows the universe as a “becoming, a perpetual representation in varying moods and modes of an underlying, but incognisable Reality, an outpouring and an inbreathing, a Rhythm of Motion”. There is no room in Mr. Fring’s universe for an extra-cosmic God.

Such a book should find many readers, not only among the mature working men for whom it is primarily intended, but among young students learning all these scientific facts at college, and perhaps inclined to see them in the material light of separateness, and the universe as a "mere fortuitous concatenation of atoms". Here they will learn to look at these facts as an orderly progression of evolution and devolution, and thus be enabled to take their place as conscious units in the universe of the Logos.

A. L. H.

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*Expanded Theosophical Knowledge*, by A. P. Sinnett, Vice-President of the Theosophical Society. (The Theosophical Bookshop, 42 George Street, Edinburgh. Price 8d.)

Under the above title Mr. A. P. Sinnett publishes a recast of a lecture delivered to the Convention of the National Society in Scotland on June 8th, 1918. The subject-matter is subdivided under four headings: "The Nature of Consciousness," "The Planetary Chain," "The Astral World," and "The Infinite Future"; and on each of these departments Mr. Sinnett has much to say that is of value and interest, intended to expand the teachings given by him in his earlier publications. Many of the ideas put forward are new and suggestive, particularly those concerning the Planetary Chain and the conditions of life on Mars and Mercury, also the predominance which he gives, for life after death, to the higher levels of the Astral Plane over the Devachanic Plane. Here we come across teachings conflicting to some extent with those of Mrs. Besant and Mr. Leadbeater, and it is of course impossible to say to what extent the opposing views may be due to a different angle of vision, supplementing, on some points, rather than annulling, each other. In any case our Theosophical teachings do not claim to be final pronouncements. They are given to the world as a partial presentment of great truths; as such they are subject to expansion and modification, and the new points of view put forward by Mr. Sinnett may well deserve the attention of students of Theosophy.

A. S.

*Indo-China and Its Primitive People*, by Captain Henry Baudesson. (Hutchinson & Co., London. Price 16s.)

This volume is one of those entertaining and valuable works which amuse the lay reader and enlighten the anthropologist, for it is delightfully written about an interesting people, and covers, though one might overlook this because of the smooth style, those main points of observation which the scientist demands of researchers into human life. It deals with the Moi or Karens of North Indo-China, and the Chams further south. Both of these primitive peoples—though the Chams were once leaders of civilisation in Asia—exhibit that child-like simplicity which, so long as it is not blasted by contact with Western “civilisation,” the sophisticated reader finds vastly entertaining. For example, Captain Baudesson’s account of his visit to a newly explored area.

I frequently demonstrated the truth of this observation [that the Karens, as critics, are concerned with details] by the following experiment. When I visited a new group I used to make a bid for popular favour by a generous distribution of tobacco to the few children who overcame their alarm at my beard and strange costume. Thus encouraged, they soon flocked round when I drew out my pocket stereoscope and a box of slides consisting of photographs of children of the neighbouring tribes, taken at a moment when these restless rascals were still. The astonished exclamations of my juvenile audience soon brought their mothers, grandfathers, and even some of the less shy sisters on the scene. The men, of course, were either out hunting or busy with a siesta which must on no account be interrupted. A circle was formed round me and every one had a look in turn.

“What a big nose!” said number one. “There’s the red mark of betel on his mouth,” he continued. “Look at the lovely white ring in his ear! Why, it’s a whole head! I believe it’s ‘Little Buffalo’ who came here with his father for the last harvest!”

He was right. It was indeed “Little Buffalo,” whose resemblance was thus not established before our savage had examined every detail of his face.

Shouts of laughter greeted the discovery, and it was plain they all thought “Little Buffalo” was there in the flesh. They all put out their hands to feel him, and great was the amazement when they only touched the back of the card. My box of slides soon acquired a baneful reputation as the abode of spirits.

The picture of this amusing scene is as full of interest as the Captain’s graphic account. He stands in his helmet, short jacket, pantaloons and low boots, with his hand on the head of a woman of the tribe, helping her to hold the stereoscope. Facing them, squatting in a close cluster, are the rest of the villagers, grinning and laughing in sympathy with what must be a look of wonderment and delight on the face of the observer.

The whole book is done in this pleasant style, so that profit and pleasure result to idle readers as well as to students.

F. K.

*The Guild State*, by G. R. Stirling Taylor. (George Allen & Unwin, Ltd., London. Price 4s. 6d.)

The author of this book first deals with the historic basis and position of the Guilds in the Middle Ages, and claims that "government," as understood to-day, scarcely existed in those times—what government there was being almost entirely local and economic, instead of centralised and political, and the compelling force not law but custom. The modern system, with its characteristic product, the politician, the author strongly denounces; and he claims that the mediæval system was in reality much more democratic. He considers that the ballot box is a delusion, and that the mediæval man, without a vote, governed himself more freely than the citizen of the twentieth century, with his share in universal suffrage.

Mr. Stirling Taylor deals with the fundamental principles of the Guilds, rather than with any detailed discussion of their internal organisation, the first principle being "organisation by function". He shows that the organisation of a State should be by function, as opposed to "area," for although there may be a certain common interest between men because they are next-door neighbours, yet the bond between those of similar function is much more vital in the life of the social structure; of other bonds there are many, but all are clearly subordinate to that of function. He points out that this principle already exists in many of our organisations which deal with the practical things of life, as for example the doctors and lawyers, with their incorporated societies, and the various trade unions. There need be no upheaval of society, as these organisations could be gradually extended to the full Guild status without disturbance.

The second principle is "self-management". On this he says: "If organisation by function is the first principle of the anatomical structure of the Guild system, the principle of self-management is the idea which makes the dry bones of that structure move with life." The essence of it is that the guildsmen are their own masters; control is from within, by those who thoroughly understand the details of the work and needs of the members; and as democracy has come to stay, whether we like it or not, here is a method by which the claims for greater freedom can be satisfied without danger to the State. Under this heading he discusses various methods of safeguarding the community, and also the many general activities which must still remain under Government control; but he contends that as the Guilds became established, more and more of the local administration should be transferred to them, thus avoiding the

creation of an army of bureaucrats, who must of necessity be less in touch with the needs of any special community.

This leads to his third principle—"decentralisation and small units". The guiding rule for this should be that "no Guild should be larger than the smallest possible unit that the efficiency of the trade or occupation demands". There might be some difficulty in linking these local Guilds into a national body, but the author, in his strong objection to centralisation, is against the formation of any central body with much *authority*, and claims that self-management under a "national system" would be little more than a name, and it would be open to the same objection as State Socialism. Here is the heart of the Guild idea, and the author regrets that many of its advocates are in danger of overlooking it. He suggests that possibly a "National Congress" of the various local Guilds might meet the case, while still preserving much of the voluntary principle of co-operation as regards details.

In the final chapter, under "A Guildsman's Philosophy of Life," he frees himself from the details of organisation, and reminds us that:

These questions of social machinery, these details of economic and political constitution, have been altogether overrated . . . it is therefore urgent that we should get the social machinery of the Guild State into its proper proportion against the background of life as a whole . . . *man* is the centre of human society, and the *machinery* is only good as it suits his ultimate purposes in life.

The book gives a clear statement of the principle of the Guild idea, and offers a hopeful "way out" of the present chaos.

W. P.

*Midas and Son*, by Stephen McKenna. (Methuen & Co., Ltd., London.)

A psychological study of a millionaire's son, in English society just before the war. The incidents are unusual, and the subordinate characters, especially the philanthropist, whose genius consists in helping other people to spend their money for the good of their fellows, are well drawn. The *dénouement*, inevitable no doubt in real life, is unnecessary in fiction—we should have liked the author to kill a different person and give the others a fresh chance.

E. M. A.



*Border Ghost Stories*, by Howard Pease. (Erskine Macdonald, Ltd., London. Price 7s. 6d.)

The twenty-two stories published in this volume are not all, strictly speaking, ghost stories. Most of them, however, do tell of some apparition, some explain a ghost, others suggest one, and one or two recount the doings of ingenious persons who, in the words of one of them, believed that: "It's a gey an' useful thing, a ghaist. It fleys folks fine an' stirs up their conscience graund." Others again embody traditions of uncanny happenings—problems for the students of psychoanalysis and psychical research. An interesting example of this last variety is "In the Blackfriars Wynd," where a rather cynical and unpleasant, but otherwise apparently respectable man makes use of the body of his feeble, deaf and dumb servant boy for midnight expeditions of a very questionable kind. His proceedings are brought to an end by the minister, who manages one night to prevent the soul, which is wandering in the body of the servant, from returning to its legitimate habitat before dawn as usual. At cock-crow the man dies.

In his Preface the author mentions the "advance in psychical knowledge" which recent years have brought us, but it is not clear whether he is a serious student of these matters or merely one who, like Sir Walter Scott—to whom, as "tutelary genius of the Borderland," he dedicates his book—merely makes use of ghosts without believing in them. Be that as it may, the stories are pleasant reading, and some, quite evidently, reflect facts of real interest to those who delight in the weird and uncanny.

A. DE L.

# THE THEOSOPHIST

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## ON THE WATCH-TOWER

GREETINGS come from the T. S. Convention in Sydney, Australia, and from the Java Convention. Mr. Jinarājadāsa presided at the Australian Convention, which warmly invites the President to visit Australia next year. The Burman members of the Order of the Star in the East, in Conference assembled, also send greetings of love. The new National Society of Mexico also speeds its affectionate good wishes across land and sea. These greetings from many lands remind us of the world-wide nature of our Theosophical Society, of the tens of thousands whose hearts turn to "the Motherland of my Master," as H.P.B. loved to name it, the Land which is to be the Messenger to Humanity of the Spirit Eternal, the Land which shall yet save the world by redeeming it from materialism and sowing again in every country the living seeds of spirituality and truth.

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Mr. James Cousins is returning from Japan, after a year of useful service there. It will be remembered that the Society for the Promotion of National Education lent him for a year to Japan to start the lines of teaching he so successfully

introduced here. He has planted a seed there which we hope will grow into a spreading banyan tree and overshadow Japan, for he has established there the first Lodge of the Theosophical Society. May it prove to be a centre of spiritual life.

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It may be remembered that in February, 1919, I suggested the formation of an International Council for Theosophical Education. When in London, I talked the matter over with Mrs. Beatrice Ensor, the most capable Secretary of the Theosophical Educational Trust in Great Britain and Ireland, and she agreed that with the growth of such Trusts in various lands it would be helpful to have an International Council, which might bring the National Trusts into touch with one another, and serve as a unifying Centre. I have just received from Mrs. Ensor the following draft, which seems to me to carry out effectively the suggested ideas :

#### INTERNATIONAL COUNCIL FOR THEOSOPHICAL EDUCATION

*Object.* To promote Theosophical principles in education and to co-ordinate Theosophical activities in education throughout the world, and for this purpose to create an Advisory Body, upon which every Section of the Theosophical Educational Trust and of the Theosophical Fraternity in Education existing in the world at any time shall be represented.

*Constitution.* The Council shall consist of the President or Chairman, and the Secretary for the time being of each Section of the Theosophical Educational Trust and of the Theosophical Fraternity in Education, together with two persons resident in London and nominated in writing from time to time by the President of the Council hereinafter mentioned. Such nominated members shall hold office for three years dating from the date of the letter of nomination, unless they resign, die, fall ill, or become incapable. In any one of these cases, the casual vacancy thus created shall be filled by like nomination for the remainder of the current period of three years.

The Council shall meet at least once a year on such date and at such place as it may decide, and more often if its President calls it together. The representatives of any three of its constituent organisations personally present shall be sufficient to form a quorum and transact the business on the agenda sent out with the notice calling the meeting. The representatives of each constituent organisation

personally present shall have collectively one vote only, but shall be entitled to act as proxies for any other of the constituent organisations the representatives of which are not personally present. The Executive Committee hereinafter mentioned shall perform all needful Secretarial duties in connection with the Council.

There shall be a President of the Council who shall hold office for three years. Mrs. Besant shall be the first President of the Council and her term of office shall be taken to start from the 1st July, 1920. Subsequent Presidents of the Council shall be elected by the Council, each member having one vote to be exercised by letter.

There shall be an Executive Committee which shall under the control of the Council carry out the functions hereinafter set forth, and shall consist of the President or Chairman and the Secretary for the time being of the English [and Scottish] Sections of the Theosophical Educational Trust and of the Theosophical Fraternity in Education, together with the two nominated members of the Council above mentioned. This composition of the Executive Committee shall continue for six years from the 1st day of July, 1920, and at the end of such period shall be subject to alteration by the Council if thought desirable.

*Functions.* The Council is partly an Advisory Body with power to make recommendations to any of its constituent organisations, and partly an Executive Body. Its executive functions are as follows, *viz.*, (a) Communicating information, (b) Collating reports, (c) Collecting material for and issuing magazines and pamphlets, (d) Arranging for interchange of teachers and acting, as far as possible, as a centre for training teachers, (e) Performing the functions of an Information Bureau, and (f) Undertaking any activity which any Section represented on it may desire it to undertake, provided that the same is, in the opinion of the Executive Committee, compatible with the Council's scope and resources.

The seat of the Council, we all thought, should be in London, since the Trusts in England and Scotland form the strongest of our organisations. Those in Australia, New Zealand and India are too far off as effective centres, while other Trusts in Europe can easily reach London. The Trusts have a great work before them, and are all labouring steadily to build up the Education of the Future; for where shall the reconstruction of society begin more securely than in the schools, and in what schools shall the citizens of the New Era be found, if it be not in those in which the Divine Wisdom permeates the atmosphere in which teachers and pupils live?

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Our educational work among the poor in Madras suffered a severe blow last month by the resignation of Miss Kofel, who for thirteen and a half years has been the Superintendent of the Olcott Pañchama Free Schools, established by our President-Founder out of his great love for the outcaste population of Madras. He named four of them after his Theosophical colleagues, so that we have the Olcott, H. P. B., Damodar, and Annie Besant Free Schools, while the fifth bears the famous name of the Tiruvalluvar, the author of the great Tamil poem, the *Kural*, a special hero of Colonel Olcott's. The Corporation of Madras has been very generous to these schools in helping to provide them with sites and buildings. They began in the middle of the nineties of the last century, and were among the pioneers of Pañchama education. A rather unusual feature is the gardens, and in each of these medicinal plants are grown; at the Women's Work Exhibition, held in Madras last November, an exhibit of these plants gained a certificate. Miss Kofel is obliged to resign by the failure of her health, and her loss will be keenly felt by teachers and pupils alike. She is a real expert in education, and has drawn out of both teachers and pupils the best that was in them: her love, her patience, her devotion to her difficult work have been beyond all praise. Her pupils' lives are a testimony to her uplifting influence, and to her can rightly be applied the gracious words of the Christ: "Forasmuch as you did it to the least of these my brethren, you did it unto me."

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Miss Kofel's successor in the work is Miss Orr, a lady who offered herself for educational work in India when I was last in England. She has been working with Miss Kofel for the last three months, and is now definitely in charge.

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A mistake was made by one of my helpers writing in the Watch-Tower notes of February, 1920, with regard to the

admirable "Save the Children Fund". Dr. Haden Guest corrects it in the following letter :

*2nd March, 1920*

DEAR ARUNDALE,

THE THEOSOPHIST of February, on p. 411, contains a statement that the "Save the Children Fund" is being managed by Theosophists. This is an entire misconception. The S. C. F. owes its inception, very largely, to Miss Eglantyne Jebb, who is, I understand, not a member of the Society. Miss Jebb's work in this respect has been one of the redeeming and spiritualising influences during the last year, in European affairs, and it is only fair that the credit should go to Miss Jebb and her colleagues.

It is true that Mrs. Despard and myself have the honour to be associated with this work, and that for a time I was Co-Secretary with Miss Jebb, but the larger number of the Committee are not members of the Society.

The value of the "Save the Children Fund" work is that, under the leadership of Miss Jebb, an effort has been made to secure the co-operation of people of all shades of opinion, including Theosophists, and I hasten to make this correction because I think that the value of this unifying action might be compromised by a mistaken claim on behalf of one of the co-operating bodies.

You will be glad to know that Theosophists are more and more being called into consultation in matters of national and international importance.

Yours very sincerely,

L. HADEN GUEST

Honour to whom honour is due, and to Miss Jebb must go the honour of having called the Fund into being. It has proved of inestimable value to the famished children of Europe, those most pathetic and pitiful victims of the Great War. Our readers know something of Dr. Haden Guest's own splendid work in this connection.

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How terribly is needed the spread of that great Theosophical teaching, the Brotherhood of Religions, their fundamental unity, their valuable diversity to suit the varying temperaments of men, is shown by the outbreak in Britain of that terrible spirit of the Crusades, which hurls the Cross against the Crescent, and shrieks for the expulsion from

Europe of the Turk, "bag and baggage". The wild Christian outcry has aroused the passionate solidarity of feeling among the sons and daughters of Islām, a religion that, beyond all other religions, realises the unity of the "household of Faith". The Muslim is brother to the Muslim all the world over, and "Pan-Islām" is no mere phrase. All who follow the Faith are heart-brothers, no matter what their Nationality, what their race, what their colour. And religion with them is a passion, the ruling passion of their lives. Normally self-contained, dignified, and proudly reticent, within that shell of reserve is a tide of passionate emotion. See a Muslim crowd under the spell of a religious appeal; a deep-drawn breath from a thousand lungs makes the whole atmosphere a sob: a murmur pulses through the throng, a throb that beats on heart and brain: and then a whispering note, struck here and there, "Allah!" "Allah!" "Allah-o-Akbar," and the notes rush together into a mighty diapason thundering up in one melodious shout, that gives voice to the pent-up surge of passion, and shakes the air into flung-out waves of sound articulate.

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There is danger in that restraint which shivers into fragments when the whirl of passion bursts out from within, for, to the Muslim, God and Paradise are much more real than machine-guns and bullets. In death for the Faith is eternal salvation; it is the shortest way to Paradise. What little crowd of operatives save Muslims would throw themselves unarmed on machine-guns belching death, as did those at Calcutta, and leave a hundred dead and dying on the ground? One recalls the dervishes who swept down on the square in the Soudan time after time, leaving long swathes of dead, as of cut grass where the scythe has laid it low. And there are the lion-hearted brothers, Shaukat and Muhammad, unbroken by five years of confinement, by financial ruin, and by emptied

chairs where death's noose had fallen, the brothers who are the idols of Indian Islām to-day, sons of a mother who adores them but who loves Islām more than even these beloved ones; one recognises their breed as one hears her say to one who would win them while interned to submission: "I would tear them into pieces with these two old hands if they were false to God and Islām." Such are some of the factors in the gathering storm that rolls round our horizon to-day, with muttering growls of thunder.

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And let there be no mistake. The menace is a very real one. We have seventy millions of Musalmāns here in India, and of these the bulk are passionately attached to their Faith, are ignorant, and consequently fanatical. They regard their Khalifa as assailed; they regard him as sacred, as "the Commander of the Faithful," the Guardian of the Holy Places, to whom they are bound by *Al Quran*, the words of which are law on the Muslim. Three men stand out as leaders—the two brothers, and with them Mr. Gandhi, a Hindū—all three of dauntless courage, all three pledged to non-co-operation with the British Government if their claims are not granted. Behind them the huge crowds of believers, and probably a considerable number of Hindūs. If any violence breaks out, Mr. Gandhi leaves them. But it will then be too late to check the rising tide. A number of us, sympathetic with Muslim grief and heart-break, stand firm against this dangerous policy initiated by the three leaders, as one which, if persisted in, will ruin India and the Commonwealth. So our sky is dark. But beyond the threatening clouds there shines the STAR.

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It is interesting to learn from the "Scientific News" in the *English Mechanic* that:

Recent experiments with the Alpha Ray . . . have led to a discovery that nitrogen, which has for a century and a half been regarded and treated as an element, with one atomic weight of 14, is



now suspected to be, not an element at all, but a compound of Hydrogen and Helium. . . . The combining weight of 14 is explained as due to a central nucleus of three helium nuclei, each of them, *the remaining two being accounted for by the hydrogen satellites.*

A paragraph quoting this has been sent to me, and it is followed by a comment under the name of "Students' Notes," presumably the name of the paper from which the extract is taken. Here it is for what it is worth :

This is very interesting in view of the description of helium given on p. 84 of *Occult Chemistry*, published in 1908, in which it is described as containing two atoms of hydrogen revolving round a central nucleus. Two other satellites, heavier than the hydrogen atom, are also mentioned however—tetrahedra—and it will be worth watching to see if further investigation will result in the detection and isolation of these.

I should have said *one* atom, not two, in the last paragraph ; the phrase used is "two triangles," each hydrogen atom consisting of two triangles, each consisting of 9 atoms. The whole composition of the helium atom therefore stands as follows, according to the clairvoyant description :

Two tetrahedra of 24 (ultimate physical) atoms	...	48
Two (hydrogen) triangles of 9 atoms	...	18
Central egg (or nucleus)	... ..	6
		72
		—

Divide by 18, which is the number of ultimate physical atoms in the chemical atom of hydrogen, and we get the atomic weight, namely 4.

At first sight the passage quoted seems like a direct confirmation of the statement made in *Occult Chemistry* eleven years ago, but the whole of the contextual passages should be read in order to appreciate the exact announcement of the discovery of the *non*-elementary character of one of the commonest of chemical elements, and it may therefore be regarded as epochal.

That nitrogen should be a compound, not an element, is a fact of great interest, in any case. The further question as to how far the clairvoyant researches of 1908 bear on this newly discovered combination of hydrogen and helium, needs further investigation at the hands of any accurate clairvoyant who has time to devote to it in these whirling days. Perhaps Bishop Leadbeater could look into it, for we have none more competent.



## HAMLET: A SAGA OF THE SOUL

By ISABELLE M. PAGAN

*(Concluded from p. 25)*

THE variations in the stories of *Orestes* and *Hamlet* are as interesting as the resemblances to which Sir Gilbert Murray has given such attention. Austerity of life, hardihood and endurance, belong to the regions of frost and snow. Mankind up there must practise them or perish. The difficulty is to avoid becoming too savage, morose and defiant. Therefore the gentler emotions are to be cherished and kept alive. Though Hamlet is adjured to kill the king, he is only to arouse the queen to a sense of her wrong-doing, and win her to the side of righteousness once more. In the South, on the other hand,

the softer emotions are apt to run riot, sapping the virility of the race; and austerity has to be preached and practised strenuously, if it is to hold its place. Orestes overdoes it—killing the queen as well as the usurping king—and for this unnatural murder is punished by the gods with insanity, till he hacks off part of the offending hand,<sup>1</sup> and through much tribulation enters into his heritage. The interview in which Hamlet rebukes and shames the queen, belongs to the old myth, and is merely rewritten for us by Shakespeare in letters of fire. The manner of the sly old counsellor's death is also preserved in the play as we have it, for we read in the chronicle that :

The Counsellor entered secretly into the Queene's chamber, and there hid himselfe behind the arras, not long before the Queene and Hamlet came thither, who . . . doubting some treason, began to crow like a cocke, beating with his arms (in such manner as cocks use to strike with their wings) upon the hangings of the chamber; whereby, feeling something stirring under them, he cried: A rat, a rat! and presently, drawing his sworde, thrust it into the hangings, which done, pulled the counsellour (halfe dead) out by the heeles, made an end of killing him, and beeing slaine, cut his bodie in pieces, which he caused to be boyled, and then cast it into the open vault or privie, that so it might serve for food for the hogges.

Hamlet's contemptuous reference to the body of Polonius is therefore merely a modification of the Prince's barbarous treatment of the hidden foe in the history. Belleforest's is not a pretty tale, but allegorically expressive and appropriate; for the gods of Scandinavia had no such tolerance of underhand methods as is sometimes ascribed to the Gods of Greece. When,

<sup>1</sup> Cf. "If thy right hand offend thee, cut it off and cast it from thee." Such mutilation is spoken of by the Christ as *necessary* in some instances, if the Kingdom is to be attained. We are hardly yet sufficiently awake to the Greek element in New Testament teaching. There was a large Greek colony in Nazareth, and the Christ had certain Greeks among the friends who came to speak to him. The Christian Scriptures came to us in Greek, and often use the language of Greek mystery rather than Hebrew imagery. The All-Father in Heaven is a Greek idea; and the Hebrew Archangels had their various dwellings assigned to them in the Sun, Moon and planets; so the two forms of teaching were not so divergent as appears on the surface. Phœbus Apollo is Saint Michael, and Hermes is Raphael, and Artemis is the angel of the Moon, otherwise Gabriel. Astrology is the real backbone of an accurate study of comparative religion, though only a few students seem to realise the fact. Shakespeare's use of astrological terms in many plays, notably *Lear*, shows that he realised their religious significance.

in the old myth, Thor is advised to conceal himself, by the wife of the Frost-giant—a character who is known to us even yet as the *Giant's wife* in *Jack and the Beanstalk*—the suggestion is thrown back at her at once. "We are not accustomed to hide where we come from," says Asa Thor! Secret diplomacy is of the South and East. The North and West condemn it.

Infinitely pathetic are Ophelia's entrances in the crazy scene, after the shock of her father's death has utterly unhinged the feeble brain. The old man's cynical warnings are echoed for us for the last time in her St. Valentine's ditty. Poor little maid! Her smiles and tears follow each other even faster than of yore, for the little stability she ever had is gone. Yet the lovable traits persist, and her flower-lore and grace and prettiness carry us far away from the original of the myth, making us feel that Hamlet's repudiation of her had been too harsh. This is the Ophelia that he had learnt to love, the Ophelia he will yet claim to have loved—"more than forty thousand brothers" could have done. But that outburst comes too late—just after she is laid in earth.

In the old story it is the hero himself whose funeral rites are celebrated. Both Hamlet and Orestes appear again, when all believe them dead, interrupting their own obsequies in most dramatic fashion. Possibly, in the early versions, this part of the story was bound up with some teaching of reincarnation; for both in the North and the South we find references to the return of heroes to finish their work upon earth, or at least to carry it a stage further. Shakespeare has departed from the original in giving the stately funeral to the rejected girl; and at this point Mrs. Stopes has an interesting sidelight to give us. Examining with characteristic patience any available documents that might throw light on the poet's early environment, she discovered on the roll of Coroners' inquests for

Warwickshire (1580 to 1581) a record of the case of one Katherine Hamlet :

Who was found drowned in the Avon at Teddington, not far from Stratford. The question before the jury was : *had she drowned herself?* On evidence it was held that she had been going down to the river that she might fetch water, that she slipped in accidentally, met an innocent death, and might have Christian burial. Had the little incident floated through Shakespeare's brain from his youth, until it was recalled to his memory, amidst his study, by the name *Hamlet?*

Unhesitatingly we accept the suggestion, giving it far more weight than Mrs. Stopes, with her scrupulous accuracy as to what is proven and what conjectured, requires of us ; for this graveyard scene, as it stands, has nothing to do with the original myth, and belongs so completely to Warwickshire, that those who have seen it at the Stratford festivals are apt to feel it out of place anywhere else. In Scotland, where Coroners' inquests are unknown, the clumsily jocular talk of the clowns is all but unintelligible to the gallery, and on the Continent it is very often cut. The Hamlet who stands there, asking morbid questions about decaying bodies, and sniffing with disgust as the rotting bones are thrown up at his feet out of that huggermugger grave—so little likely to be the resting-place of one of Ophelia's birth and breeding!—is not the Hamlet of the rest of the play, but the bard himself in his boyhood, or one of his own schoolmates. Shakespeare was a lad of sixteen at the time of Katherine's drowning, and in that quiet countryside the event would not be termed "a little incident," but one of great importance. Indeed it was probably very much discussed. The younger lads would visit the scene of the accident. Some would know the girl, at least by sight. Shakespeare himself may have noted with quick, observant eyes "the envious silver" of the willow tree, whose breaking possibly proved the poor maid's frantic snatch at safety as she slipped, and moved the jury to record the verdict they did. One can imagine our gentle Will, lingering sorrowfully in the churchyard, while the sexton sang and dug and cracked his jokes ; or overhearing

some lazy priest grumbling, as he cut the service short, that he had read enough for one whose death was called in question. Did some mourner present tearfully rebel? Or did the cry come from the heart of the poet himself? Whether he knew the hapless girl or not, the thought of the ghastly treatment of the suicide, so nearly meted out to her, must have filled his soul with horror. A stake to be driven through that fair young body? Obloquy and infamy to be hers even in death? Was *this* Christianity? The dogmatic utterances of the priest<sup>1</sup> lead us back to the theological point once more, and are answered by the brother of Ophelia, in words of passionate protest.<sup>2</sup> The same thought has been painted by countless artists on sacred walls in Italy, where mitred bishops writhe in agony, while humble souls are welcomed to the realms above.

There is no talk of suicide in the older stories; but it is the recurrent thought right through the play. In Hamlet's first solitary monologue he bitterly regrets that it is forbidden. His last dying effort is directed to saving his friend Horatio from the sin of committing it. In the First Act he tells his friend that he does not set his life "at a pin's fee"; and later, in the bitter scene with Ophelia, he exclaims that it were better his mother had never borne him. Then, when Polonius, after badgering him past bearing with his tedious folly, at last *humbly takes his leave*, the Prince replies: "You cannot, sir, take from me anything that I will more willingly part withal

<sup>1</sup> Her death was doubtful,  
And, but that great command o'ersways the order,  
She should in ground unsanctified have lodged,  
Till the last trumpet; for charitable prayers,  
Shards, flints and pebbles should be thrown on her . . . .  
We should profane the service of the dead  
To sing a requiem, and such rest to her  
As to peace-parted souls.

<sup>2</sup> I tell thee churlish priest,  
A ministering angel shall my sister be  
When thou liest howling.

. . . except my life, except my life, except my life." Thus, *to be or not to be* is verily the question of the play. Deeply religious though Prince Hamlet is, or possibly because of the form that his religion has taken, life, for him, is not worth living; and although he achieves his task, and slays the villain with all the latter's chief adherents, his closing words admit his actual failure. He cannot enter on his heritage as the heathen Amleth does. The latter is described as slaying the usurper with the very weapon that had slain the rightful king.

These heroes of old had generally to re-forgé or release or find a sword somewhere. Siegfried's is inherited in fragments; Arthur's comes to him out of the depths, through dark waters. Often it has to be wrested—as in Hamlet's case—from the hand of the opponent, and turned in the right direction. Mrs. Dorothy Grenside, in her interesting commentary on the Grail legends, interprets the sword as the symbol of the will—a good reading, and peculiarly applicable to Hamlet's case, for the wavering will is his great handicap throughout. In the older story his own sword is treacherously nailed into the scabbard, and he substitutes it for his enemy's while the latter lies asleep. In the play the foils are cleverly exchanged during the actual fencing, but Hamlet is mortally wounded before the change is made. The poisoned weapon does its fatal work, and the Prince perishes, leaving the right ruling of the kingdom to the man of action who succeeds him. On our stage the curtain is usually rung down upon the darkness, but our poet himself did not leave it so. Even if our work for the Master falls from our hand half-done, he tells us, others will arise to carry it on, and the new Prince, Fortinbras—he of the strong arm—will rule the realm aright.

This play comes to us from Shakespeare's most sorrowful period, when he himself seems to have been groping in the darkness; yet not entirely so, for his heartbroken hero still clings to the teaching that "not even a sparrow falls to the

ground without the heavenly Father's care". Such thoughts as these poor Hamlet loves to dwell upon, but the dogmatic part of his dreary creed helps him not at all. He holds the view that the majority of his fellow-creatures are, and have been since the beginning, doomed to everlasting perdition; that he himself walks in daily danger of losing his own soul through the craft of the devil, and that even his beloved father has to suffer awful torments, because of the manner of his death and the omission of certain ritual observances in connection with it. When he ponders on the problem of the life beyond, he puzzles the commentators by making reference—in spite of the fact that he has just been talking with his father's ghost—to:

"The undiscovered country *from whose bourne*  
*No traveller returns.*"

With some diffidence we may submit an explanation of the phrase. In Shakespeare's day the theory of reincarnation was a current topic. He refers to it four times in his plays, starting the journey of his characters in the animal kingdom, and evolving the lively Rosalind from an Irish rat, and the cruel Shylock from a ravenous wolf. Plato's *Republic*, which preaches it, was much read and discussed at the court, and it was part of the business of the court players to be topical. The bard himself was hailed by one admirer as a reincarnation of Ovid, which would certainly give a personal interest to the theme; but his references themselves show that he realised that the belief was unorthodox, and so the thought that a *traveller* might return, that the pilgrimage on earth could ever be resumed, was too heretical for his very orthodox Hamlet to lay to his heart. One chance for every man; and if he failed, he left *a wounded name*, and that was all! Thank heaven no such dismal doubts as hamper Shakespeare's hero can trouble the Theosophist. *To be or not to be?* The question, for us, is not even admissible. *We are*; and here and hereafter we



must make the best of it. To try to cut the Gordian knot by the seeming short cut of suicide when a difficult problem is set us, is futile folly; for the wise teacher, whose foolish pupil wipes the sum from off the slate, will merely set it down again, and sooner or later the answer must be found. *Whatsoever a man soweth, that shall he also reap*; and however bitter the harvest, we may as well set to work and gather it in.

No one actually knows Shakespeare's views on Church doctrine, but that any man of his intellectual grasp could stand altogether aside from the questions of his day is unthinkable. His father probably remained a Roman Catholic<sup>1</sup>. His daughter and her doctor husband joined the Puritans, and gave hospitality to at least one pastor of that persuasion after Shakespeare had retired to Stratford and made his home there. He himself must have seen the good points and the limitations of both sections, as great souls always do. There is no record of his own works ever getting him into trouble with the authorities, but soon after this play was written (or at any rate before the writing of *Lear*) the name of God was forbidden in the theatre. Hamlet calls upon it continually, and the whole dialogue is full of references to holy things. After every word of the author's evident dislike of dogmatism has been heard, we are still left with a feeling that for all that is best and most inspiring in our Christian Faith the poet had a real reverence. The very first religious allusion calls to mind the birth of the Christ in words so lovely that the roughest audience is hushed to hear them:

Some say, that ever 'gainst that season comes  
Wherein our Saviour's birth is celebrated,  
The bird of dawning singeth all night long:  
And then, they say, no spirit dares stir abroad;  
No fairy tales, nor witch hath power to charm,  
So hallowed and so gracious is the time.

<sup>1</sup> See Shakespeare's life by Evan Cuthbertson. Nelson & Co.

And after the tragedy is wellnigh over, and Hamlet has breathed his last, Horatio gives the closing reference :

Good night, sweet Prince,  
And flights of angels sing thee to thy rest.

And to that rest we leave him.

Thousands of the sons of the Empire have crossed the seas of late, to play their part in the world's great tragedy—this recent war. It has been the writer's privilege occasionally to put some of the above thoughts before them, in hospital or convalescent home, or recreation hut; and a privilege indeed it was. Extracts from the play were read, at intervals, and questions followed. How keenly some discussed the points thus touched upon! One man had seen the play in a Spanish port, another in Greece; and a good performance was recalled as a bright spot in an unexpected visit to Rome. Very few had seen it in England. Why not? Alas! There are so many reasons we are told! The Continental cities help their higher drama, giving grants to the national and civic theatres on condition that worthy plays are performed at reasonable rates. Besides, when Shakespearean drama is rendered in another tongue, it does not always lose much by translation—the greatness of the thought impelling the translator to keep the form as lovely as he can—and the necessities of the case tend to clear away obscurities due to change of diction or lapse of time. The doubtful passages must mean one thing *or* another, and the re-writer of the verse must choose between the two—a choice generally leaving the dullest auditor clear as to the meaning. In Russian, in Finnish, in Greek, Spanish and Italian, and in many other tongues, the speeches are often as quotable as in the original. The German text is particularly famous, and never long off the stage. Some of our perplexities are smoothed away for English readers by notes; but these

are no help in the theatre. We know now, thanks to scholarship, that Hamlet had a bright and boyish habit of quoting the comic songs and popular ballads of the day, and of putting little odds and ends of current slang into his talk with others—as princes and peasants still are prone to do, when young! The groundlings at the old Globe Theatre knew the song of “The hobby-horse that was forgot,” and the ballad of “Old Jephtha’s daughter,” and who knows how many more of the current references that pass us by as meaningless to-day? Probably the tags were changed at each performance—till the publication of the play had fixed them; and the Dublin gallery which scandalised the theatre manager by demanding the substitution of a popular comic song for the grave-digger’s ditty, one night when J. L. Toole, a popular comedian of the last century, was playing that worthy’s part, was probably nearer an understanding of the author’s intentions than it realised.

The mistake is often made of putting in the shadows of this tragic picture far too heavily. However sad a man may be at heart, he will have moments of reaction, when he *must* see the brighter side or die! And the lighter touches given by certain actors at certain points—to the prince’s charming welcome of the players for instance—are absolutely in order and allowable. Those who have been driven by the ghastly tragedy of the great war to seek relief through a complete reversal of all surroundings, patronising the flimsiest and lightest of entertainments to an extent unknown before, will best understand how Hamlet, in his loneliness and sorrow, was often tempted to play the fool, careless of what was thought of him. No need for anyone to imagine this hero dull! He comes too near the hearts of all of us for that. A madcap, possibly; a madman?—never! Hark to his idle fooling with Polonius—he will make the old courtier echo anything! Or watch him burlesquing the airs and graces of the fashionable fop, young Osric. Is it not all quite natural? Even the more exaggerated

actions of the predecessors of Hamlet could often be paralleled by the performances of other youths just cutting their wisdom teeth—playful and fractious by turns. Ask the wiseacres of our sober universities what things they did in undergraduate days, or listen to some aviation officer of nineteen or twenty, with his tales of escapades in camp and aerodrome, done between those deeds of valour that he passes over so lightly! Not dignified? Not always; that is true. Belleforest's *Amleth* flaps his wings and crows; but so does Peter Pan—and a whole host of livelier laddies yet—merely to give vent to their feelings and let off steam, after times of self-repression and discomfort.

In Fanny Kemble's charming autobiography she tells how, at her first attempt to rehearse her famous part of Juliet, in her father's house, her handsome young brother was called upon to play the Romeo, in the hopes that both young people might do somewhat to retrieve the family fortunes. Protesting and unwilling, he learnt the words and made the attempt, but his father's explosion of laughter, as he threw down the book after the boy's bashful efforts, so delighted that reluctant lover—who hated the idea of going on the stage and had gone through the part in an agony of shy terror varied by nervous convulsions of suppressed giggling—that he gave vent to his feelings by "clapping his elbows against his sides, and bursting into a series of triumphant cock-crows as an expression of mental relief," to the infinite amusement of his mother and sisters. Most of us have assisted at such scenes and felt refreshed thereby; and though poor Amleth's crowing had a more serious motive behind it, that does not really place it in the category of impossibly insane performances!

In the foregoing pages the writer has tried to summarise some of the scholarly findings of the day, interweaving with

<sup>1</sup> *Recollections of a Girlhood*, Vol. II.

them impressions and conclusions of her own, chiefly obtained from theatrical representations and readings. She has watched the play at least a score of times, seen about a dozen Hamlets, and is hoping to see many more. Even at the least worthy performance there was always something to be gleaned, some man who knew the value of his lines, however few they were, and loved his art, and did his honest best. Sometimes cuts were ill-considered, unfair both to the poet and the company; generally, however, understandable, and often excusable. A manager must e'en accept conditions, and to give the piece uncut is seldom possible. A wonderfully vivid idea of the drama can be given, even in a village hall, by amateurs, if suitable extracts are carefully rendered in costume, preceded and knit together by a good descriptive lecture. In such cases the speaker should begin with the old saga, and be careful *to omit no touch that represents an integral factor in the original.*

Shakespeare has modified it, using it as a vehicle for his thoughts and emotions concerning certain elements in the life of his times, but he has kept close enough to the old allegory to make some knowledge of it one of our safest guides both for audience and producer. The king is still a sensual type, hiding his real character under a show of royalty; the queen a highly emotional individual, weak enough to be entangled by his craft; and the heir to the kingdom is still at secret, ineffectual war with the oppressor on the throne. The politic advice of Polonius to his son is so plausibly worded that we may fail to notice that his teaching spells reversal of some leading Christian precepts; but whether we do or not, he remains the scurrilous old scoundrel of the myth, *loosing his daughter to the prince*, to make the latter betray himself to his enemy. All the adherents and confidants of the usurping king—Rosencrantz and Guildenstern and the rest—are spontaneous creations in the mind of the poet, in a way; but

as has already been said, they represent the faults and failings that attend on selfish sensuality, as the courtiers do in the original editions of the story.

The rapid development of Hamlet's character—his coming of age in the older versions—can only be really followed when the play is given entire, for then the actor can express the boyish whimsies of the lighter moods, yet show the why and wherefore of the sudden changes when the memory of his sorrow overwhelms him. We have to thank the knight of Stratford—Sir Frank Benson—for our opportunities of watching that, and also those bright bands of willing workers who made so many of the birthday weeks memorable. The energy and enthusiasm of their leader has made many lovers of Shakespeare his debtors, and the revival of interest in Shakespearean drama and the possibility of its worthy production, both in this country and in America, are largely due to him and Lady Benson, whose colour-sense gives lovely pictures in the plays. In war time the world-stage has claimed them; and their company—the men at least, and some of the women too—have nobly played their parts; the whilom followers of King Henry or Macbeth turning their mimic fights to deadly earnest on the field of battle. "Quick studies," most of them, and ready for the call—and *some* are coming back to us now. Peace be with all who fell for king and country, and brighter days for those now broken in the fight!

I was at Stratford when the war broke out, and saw some of their company muster for their first few drills. Saw too the yeomanry assemble, blue-eyed, fair and strong—such worthy sons of Shakespeare's country, these! "I have known them since their babyhood," said their chaplain as they passed, "and they are the very salt of the earth." The survivors of that gallant band have galloped across the plains of Armageddon in the Holy Land since then; and some have seen Jerusalem

delivered. Perhaps in some former incarnation, as old Crusaders, they had sighed for that in vain, for many a fight takes lives and lives to finish; but above all, this fight of Hamlet, 'gainst the powers of evil, is a long one—long and hard! That is why the story is immortal, and of surpassing interest in every age—in every sense, a Saga of the Soul.

Isabelle M. Pagan

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## HEREDITY

WHEN I regard thy stern, calm eyes,  
And hear thy silver speech,  
Two doubts there be that torture me,  
Whose secret I would reach.

Art thou a Cæsar, folk had fear  
To gaze on face to face—  
Some long-forgotten 'stablisher  
And rampart of thy race?

Or art thou one that is to be  
A Christ unto mankind,  
Whose tears shall save a heedless world,  
Whose whisper lead the blind?

E. E. SPEIGHT

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## THE PRESENT MIND OF THE CHURCH <sup>1</sup>

By CHARLOTTE E. WOODS

UPHEAVALS that are catastrophic, that follow in the wake of world-shaking events such as the Great War with its aftermath of dying civilisations, are too obvious for detailed comment; there are, however, changes in progress, perhaps equally far-reaching, which evade recognition because we who observe them are ourselves part of the change. And greatest among those metamorphoses of to-day, which are no less radical because they are silent and interior, we must regard the new movement in the religious life of England.

The corporate religion has, in short, changed with the corporate consciousness. Were the Englishman's religion a foreground part of his consciousness, the change would be even more marked than it is to-day. But religion in England—let us say rather State religion—has ever been an affair of the educated minority, and has consequently suffered from the defects of its eminently restrained and respectable qualities. Now, however, the English Church has awakened, with extraordinary sincerity, to a sense of these defects. Her historic freedom from arrogance has made possible a real movement towards spiritual self-development. At the outset of the War the National Mission of Repentance and Hope was instituted to recognise, and if possible to remedy, the shortcomings of the nation's religious life. On the outer plane that mission was a failure, unless the honest desire for a new Baptism of the Spirit may be accounted to it for success.

<sup>1</sup> Written after the Church Congress held in the autumn of 1919.



Since then, however, the Church Congress for 1919 has met, and revealed an extraordinary change in mental attitude. The gathering itself, being some four or five months old, is chiefly interesting now for the evidence it gave of the working of new forces within a form no longer, perhaps, resilient, yet responsive up to the limits of its capacity. This was most strikingly shown by the utterances of the Congress upon Christian Unity. Concerning the vital necessity for the healing of separateness there was no uncertain voice; the practical questions of the removal of ecclesiastical and legal barriers were the main subjects for consideration, and were fairly, fully, and frankly discussed. As to reunion with Rome, the best policy suggested was that of quiet standing aside in the hope that a possible transformation of the theoretical basis of the Papacy might so modify the Roman conception of the Church as to allow of its union with other Christian Bodies. In the case of union with Nonconformist Churches, however, no such delay appeared necessary. Indeed, in the opinion of Bishop Welldon, the Church's hold upon the people was absolutely dependent upon a rapid healing of her unhappy divisions. Canon Temple, speaking as head of the "Life and Liberty movement," declared that he himself would unhesitatingly abandon the Establishment, if its retention rendered union with Nonconformist Churches impossible. His suggestion of study circles in which Churchmen and Nonconformists could meet and explain their respective positions for the purpose, not of mutual conversion but of mutual understanding, was made in a high spirit of Christian fellowship. The general temper, in short, with which he emphasised the essential values, in contradistinction to the non-essential, cannot be too highly commended.

But the most spiritual note was sounded by a venerable dignitary of Norwich, Canon Hay Aitken, who interrupted an anxious discussion of ways and means to union by the quiet

reminder that union was an already existing fact which it was no part of the work of the Congress to *create*. Those who lived the true life of the Spirit, whatever their outward conformities or nonconformities, were already united beyond the reach of any separative enactment of man.

These words appeared to state the conclusion of the whole matter. It is only the intellect that divides ; the Spirit is ever one, and speaks to every soul in the common language of the heart. Truly we have not laboriously to *create* that which is the basal fact of Nature on all her planes. The task of the Christian Church is to make a fact of organisation what has ever been a fact of *being*. In the meanwhile it is good to find its leaders seeking honestly and earnestly to overcome the man-made difficulties which stand in the way of a simple expression of a spiritual, fundamental truth.

As a practical outcome of the discussion a great meeting of Reunion was held at the close of the Congress, at which three Bishops and two Nonconformist divines took part. The words of the Bishop of Peterborough were immensely significant of the changes that had come over the spirit of the Churches. They all prayed, he said, that the day would soon come when they would be one. The spirit among Christians in this country had wholly changed within recent times. Thirty, or even twenty years ago, the spirit of the Churches was, in the main, a will to differ, but now it is a will to agree. The practical suggestion, in reply, of the Nonconformist, the Rev. Carnegie Simpson, was that any step taken towards union should be simple, and should not be spoiled by too many saving clauses. The suggestion of a Theosophist would be not to confuse unity with uniformity, but to discover a common ground sufficiently inclusive to find room for diversity—even for disagreement—and yet to leave the fundamental oneness unimperilled. Surely Christianity is comprehensive enough for this.

A word must be said concerning the discussions on Spiritualism and the occult, which formed an entirely novel feature in the programme of a Church Congress. Many of the speeches, it is true, were wide of the mark, and revealed very little real comprehension of the pros and cons of the subject. Naturally the cons came in for the greater share of comment, most of the divines holding to the well-worn doctrine that such practices as modern necromancy were clearly repugnant to Christian teaching. One voice only was raised in modification of this view—that, namely, of the Dean of Manchester, who has since called for investigation of the phenomena of Spiritualism by a committee of scientists. He made the (for a cleric) astounding assertion that “it was probable that Spiritualism had come in to fill a void in the current teaching and practice of the Church”. He had personally no doubt that “there was a region of psychic experience . . . which demanded the most careful attention of skilled investigators”. The whole debate, in short, was a sign of the times, and would, a few years ago, have been impossible. One and all implicitly admitted the truth of certain aspects of the matter; those who objected, doing so because they believed the Church had the lawful way of doing what Spiritualism did unlawfully. The whole question at issue was not between the truth or falsehood of spirit communications, but between the lawfulness or unlawfulness of the practice.

In summarising the lessons of the Congress one can do no better than quote the three points of the Bishop of Peterborough's closing Address :

They had tried, he said, to see truth, not by way of negation but by affirmation. Below all conflicting and varied points of view had been the great glowing and abiding desire for fellowship. Their humility was greater than formerly, and no school now claimed a monopoly of truth. The second point they had realised was the immensity of the task they

had to accomplish, a task demanding a much larger and fuller obedience. And the third point was the new sense that had come to them of the immeasurable resources of God.

We are thankful to record these striking evidences of a change of heart in the Anglican Church. Yet we are not blind to the reactionary forces at work in its midst, of which the intolerant stir now being made by the English Church Union, over the invitation of a distinguished Nonconformist to occupy the pulpit of Durham Cathedral, is a marked expression. The question is: Can the Church of England stand firm against the reactionary tide which may well overwhelm its latest spiritual accomplishments? There are elements of disruption at work in its midst which merely pious talk of spiritual unity is powerless to confront. What is needed is a settled policy of action on lines determined by the clearest spiritual vision, and the most skilled and statesmanlike leadership.

All Theosophists who have the interests of England at heart will watch the progress of Anglican development within the next twelve months with fraternal sympathy and sincere aspirations towards the achievement by the Church of a peace that shall be peace indeed.

Charlotte E. Woods

## IN DEFENCE OF FAIRY TALES

By F. HADLAND DAVIS

DR. MONTESSORI has proclaimed against fairy tales for children, and in so doing many will think that she has entered the nursery and robbed the child of its dearest possession. Dr. Montessori looks fairies and pixies and banshees and all elfin folk straight in the face and shakes her finger at them. As an authority on the education of children she does not believe in fairies. "If you wish to create power of discrimination in a child," writes Mr. Haydn Brown, a warm supporter of Dr. Montessori, "then surely you will begin a life's education by means of multitudinous facts, but also by keeping out the opposite as rigidly as possible."

Such a theory is what Dickens has called the "Murdering of the Innocents". It would seem that Dr. Montessori and Mr. Haydn Brown are on the side of Mr. Thomas Gradgrind, who said:

Now what I want is, Facts. Teach these boys and girls nothing but Facts. Facts alone are wanted in life. Plant nothing else, and root out everything else. You can only form the minds of reasoning animals upon Facts: nothing else will be of any service to them. This is the principle on which I bring up these children. Stick to Facts, sir!

In the education of children we will *not* "stick to facts" all the time, because our aim is not to make walking encyclopædias, but vital men and women gifted with humour and imagination, gifts which are never allowed to exist in the Gradgrind mill.

It is worth recalling that Dr. Montessori commenced her career with the treatment of feeble-minded children, and on that experience her educational system is based. It is because imagination does not enter into the case of defective children that Dr. Montessori has not given the creative impulse sufficient attention. In *Spontaneous Activity* her chapter on "Imagination" deals for the most part with its sub-title, "The Moral Question," and it is clear that the writer knows little about imagination and still less about fairies.

*Peter Pan* has been running for many years, and I hope it will go on running, long after its delightful author has gone, not to Heaven, but to Fairyland. And I hope the children will go on clapping as a sign that they still believe in fairies. There is something radically wrong with a child who does not believe in fairies, just as there is something radically wrong with grown-up people who do not believe in children and who go so far as to agree with Swift that it is a pity we cannot eat them!

I was recently told by a lady who edits books for children that when boys and girls go to school they no longer believe in fairies, but when they grow older and wiser many of them believe in Fairyland once more, and nothing can shake them into apostasy.

I could mention half-a-dozen writers who believe in fairies. One has just gone to the Holy Land, and it is probable he will discover a fairy tiptoeing on Mount Olivet, where little more than eighteen months ago we had machine guns in action. He may even find, not Moses among the bulrushes, but an ogre trying to sink a princess in the Dead Sea, or little rainbow-coloured elves dancing in the Garden of Gethsemane.

Ruskin's *The King of the Golden River* was read aloud to me as a child at least seven times. It was a magical tale I could not hear too often. Years later I re-told that story to about five hundred slum children, children who had never seen, and

probably never heard of, Peter Pan ; but they listened to *The King of the Golden River* with breathless interest. Not a sniff, not so much as the scrape of a heavy boot on the floor or the crack and suction noise inevitable in the eating of a large peppermint. Keen pleasure was written on their faces, and when they went back to their miserable homes without a single Gradgrind fact, I have a fancy that those children, having entered the bright Kingdom of Make-Believe, would come again and again to the Magic Door and find in the delights beyond much that brought mirth and joy into their lives.

I believe in fairy tales for children and for grown-up people, partly because fairies stimulate the imagination, and partly because elfin folk, with their quaint whims and fancies, prevent us from becoming too prosaic.

As a child I believed whole-heartedly in fairies, and I have believed in them ever since. Every evening, on returning from school, I used to tell fairy tales to one or two companions. They were serial stories that might have gone on for ever, and not content with telling fairy tales to others, I told fairy tales to myself in bed when I ought to have been asleep or pondering over my home work for the morrow.

We have but a poor knowledge of children if we have not discovered in them a belief in things we cannot see or hear. They seem to be in touch with a most bright and laughing world which older and less acute eyes cannot see. A sudden laugh or smile, what seems to us an imaginary conversation—as imaginary as those of Landor—make us aware that our children possess a magical key which we cannot find on our jangling bunch that only unlocks the front door, or jam cupboard, or stables. We might rub a hole in Aladdin's lamp and never bring to our side so much as a genie's whisker, but a child, without rubbing anything but its imagination, can open the gates of Fairyland and revel in the joys of that delightful

kingdom. That world is much more real than a nursery with its Noah's ark and wooden bricks and rocking-horse.

Instead of hurling facts (if facts can be hurled) at a child's beautiful belief in fairies, we should do all we can to foster it. It is much too precious to be ruthlessly destroyed. Let your child read Grimm and Andersen, Lewis Carrol and Perrault, not forgetting *The King of the Golden River* and the delightful fairy books compiled by Andrew Lang. These will provide a form of entertainment far more vivid than a grown-up person can possibly conceive. In making this concession you are not ruining the child's future education. You are not sowing seeds that will grow up into an unpractical dreamer. On the contrary, although you are not giving your child a dish of facts, boiled, baked and stewed into an unpalatable mass, you are stimulating the child's imagination; and with imagination, perhaps because it has something magical about it, all things are possible.

My own son had the rather extraordinary experience of being born, as a friend of mine happily expressed it, with a book in his mouth instead of the proverbial silver spoon. I wrote the book myself, and it is called *Tales for Peter*. It was conceived during a tramp on Dartmoor, where the tors were brooding gods and the flaming gorse seemed like heaps of fairy gold. The stories were written in rain-soaked Army marquees and in Y. M. C. A. huts, where billiard balls clicked against each other and where I could hardly see Fairyland through a haze of tobacco smoke. And yet I did see Fairyland, in anything but congenial surroundings, and if Peter enjoys those Tales some day, and laughs over the quaint adventures, it will be because, having locked up the Gradgrinds of the world in a deep dungeon, a fairy rewarded me by guiding my hand and by helping me to write *Tales for Peter*.

F. Hadland Davis

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## LOVE

STAY Love, arrest thy flight,  
Drop from thy Wings of Light  
Gold dust and scatter me.  
Poised in the sunlit air, shake down thy burning hair,  
Making a canopy, veiling thine eyes from me.

Radiant and shimmering,  
Still softly glimmering—  
Veiled thus, thy Beauty seems  
Some fair elusive star, shining from realms afar,  
Phantom of thoughts and dreams.

Love, who dost beckon me  
Far, far from land and sea,  
Ever preceding me, ever receding free,  
Caught in no toils of earth, monarch of Death and Birth,  
Shed thou thy Light on me.

Mirror thine eyes in mine,  
Blind all that is not thine ;  
Draw me from self to thee,  
Burn, in thy flame divine, love that is love of mine—  
Burn till thou *shine* through me.

F.

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## FER-MENTATION

By THE REV. A. H. E. LEE

FROM the earliest days the symbolism of the Vine and its fruit has appealed strongly to the imagination of men. "*In vino veritas*" is a maxim which holds other meanings than the commonly observed fact that a drunkard will babble his most intimate secrets. Orthodox Christians are pointed to the Vine as a natural image of their Master, as were the pre-Christian disciples of Dionysus and Iacchus. For this strange plant, bound crosswise to a stake, draws its sustenance from

the hard hill, and though remorselessly pruned and sheared, yields itself with unabated life. Standing desolate through winter, it

next year blooms again ;  
 Not bitter for the torment undergone,  
 Not barren for the fullness yielded up ;  
 As fair and fruitful towards the sacrifice,  
 As if no touch had ever come to it  
 But the soft airs of heaven and dews of earth—  
 And so fulfils itself in love once more.

*The Disciples*, MRS. HAMILTON KING

Owing to the unhappy prevalence of alcoholic indulgence, the moralist is apt to expatiate on the wonderful process whereby life-substance is extracted from corn, without stressing that other and even more mysterious work whereby the juice of the grape is transmuted into something rich and strange, to gladden the heart of man. Yet the Old Testament Scriptures uncompromisingly connect the double blessing of corn and wine. No less than eleven Hebrew words are used to indicate the latter ; a few of these, occurring in all less than twenty times, may refer to non-alcoholic liquors ; but the meaning of "Yayim" (in 141 texts) and of "Tirosh" (in 38) is quite unmistakable. They denote something that possesses, intoxicates or inebriates ; the final "sh" of "Tirosh" suggests the fiery element in this fire-water.

Alcohol is a word that sounds ominously in the ears of our teetotal enthusiasts. Grudgingly and of necessity they admit some justification for its existence as a preservative, a dissolvent, and for use in spirit lamps, anæsthetics and drugs. Like the Black Alberich and Light Alberich of the *Nibelungenlied*, it seems alternatively a curse and a blessing to the sons of men. Wherein lies the mystery ?

Now any good etymological dictionary will tell us that the word itself simply means "the pure spirit of any body". The early Arabian Alchemical writers meant by "Alkahál" or "Alkohol" a certain impalpable powder, and it is from their

term that the modern "kohl" (cohol) is derived, *i.e.*, powder of antimony for painting the eyebrows. Paracelsus used the word to indicate a volatile liquid, meaning the ethereal or astral form of a purified body; "*alcohol*" or "*alcohol vini*" often occur in his works, and once he adds "*id est vino ardente*". During the thirteenth and fourteenth centuries it was known as *eau de vie* or elixir of life. Arnold of Villanova applied the term to the product of distilled wine, though not as a specific name. In the eighteenth century Nathan Bailey defines alcohol as the pure substance of anything, separated from the grosser matter, an ultra-refined powder or a rectified spirit. But since Lavoisier's chemical Treatise of 1789, the word has lost its primary meaning of powder, and has been exclusively used since then to denote spirits of wine, or a purely liquid substance.

Grammatically considered, AL is merely the definite article; but mystically, it is simply a recurring radix of the family of Deity-names with which we are all familiar, such as "Elohim," "Elyon," "Allah," etc. The Arabian Alchemists conceived of "Hali-cali" as the First Matter, fresh from the Divine Hand, whether as liquid or powder; and all the Adepts warn their students that during the dissolution or change of this "*Prima Materia*," if incautiously used, it will be a deadly poison. To this we find an exact correspondence in Christian teaching, *viz.*, S. Paul's warning against an unworthy participation in the Holy Mysteries of the Lord's "Body and Blood".

The philosophical student will now perceive an esoteric as well as the usual exoteric aspect of alcohol; and he will be prepared to admit that the process by which it is produced suggests other and higher operations than those of the average brewery. Between the raw vintage of Nature and the completed and perfected wine there must always be the work of fermenting. Nature can give you grapes, but not Burgundy or Moselle. She has no "hands" wherewith artistically to refine and complete her own raw material. Now from

the earliest days it has been known that the sugars obtained by the crushing of fruit-juices, or mixing of honey with water, or certain other processes, are, if exposed to air and sun, liable to peculiar changes. Such liquids, however clear at first, do not remain thus. Operated upon by the hidden potencies of light and warmth, they become turbid. Bubbles rise, hissing commences, a scum collects, blown up by the emerging air into a foamy froth, and gradually the sediment or "lees" sinks to the bottom. In due time, this violent action moderates, the bubbles disappear, and finally the fluid once more becomes clear. But it is by no means the same as before. The sugars have been absorbed into that powerful "spirituous" smell and taste which unmistakably distinguishes alcoholic from non-alcoholic drink. Again distil this fluid with moderate heat, and the matter condensed into the receiver will be found to be a clear, volatile substance, lighter than water, very intoxicating and highly inflammable. It was this volatile liquid, obtained from wine, which the old Alchemists called "spirits of wine". So also they conceived the "*spiritus*" or breath of man to be the most subtle and refined part of him. The most refined essence of anything in the human or the lower kingdoms was called its "spirit"; and we use precisely the same word for the soul of man and for a glass of gin.

Let us examine the word "fermentation". It is of Latin origin (*ferveo mentem* - I burn or heat the mind), and its root idea is that of a boiling, an agitation or fierceness, of something pugnacious and rousing: in natural products, the effervescing gas bubbles, and in *man*, the psychic equivalent of these, *i.e.*, agitating or passionate ideas and fancies. In German the process is called "*Fäsen*," "*göschchen*," and "*gischen*"; in Low German "*gäscht*"; in Anglo-Saxon "*gest*," "*gist*" and "*yst*," whence comes our "yeast". Another term in Low German or Anglo-Saxon is "*barm*," from "*bären*" (to bear

up). "Yeast," "gist," and other such terms, all suggest seething in "yeasty" waves or "gusty" breezes. And the root of all these expresses the interior motion of some fermenting substance.

Now a small amount of yeast will leaven (*i.e.*, swell) a large mass of flour. The chemical ferment assimilates itself to the stuff it is operating upon. The ancient belief was that "ferment" itself was, as it were, a Fixed Matter (invisible to the eye), occultly "professing to" a substance resembling it, but with no true fixity, assimilation to itself—as "marriage" of the unseen with the seen. Flour once fermented into a paste will "communicate" its ferment to other flour. Thus any matter properly fermented and "exalted" or "sublimated" into its essence, will act upon the spiritual part of other matter. Applying this principle to all grades of life, human and sub-human, the Alchemists declared: "Ferment displays the work, otherwise nothing comes of it."

The philosophical chemist will therefore discern the process which is as continually applied to the human as to the natural "grape". For the production of the Immortal Liquor, *Aqua Vitæ*, the wild stock and teeming, prodigal vitality of normal existence must be ruthlessly crushed and broken up. The rank growth of "primary Nature" is pruned in the cosmic vineyard of constantly recurring wars, famines, plagues and desolation. But these are only the phenomena indicative of the presence of the operator. The wheel of the Law revolves, the Moving Finger writes :

While some we loved, the loveliest and the best  
That from his Vintage rolling Time hath prest,  
Have drunk their Cup a Round or two before,  
And one by one crept silently to rest.

And we scarcely need Omar Khayyam's earnest assurance that He that tossed us down into the Field of Nature knows all about it. The "work" having thus begun on our human fruitage, fermentation begins when the psychical

heat, followed by mental fervour, seethes and agitates the crude "thinking-stuff" and astral ethers which compose that region called "the unconscious," upon which modern psychology is more and more compelled to fix its attention.

For a simple illustration we have only to turn to the common phenomena of adolescent life. At the age of puberty, certain psycho-physical "juices" begin to seethe and energise in the growing "grape". A separation is inexorably, either gently or harshly, brought about from the parent stem. The old, protective, conventional "skin" bursts under pressure; the passion-yeast responds to the outer action of the breezes and sun-glare of world-life. Childish ideas are set aside; the long, long thoughts of revolutionary youth begin to kill infantile association and early customs; this is the stage of "death and putrefaction". The hour of fermentation has struck; it is the iron age of the struggling Ego. Out of the crude jungle-growths of natural, unregenerate humanity a purer spirit is waiting to be extracted by the Divine Art, passing from the Iron to the Silver and thence to the Golden Life; and this ferment-struggle is the "violence" by which alone the Kingdom of Heaven may be taken.

Here we note the contrast between the "healthy-minded" and the "sick" soul, to which William James called attention. To Walt Whitman, that sky-blue soul,

The efflux of the Soul is happiness—here is happiness;  
I think it pervades the open air, waiting at all times;  
Now it flows unto us—we are rightly charged.

But in less skilfully fermented souls this "efflux" is apt to be morbid or ineffective. The difference lies in the application of "temperature," as in the normal production of alcohol. All changes in the soul-microcosm, as in the Macrocosm, take place by a change of temperature, or, in its human corresponding quality, Temperance. Too high a temperature will ruin a rash and impulsive person; too low a temperature

will fossilise the melancholy and inert nature. To be philosophically temperate means to keep the fermenting process alive by careful thinking, avoiding the extremes of impetuosity or sloth. An enormous amount of mental damage is unconsciously wrought by those who allow and encourage any so-called "new idea" to ferment freely in their own mental Vats, just because it is "modern," without allowing judicious Reason to measure it and control its "heat" according to the state of the "liquid" to which it is applied. Intellectual—and, still more, emotional—inebriety is a special danger for an age fermenting with new ideas. Even among naturally strong and healthy soul-grapes, there are few who can easily become, like the famous Spinoza, "God-intoxicated".

Every great Teacher makes an experiment in fermenting the common mind—*Zeitgeist*—of his age. He vitalises the decaying mind-cells by the shedding of his own "Tincture". He intoxicates his disciples with that excitement, or calling out of the Real in them, which we conventionally term salvation. The bystanders at each successive Pentecost prophesy more truly than they are aware of, in saying: "These men are full of new wine." It is unnecessary to expatiate at length on the world-ferment in which we find ourselves to-day; we are all, literally, in the melting-pot of the Arch-chemist; and, willy-nilly, this boiling, effervescing process will continue until a new world—with more "spirit" in it—is transmuted out of the ashes of the old. But again the philosophical chemist will "believe in the Resurrection of the dead"—the re-arousing of the Eternal Reality from quasi-defunct or decaying thought-stuffs. That which operates cosmically, operates also in each separate individual. Long ago the Apostle Paul besought his friends to be "fellow-workers" with God in the mightiest experiment possible for a human being. It was that of transcendental Alchemy: it was based on the doctrine that man must "rectify" his own psycho-chemical components ere



he could hope to “reconstruct” a shattered outer world. Veiled in uncouth jargon, the experiment was (and is) that of so consciously re-polarising one’s life-energy, or *élan vitale*, as, instead of spending it on the transitory externals of time-space (as we must now call it), to re-turn it inwards upon its Vital Source—the “One” of Neo-Platonism, the Brahm of Eastern thought.

The resulting efflux of this oft-repeated fermenting process is the focused and manifested “Philosopher’s Stone in a concrete Essence of Light,” that same Light which occultly shines in our normal darkened mentality. Corresponding to the alcoholic fermentation, the liquidised soul or flowing plastic ether-current—that “wetteth not the hands”—must pass through the black stage of corruption and putrefaction to its resurrection of Easter whiteness, until it finally ascends or sublimates as the fixed Wine in full Redness, which is the wine recommended to the Christians of Ephesus. One grain of our metaphysical ferment will suffice to “leaven the whole lump”; it will multiply and assimilate the medium through which it operates, until a magnetic force is generated which arouses the hitherto latent Gold or Light. Nor can such a process be a selfish one; it implies a real, though rarely-understood, Communion of Saints. Give and you shall receive; receive and you shall give again; and so onwards. “When one life, being fermented, throws its life to another equally fermented, a greater perfection results in the patient than was beforehand in the agent who imparted it. That is the law of progression of the Vital Force: *sic itur ad astra.*”<sup>1</sup>

Thus even our Alcohol, despised and rejected by temperance enthusiasts, is not without mystical significance. Governments and parliaments debate as to the wisdom of a country “going dry” or remaining “wet,” but Adepts, like

<sup>1</sup> M. A. ARWOOD, *Suggestive Inquiry into the Hermetic Mystery.*

Pythagoras long ago, know that whether the outer man is teetotal or otherwise, it is the "dry soul"—*i.e.*, one extracted by art from the lower sea of birth and death—which is truly temperate and wise. We are in line with all that is best of their doctrines when we can interiorly chant the words of the old Pentecostal hymn :

*Veni, Creator Spiritus,  
Mentes tuorum Visita . . .  
Fons Vivus ignis, Caritas,  
Et spiritalis unctio.*

A. H. E. Lee

## THE PATH AND EVERYDAY LIFE<sup>1</sup>

By ALICE WARREN HAMAKER

“TO make the world safe for spirituality” can only be done by looking upon human life and civilisation as a spiritual phenomenon, *i.e.*, by recognising that everything in our life has as its basis a spiritual thought and purpose. The ordinary things of every day are usually classed as mundane matters, and our religious beliefs and practices as spiritual matters, so that people profess one thing on Sunday, or any other day of prayer, and do quite the opposite the rest of the week, when at the office, at home, or in recreation.

This is a most unfortunate state of things, and no credit at all to our modern civilisation. Our consciences prick us so insistently that we organise charities and philanthropic activities, and establish propaganda for all kinds of ideals at tremendous expense in money, time and labour. This tends to mitigate the bad effect of divorcing our religion from our daily life, but it is not the solution of the poverty, tyranny and vices prevalent among us, even in our most civilised countries.

We are in physical bodies for the benefit of our souls, and it is as much a divine act to provide for food, shelter and clothing as to give money to a charity, which after all is only intended to provide some one else with the same things—food, shelter and clothing. Business should not be the sordid thing it is, nor work the terrible, exhausting drive it usually is; and

<sup>1</sup> A paper read before the Montreal Lodge, November 30th, 1919, at a public meeting.

neither should domestic work be the dull routine it is, nor motherhood the anxiety and worry so often manifested. We could not live without farming, manufacturing, transporting and commercialising our produce, nor without housework, cooking, sewing, rearing and educating children. We cannot all leave everything and go out and become mendicants and itinerant preachers, practising celibacy and abstention from all things of the world, and the other unnatural modes of life prescribed by some teachers. *Some* of us must work on farms, in factories and offices, in homes and in schools. The greatest teachers lived in the world among men who did the ordinary work of human life, and shared their troubles.

The conviction is gaining ground that, to attain Initiation, it is not necessary to make any great change from the present position of the candidate. The Path can be followed by those who are at work on the necessities of mundane existence, and the man with a family to provide for can successfully attain Initiation while continuing to live in the same way that other people do. The attainment of Initiation depends on a change in the character of the candidate, and not on his circumstances and environment; and it is doubtful if change of circumstances will affect the change in character any quicker or better. For instance, it is harder for a society woman to avoid snobbishness or exclusiveness while remaining a society woman, than it would be if she boycotted society completely and avoided snobbishness by avoiding snobbish people. It is not the actual thing done, but the difference in the character, that makes the Path to Initiation, and it makes a greater difference to the character to stay in the same place and environment and act differently, retaining one's popularity where possible in the same set, while trying to practise the great virtues. The experiences gained in such an attempt would be a lesson in so many different things, and an eye-opener to God's plan among men.

The attainment of Initiation depends on the individual development of the seven great virtues attainable in this human life—Love, Selflessness, Steadfastness or faithfulness, Resignation or patience, Self-reliance or fearlessness, Purity, and Perseverance or diligence ; and these virtues can be developed in any circumstances or environment. Let us apply them to some typical phases of everyday life.

1. Take a man with a job in a large corporation, with a salary that just covers his living expenses and leaves him with so little over that he cannot indulge in any luxuries ; his time and energy also, are so exhausted by his daily work that he has none left for any hobby, however inexpensive. He lives in a continual drive, pushed by the officials of the soulless corporation to greater intensive energy towards the making of profits for the concern, and pushed by the needs of his family for the decencies of life, knowing all the time that younger men behind him are trying to squeeze him out of his job in their ambition to get his place and better themselves, and that he has either to get on to that higher job or go under.

This type of existence represents that of an enormous mass of people in North America and elsewhere, and is a much harder existence to face than the life of a slave ; for a slave can always be assured of being supported, while a free man can lose his job and starve, and see his family starve too. The fact that cultured people have to lead such existences must be the karma left over from the days of slavery, and the strain is inevitably making nervous wrecks of otherwise normal men.

This man must make his job his Path to Initiation, since it is the central point of his life, around which everything else focuses. First, he must practise Love. Love—sometimes called Compassion—is not merely the opposite of hate, but the true sympathy between men, and this is what he has to practise with his bosses and the other men in the office. He must

sympathise with his juniors who are ambitious to get his job and squeeze him out to possible starvation. He has to realise that they have to take that attitude or they may be thrown out themselves to the same fate. He must also sympathise with the ambition of his boss, who has to drive all those in his employ to make a good showing in the way of profits for the unknown shareholders, or he will lose his job too. Not only that, but that same boss has to make money himself to put away in a nest-egg for the time when he has to retire and make way for the younger men.

This seems rather a hard nut for our man to crack, but men have succeeded in doing this and have maintained their jobs at the same time. The changed attitude towards his fellow workers will naturally cause a man to change his habits in the office, but it is not a fact that men have to be thrown out into the world without any money in order to learn what non-possession means; for, by having a salary only adequate for decencies for himself and family, he can learn quite well what non-possession means without having to beg for his existence.

Having got over the feelings of jealousy and envy towards his fellow workers in his job, he can now practise Selflessness and Faithfulness by throwing himself whole-heartedly into his work with the idea of benefiting the corporation that employs him. This is no trouble where the corporation rewards him for his increased efficiency in actual cash, but it is certainly hard to take such an attitude when no praise or reward is forthcoming in any tangible form, and he will find out the extent of his endeavour in seeing what happens when he asks for the usual rise of salary.

Patience and Diligence will probably develop in the course of the last considerations dealt with above, and he will know what Self-reliance means when his friends try to tempt him away from his chosen Path or to discourage him by

stories of those who have worked and failed, or have been cheated of the fruits of their labours. It takes fearlessness to continue in the face of possible failure ; and, as regards the virtue of Purity, he will be quite busy enough attending to its one phase—Truthfulness—while plodding on to get that higher job which he must get if he is to keep ahead of those pushing him from behind.

I will not say much about his life outside his job, for this will be exceedingly limited and dependent on his family ; but we are not unlimited receptacles, and can only learn more as we give out what we have. So he can fill up his spare time, and make use of any spare energy he may have left over, by passing on his knowledge to his family and friends, giving them the benefit of his experiences, and doing what he can with the same attitude towards these little things as he takes towards his job. The little things count just as much as the big and important things.

As regards Purity, let me make this one remark. Celibacy is not a necessity, for even a Master can take a body, male or female, and marry and have children, as we are told many have done when they have wished to propagate tendencies and tastes in a nation or tribe by the natural channel of heredity. Heredity is a controllable factor in Nature, even for human beings ; and to hand down to the race or nation the best of oneself through heredity, can be a selfless action in any man or woman.

2. Let us now turn to another phase of life : the woman with a family and a limited income. Here we have another exceedingly limited existence, and one followed by a great mass of women. Such a woman's life is one of constant work, worry and confined environment, and yet she is one of the most important units of any race or civilisation. She is at work all day, for she is usually without help or with inadequate help, and she is never able to get away from her

environment for any length of time. She is hard at work at her domestic duties and the rearing and managing of babies and children, and in the evenings is called upon to be a companion to her husband—while among the poorer women she may even be a partial breadwinner as well.

There is no question as to how she shall follow the Path, for she has no time or opportunity to do anything outside her home or family, and it must be pointed out that it is not the talking that matters but the doing, when it comes to a question of taking the Path to Initiation. Selflessness is probably forced on her by her multifarious duties in regard to others, but love will not come quite so easily, because of the dull routine and continuous sameness of her daily life. Irritability is the fault often to be found in such homes, and it is as much the opposite of love as hate. Too often the tongue of the busy woman is nagging and sharp, and as a rule she might well be excused; but for the candidate for the Path the handicaps of environment are no excuse.

Too little stress is laid on the value of the little things of every day as our training-ground for future Masterhood, whereas the truth is that too much stress cannot be laid on these same little things. There is no difference between the command given to a specific person by a Master or Teacher, and the duties allotted us by karma. Both have to be done with the same care and in the same spirit, and the spirit of Love is essential. To practise the virtue of Love means that unkindness or an unkind word is impossible, irritability must always be absent, and a cheerful, friendly attitude prevalent all day long towards everybody that comes near the house, however coarse or undesirable that person may be. A student has written that the candidate on the Path to Initiation can usually be known by his or her unfailing cheerfulness and helpfulness.

Resignation is another virtue seldom practised in such environment. There is usually a kick against the conditions,



and grumbling that things are as they are, and most people want to be relieved of their endless work. One can appreciate this desire, but it will help no one morally to be relieved of his or her duties, and karma has placed the man or woman in that position. The relief must come from two sources—a more cheerful frame of mind, which will bring greater efficiency in its train, so that the work will be done more quickly and easily; and secondly, by the elimination of the unnecessary ostentation with which people surround themselves to no purpose.

Steadfastness and Diligence are ideals almost forced by nature on women of such environment, but in most cases something more is much to be desired; such, for example, as a little more trouble towards the use of one's personal talents for the benefit of family and friends. A woman with the ability to teach and the necessary learning, so often takes no trouble to teach her children what she knows, or to develop their talents from her own stock of talents and possibilities. As a friend put it to me lately—and this lady was a grandmother—"most women don't know they are alive". It should occur to some women that here is a source of change from the dull routine of the home, while tied there.

Fearlessness comes naturally to a mother by the natural causes provided by Nature, and hunters know that the most courageous animal is the female with young; but large numbers of women fail when the phase of Purity known as Truthfulness comes to be examined. I am afraid the accusation of gossiping is only too true. No one has the right to say anything to anybody unless he knows it to be true, and anything told us by some one else is not necessarily true because it is told to us. If we wish to repeat it, it is incumbent on us to find out first of all whether it is true. Men are also offenders in this way, but not more so.

3. Too much time cannot be spent discussing the above phase of life, because the opportunity to use it as a means of

following the Path is rather more obvious than that of the other kind of woman—the woman of wealth, large or small, with an enormous amount of leisure. Her life is a round of so-called social duties, and a cultivation of the accomplishments of civilisation. She is often exceedingly busy and her time is fully occupied, even though the things she does seem rather futile.

It is no part of this paper to discuss the phase of our civilisation that allows of great wealth side by side with great poverty, so I will not discuss the rights of such women to have their wealth and fritter it away in the way they do. I may discuss our civilisation in another paper, but for the present I take the facts as they are to-day, for it is to-day we live, and it is now that we can dedicate ourselves to the Path. Initiation is for all, even though it may be hard for the rich person to attain it.

It is agreed that leisure is necessary for culture and the arts, either for patronage or for the development of talents and faculties ; so, since karma has put some women in the position of leisure, their duty clearly lies in the development of culture. I am afraid the idea is prevalent that the duty of such women is to leave their life of ease and wealth, and give their money to the poor and their time to works of charity. This may be true in some cases, but the condition of our charitable institutions, and the bad name given to some philanthropists, indicates that most of our people of ease and wealth have missed their vocation. Their work is too often incompetent and wasteful, and they would be better employed in doing something else that they could do without upsetting the real workers. Not every one is fitted to do social work, but women of ease always have the opportunity to develop talents and faculties and give of their work in culture and art for their poorer neighbours. It seems perhaps to be the one way they can be selfless ; for talents, and the opportunity to develop them, are not given for the

benefit of the talented, but for others; and few enjoy the trouble that these talents call for. It also takes Diligence and Perseverance to stick to the study of arts and culture while lacking the incentive that money has to a poorer artist.

The social intercourse known as society, with its innumerable conventions, must be considered one of the necessary phases of life for our divine souls, for it is inconceivable that anything that is can be a wrong, since life is a divine institution, even though we might make it seem a wrong by the use to which we put it. Society is either hated or despised, or it is the most desirable of institutions, according to the temperament of the individual woman; and to the woman who wishes for it and has the opportunity to indulge in it, it must be the phase of life in which to practise the rules of the Path. Again, Initiation is for all.

Besides Selflessness, which can be attained by devotion to the arts and culture for the benefit of the less talented and the poorer people, Love and Purity will be the hardest virtues to live. The woman struggling on the Path will be called to maintain her place in society while trying to combat and avoid envy, jealousy, snobbery, gossip and scandal, and deliberate, malicious lying. This will be exceedingly hard; but as there is nothing impossible to anyone, because of our potential divinity, this must be and is possible; and the influence on society of such a triumph on the part of anyone would tend to make of our society the divine institution it should be, instead of the rotten scandal it usually is.

4. Turn now to the man belonging to the richest stratum of society, the millionaire—now almost becoming a common nonentity. His life is a game to see how much he can make and how he can beat others at the same game. To him it is a sport, and he does not understand the serious side of his sport, any more than does the hunter realise the terror and tortures

of the hunted animal while he enjoys his journey across country.

For such a man to enter the Path, the seriousness of life will force itself on him, and his ability to make money will no longer be merely a sport ; but unfortunately he usually falls into the other error of thinking that he must continue to make still more money to give away to those who cannot make enough, so perpetuating the same economic condition we already have. I cannot discuss economic conditions in this paper, but I will draw this man's attention to the fact that the virtue of Purity demands that he shall see that in making his money he is in every way honest towards his employees and fellow men. It may be possible to become a millionaire while being scrupulously honest and fair in all his dealings, but it is not easy ; and his life will not be the sinecure it was when money-making was merely a sport. Then Love demands that he shall see that in making his money he shall consider the needs of those less fortunately placed than himself, and see that they are not deprived of the good things of life. While men are called upon to work, there is no reason why that work should be handicapped in any way. Karma will take care of its own work without our aid in providing the handicaps, and it is no part of our duty in life to see that people are given the opportunity to overwork themselves, ruining bodies and souls in the process, or to live in insanitary, vicious and ignorant conditions, or even that ignorance should be present at all amongst us, any more than disease. If a person *will* be vicious or ignorant, he will be so without our help.

We can safely leave our millionaire to practise Steadfastness, Resignation, Self-reliance and Diligence, for he will need them to make his money. A man who goes in naturally for the making of money to the exclusion of most other things, is usually so limited in talents and capabilities that, unfortunately for him, he can only make money ; and as there is

nothing else for him to do, it is up to him to do it while practising the same virtues as any other candidate for the Path, if he can. It is no crime to make money or even make profits; but it is wrong to do so at the expense of others. Money is not a sin, but our attitude towards it usually is.

The man whose natural capacity is to make money, will have a hard time changing his life and habits while sticking to his money-making; but it can be done, though in making a success a millionaire might possibly succeed in making our whole commercial institution a different story from what it is now.

5. When we turn to the man or woman so situated that he or she can become a free lance and lead the life desired, our problem becomes an easy one. The scope of their choice is very wide—so much so that it becomes a matter of making an individual study of each one; and this is the work of a Master or an advanced student with the special knowledge requisite for such advice. Anyone can become a free lance in society, to work in any special field in which it becomes possible to realise how to lose oneself in service to mankind, who has either independent means or a relative willing to provide the necessary means, or who has capacities and talents enabling him to work his own way through by the fact of sincere and faithful endeavour. Sincere and earnest work will bring its own independence, though one may never be able to have anything ahead or retire from work. Work is a necessity to life, and no one is an acceptable student on the Path who is lazy; sloth being one of the vices that lead to annihilation—the others being hate, selfishness, cruelty and lust.

In conclusion let me point out that the Master will come to those who are starting to do what they can to reach the straight and narrow Path that leads to perfection; only there are too few starting. We must be volunteers first, before we

can be accepted into any inner circle of students. Also it must be borne in mind that no further knowledge is required than that already known by the individual person. Learning will not help by itself, and is not absolutely necessary for discipleship. It will come in time ; and Madame Blavatsky has told us that there are many Adepts she knew personally who were not at all learned—their learning did not exceed that of quite ordinary people.

Alice Warren Hamaker

## THE RIDDLE OF BHATARA KALA TO SANGHIANG VISHNU

By C. v. H. L.

AT a recent Congress of the Order of the Star in the East, Prince Kusumodiningrat, from Surakarta, delivered a public lecture for our Javanese brothers in which he treated and interpreted "The Riddle of Bhatara Kala to Sanghiang Vishnu". It is a *lakon* (play of shadows), which is acted in order to avert evil (*roe-atien*). As a rule a *wajang* is given from dusk till dawn; but when the Javanese wants to avert evil, he takes *lakons*, specially appropriated for such a purpose; then the hours are reversed and the play is commenced in the daytime and acted till nightfall.

Bhatara Vishnu Himself acts as "*Dalang*" in order to vanquish Bhatara Kala. The Prince chose this *lakon* because he had been asked to give a lecture applicable to present events, and he found in this *lakon* the teaching and explanation of events that are being enacted in the world at present. The ill-proportioned state of social conditions, the economic disorder, political envy, antiquated systems of education, etc., cause chaos and strife in the world, which can be re-arranged and controlled by one Power only—by the Power of Love and the knowledge of Sanghiang Vishnu in the figure of the World-Teacher.

How the Prince has explained the *lakon*, I do not know; and I did not get any direct information either; I can only give you the Riddle of Bhatara Kala according to the old text, in which many Sanskrit words occur, which make us understand the meaning more clearly.

It runs as follows :

It grows in the waters (*tirto*, or *tirtokamandanoë*).  
 The First or Oldest is strong and white (*poerwo* or *poerwa*).  
 It has arisen from Itself (*laksmi*-*Lakshmi*).  
 It is the powerful Red Flower (*poespo maharecta* or *Maharacta*).  
 The fruit has the colour of Krishna.  
 The contents hold precious stones of many colours.  
 The sixfold taste is immortal and poisonous (*satroso-kanda*).

Let us see how we may interpret this exceedingly symbolic language from the East :

The *Tirto* or *Tirtokamandanoë* is the Elixir of Life, the Vital Power that sustains the form-world and makes it grow—that world in which forms exist and undergo evolution. *Poerwodojo* . . . *Poerwo* is the first or oldest, therefore the Principle of Life itself, which is strong and radiant ; for white and yellow are the same with the Javanese, and in the symbolism of the East yellow-white is the symbol for the quality of the Radiant Principle, or the Radiant Form, of the worlds and of every being. We read in the following sentence—*Piti Laksmi*—that Lakshmi is Vishnu's Life-stream ; she is said to be self-born, or to have brought forth herself.

Then follows the *Poespo maharecto*, or *maharacto*, which, translated, reads thus : "The Flower mighty red." Red is the colour which the stream of life gets when it is specialised in the individual existence of a divine Being or of man. The Red Flower is the beautiful Lotus of the omnipresent principle of life in each being. Absence of the life-principle in a form is caused by the withdrawal of that life-stream from the form. So long as the *poespo maharacta* is present in a form, soul and spirit have the chance of causing the form to evolve. In the mighty Red Flower lie the seeds of the sense-world, through which the twofold nature is awakened in the form.

*Polo (wala) Krishnowarna* : the Fruit is Krishna-coloured. Krishna signifies Nila—indigo-coloured, which is the symbol for the quality in the form through which man's intellectual

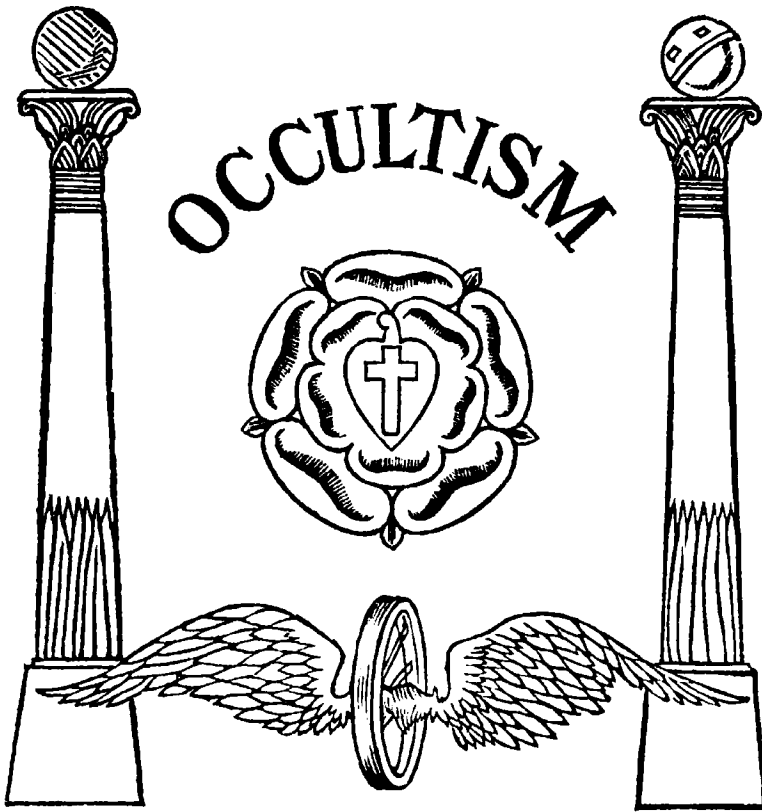


faculty expresses itself. The many-coloured precious stones hidden in the fruit are the ways in which thought is expressed in the world. The qualities of the intellect may become as brilliant as precious stones, and those qualities bring with them colour and strength (there are no colourless qualities). So the fruit is indigo-coloured, and in it are hidden the many-coloured precious stones, the many qualities of the powerful intellect. The growth of the forms is dependent on the course that intellect takes.

Thereupon follows a clause in which the sixfold taste is called the *Satroso*. The translation I received of it was—the sixfold taste, containing sweet, sour, etc. Both are inseparably present. But, returning to the Sanskrit, I should say that *satroso* rather signifies the principle of feeling, *i.e.*, the form in which the senses have evolved. I might explain *satroso* more logically by “the world of the senses,” in which duality exists. There we have both immortality and poison, death; non-desire and independence of form, as well as the great desire and the unquenchable pressure towards existence in form. They are one and the same force, but through the nature of the intellect they may differentiate into either way, either to the good or to the evil; or rather into the paths that lead to evolution and growth, or to death and destruction. Mankind is taught by that world of the senses. By the poison of desire it is led along paths of death and destruction to the world of the Spirit, of Unity, and of Self-born Form, which is immortal, and in which mankind will see its Saviour and its spiritual Self-existence.

I should like to call Bhatara Kala here the Preserver of a past period in evolution . . . Bhatara Vishnu will never leave the Soul (Lakshmi) alone in the strife against Bhatara Kala. This is man’s Hope for the Future.

C. v. H. L.



## THE ANGEL OF THE VALLEY

By THE RIGHT REV. C. W. LEADBEATER

SOME years ago I wrote for THE THEOSOPHIST,<sup>1</sup> under the title of "Faery," a short account of certain non-human entities whom I saw absorbing the devotion at a *harikatha* in India. Having recently encountered another case in some respects similar, I send this as a supplement to (or a continuation of) that article.

In the Indian case the principal entity was the ruler of a neighbouring grove—a sort of wood-goddess, probably belonging to a fairly high class of nature-spirits, and not yet

<sup>1</sup> February, 1914.

permanently individualised ; possessed of considerable power, but not, I think, invariably benevolent. In my recent experience the person with whom I had to deal, though filling the same post of monarch of a wood, was definitely a reincarnating being, and therefore on the other side of the dividing line—no longer a higher nature-spirit, but a lower Angel.

We imagine that we understand something of the life of those greater Angels who assist at religious ceremonies by acting as channels for the outpouring of divine power ; however much higher they may be than ourselves, their aims and their pleasures are to some extent the same as ours. But the class of Angel which ensouls a landscape, a wood or a moor, though nearer to our level as far as evolution goes, is yet a type which in all essentials is further removed from humanity and less easy to comprehend. Our knowledge of this mighty kingdom next above our own is as yet imperfect in so many respects that we cannot even say what stages of evolution lie either behind or before this most interesting division of the heavenly host ; we do not know how a particular Angel is appointed to take charge of this spot or of that ; nor are we certain by whom or on what principle the limits of his jurisdiction are defined.

We are all more or less familiar with the idea that this wondrous and majestic universe is part of the manifestation of the Deity on the physical plane—that “ all Nature is of God the glorious garment rare ” ; and yet that at the same time each planet is the body of a great planetary Angel, who lives his life in it and expresses himself through it as we do through our bodies, though we can have but little idea of the methods or possibilities of such life. We know only that to him the spherical form is absolutely the perfect form, that to breast the ether in his splendid onward sweep is in some way the keenest of all joys, that all the beauty and vividness and vibrant

happiness of all the thousand forms of life in the world are but a partial expression of his bliss. The life of his world is part of him, just as he in turn is part of the Solar Deity Himself. This Angel of the Earth is a great intelligence, and in many ways he manifests through us who are a part of him. Music, for example, is one of his faculties, so that when we play or sing we are helping him to express himself, and thus giving pleasure to him; for music is a sort of entity or congeries of entities, and when we use it we are bringing into play another side of Nature, an additional set of forces, and associating with us some of the Music-Angels.

Most of us have as yet no conscious contact with the great Earth-Angel, though it is by no means impossible that that may be one of the glories lying before us in the future. When life was simpler and more natural, men drew nearer to a comprehension of him; at least they became aware of some of his thought-forms, and half-materialised them; and they definitely attained companionship with some of the wood or river spirits who bear to him the same relationship that he, in turn, bears to the Solar Deity.

These wood or river spirits differ much as men do; some are of exalted type, earnest workers in the cause of evolution, while others are by no means incapable of manifesting personal desire and other quite ordinary human characteristics; but their life is so radically different from ours that we are in no position even to attempt anything in the nature of criticism of their actions. They animate or ensoul or brood over (all these expressions are applicable, yet none is fully satisfactory) a section of the earth's surface—sometimes an extensive landscape or a great forest, sometimes only a field, a spinney or a garden. Some seem comparatively indifferent to this physical garment of theirs; others are keenly alive to anything which affects it in the slightest degree. Some obviously dislike all human intrusion and even take steps to prevent it; others

welcome certain friends, but adopt a reserved attitude towards mankind in general.

Those who ensoul beautiful views very definitely appreciate and enjoy the admiration of the artistic ; and almost all show great surprise and delight when they meet a human being who can see them, and understand them and converse with them. Though the higher orders of the Angels reach far beyond any level that the bulk of humanity has yet attained or even imagined, these lower orders may be considered as corresponding to developed men ; and indeed it is often by no means easy at the first glance to distinguish between the lower members of the angelic kingdom and the most advanced of the nature-spirits.

As I explained in the previous article, the nature-spirits stand in relation to the Angels just as the animal kingdom stands in relation to the human, and the dividing line between the two is individualisation, in the one case as in the other ; but a much higher development of intelligence and reasoning power is gained before individualisation in the case of the less material evolution, and thus it happens that we frequently encounter the phenomenon of etheric or astral entities fully equal to man in intelligence and resourcefulness, but without any special ethical feeling or sense of responsibility.

These more tenuous beings constitute a line of evolution parallel to our own, and consequently every stage with which we are familiar in physical life is represented among them, from the amorphous protozoon, in which consciousness is dawning, to the great Archangel who directs a vast department of terrestrial activity. The number of types is all but infinite—a fact that accounts for the wide difference between the reports of casual observers. For the existence of these non-human entities is widely known in the world, and numbers of people have seen them ; indeed, it was only the ignorant scepticism of the last century that introduced disbelief in their reality.

In old Greek stories we read frequently of encounters between human beings and these minor powers of Nature, and these latter are sometimes represented as materialising temporary physical bodies, always in human form, and assuming parental responsibilities. Modern scepticism scoffs at such legends, but there are many facts in Nature which lie outside our very limited experience. There were plenty of instances in classical days; and it is unwise to decide that, because a thing does not happen in our crassly materialistic civilisation, it can never have occurred under more natural and picturesque conditions. It is unsafe as well as presumptuous to pronounce the bombastic formula: "What I know not is not knowledge."

But to my story. Once upon a time my friends carried me off for a day in the open air—a day to be spent in a tract of country which, though not far from a great city, is left in its wild and primitive condition as a National Reserve for the enjoyment of the people. On Saturday and Sunday it is often quite crowded, but during the rest of the week it is a delightful umbrageous solitude. In the centre of it is a wooded valley, through which runs a river; and as soon as we entered that valley the sensitive members of our party at once became conscious of a brooding influence, by no means unpleasant, but distinctly unusual. Tracing this to its source, we found the whole valley to be under the care of an Angel who has decided views as to what he intends to make of it, and is showing laudable determination and unwearied patience in achieving his ends. He regards the place as a sacred charge, and aims at so magnetising it that it shall produce an effect upon every sensitive person who passes through it. He has stretched a web of etheric matter from crest to crest, to isolate his valley from the outer world; and inside it he endeavours to keep up something like a higher moral temperature, much as we preserve a higher physical temperature in the palm-house at Kew.

His theory is that people visit the great Park at a time of relaxation, when their minds are free from the strain of business, and that they are therefore less imprisoned within the shell of selfishness, and more open to the higher influences. He argues that if he thus catches men at the favourable moment, the gentle yet steady upward pressure which his atmosphere is applying all the while, as they saunter along his valley or row on his river, must produce some effect—an effect which will of course increase in direct ratio to the impressibility of those who are subjected to it, but can hardly be entirely absent except in the most hardened cases. This aura of his is already instantly perceptible to a psychic, but he considers his work as yet scarcely begun, and is enthusiastic as to the condition which he hopes to be able to induce by fifty or a hundred years of strenuous labour and concentration.

It was of intense interest to us to observe the methods which he has been employing in his preparation, and the success which he has so far achieved; it may not, however, prove easy to explain a line of activity so remote from ordinary human conception. It is comprehensible that every living creature—every fox, rabbit or weasel—is a fragment of the divine life in manifestation, and (though not yet individualised and capable of reincarnation) is *during its physical existence* just as much a soul, a separate consciousness, as any one of us. We must extend this idea to include the smaller forms of animal life, and the trees and bushes of our wood. But each of these lives is naturally independent and self-centred, moving in its own way, so that such force as they radiate flows indifferently in all directions, and its various streams probably cancel one another. By his steady pressure the Angel of the Valley has changed all this; without in any way coercing or interfering with his trees and his animals, he has brought them gradually to be capable of a certain co-operation, or amenable to a common influence. Normally each creature thinks and

acts for itself just as before ; but at any moment, when the Angel wishes it, he can send out a stream to which all the lives instantly adapt themselves ; they lie parallel, like reeds combed out by a current, and all the force of the valley is at his disposal, acting as a unit. He spoke sadly, almost impatiently, of the type of human being who visited his valley in crowds on Sundays, declaring that although they professed to belong to a higher kingdom, they were of less actual use to him in the generation of energy than the very rabbits under their feet.

It happened that one of our party was wearing a highly-magnetised jewel, containing gems which had been specially linked with the Heads of the Seven Rays—an object of immense value as a centre for the distribution of force for the helping of men. In this the Angel was keenly interested, asking to be allowed to examine it closely. He fully understood its object and its power ; and when, later in the day, another member of the party encountered him alone, he enquired whether it would be possible that a similar arrangement of magnetised and linked gems could be procured for him, explaining in how many ways it would be of assistance to him in his work. Of course we very gladly agreed to provide what he wished ; there was no difficulty in doing so, for the merest speck of the appropriate jewel is sufficient to make the necessary radiating centre, so that the total cost of such a talisman is only a few shillings. As soon as it was prepared, a deputation visited his valley once more to present it to him ; he was greatly pleased, and requested us to bury it in the ground for him in a central spot which he selected with great care, being especially particular as to what trees grew in the immediate neighbourhood. When this was done, he called together a large number of the higher types of nature-spirits (probably superintendents under him) and held a beautiful little dedication ceremony, in which they were put



*en rapport* with the amulet, and its use was fully explained to them. The jewels were caused to glow until they were surrounded by a great globe of living light; and each spirit in turn came and bathed himself in that splendour until he was thoroughly permeated with it, charged with it as though he were a battery.

The Angel seemed grateful for the interest that we showed in his work, and glad to accept any help that we could give him. It was not easy to see what we could do for him, but we presently discovered that he was immensely strengthened and encouraged when we allotted to him a portion of the outpouring of divine force which is evoked by certain religious services. Probably most Christians suppose that the services held in their churches are exclusively intended for the worship of God and for the benefit of those who take part in them; whereas the truth is that their principal function is not selfish at all, but altruistic, for it consists in the calling down and the distribution of huge streams of spiritual power.

It has for centuries been forgotten that all the greater ceremonies of the Christian Church are essentially acts of collective magic. Their ritual was carefully and skilfully planned by the wise men of old, with the objects (1) of calling forth, guiding, collecting and intensifying the devotional feelings of the people; (2) of so directing that upward stream of feeling as to evoke the greatest possible response from on high; (3) of receiving, storing and transmuting that tremendous flood of divine strength so that no ounce of it may be lost, and the very most that is possible may be made of it; (4) of distributing it where it is most needed. Where this mighty magic is understood, a list is kept of the people most in need of help, and of the objects to which this spiritual force can most usefully be devoted; and we found that the most efficient aid we could give to our friend the Angel of the Valley was to include him in such a list. This has of course been done, so he

is receiving a daily dole of divine grace which redoubles his power for good and incidentally draws us into closer relation with him.

Here, surely, is an instance of the giving of mutual help, of co-operation between two evolutions, which is interesting not only in itself, but as a forecasting of the future, a suggestion of the wider possibilities which may dawn upon the world when we understand God's plan a little better.

C. W. Leadbeater

## A COMMENTARY ON THE BHAGAVAD-GĪTĀ

SRI HANSA YOGI'S MASTERLY INTRODUCTION TO HIS COMMENTARY

By DR. S. SUBRAMANIAM

(Continued from p. 75)

THE third head is entitled: Nara-Nārāyaṇa Gīṭādi chaṭurvimsath gīṭārtha samarthanam—"the division into 24 Gīṭās or chapters, commencing with Nara-Nārāyaṇa Gīṭā, justified". It is obvious that the present head follows the previous one as a matter of logical sequence. The Science of the Absolute having been dealt with under the second head from the point of view of synthesis, it was only to be expected that the analytical side of it should receive consideration in immediate succession. For, of course, no subject which admits of being studied synthetically and analytically, can be taken to be fully and properly investigated until both the methods have been used in the examination of it. The title of this third head implies that the Science of the Absolute, from the viewpoint of analysis, involves the study of twenty-four elements, parts, or principles in nature.

Hansa Yogī proceeds to show that the *Gīṭā* enumerates and fully explains what these two dozen elements are. His position, further, is that these elements arrange themselves from their very nature into four groups. The positions thus taken are established by forcible arguments supported by the authority of the statements in the *Gīṭā* itself

and, where necessary, by appropriate texts from other sacred books. The discussion starts with quotations from the Upanishads and certain other scriptures, expressing the fundamental Hindū theory that all the universes are but the manifested aspect of Brahman. There are also citations as to the law of similarity governing the totality of manifested existence, on the one hand, and the infinite number of units constituting it, on the other—the law well expressed in sayings like : “ As above, so below,” or : “ As there, so here.”

Hamsa Yogī bases his contention as to the elements being twenty-four in number on verse 6, chapter 21 of the *Gītā* (Suddha Dharma Maṇḍala edition)—verse 5, chapter 13 (old edition). According to this verse, they are the five *Mahābhūtas* or Gross Elements—*Ākāśa*, *Vāyu*, *Agni*, *Ap* and *Pr̥thvi*; their respective *guṇas* or qualities, called the *Tanmātras* or *Subtle Elements*; the five organs of knowledge and the five organs of action; and *Manas*, *Ahankāra*, *Mahaṭ* or *Buddhi*, and *Avyaktam*. These elements are of course differentiations of the ultimate Not-Self aspect of Brahman—the *Mūlaprakṛti* or the root of all matter, as opposed to the Self aspect or *Ātma*. All manifestation, it is needless to say, rests ultimately on this pair of opposites, which ever remain linked together inseparably in the manifested state, and in which the Not-self aspect is described as the *Kshētram* or field, while the Self aspect is called the *Kshētrajña* or the knower of the field. That which is the link between the knower of the field and the field is the third aspect of Brahman, called by several apt names. One of them is *Nirupādhikam Mahāchaitanyam*, the formless One Life animating all the Cosmos; another name is *Bahubhavana Mahāshakti*—the infinite becoming supreme potency, which is ever at work, now creating and preserving for a while, and then reabsorbing, and thus going on without limit and endlessly. Such relation between the two is dynamic, each acting on the other.

This dynamic phenomenon is spoken of in the Hindū scriptures as Samsāra, *i.e.*, the processes of Involution and Evolution.

Four well-marked states are observable in these processes, and they are due to the action of the three attributes of the Self, *viz.*, *Jñāna*, *Ichchhā* and *Kriyā*, on what constitutes the matter-side of the particular evolutionary scheme. The order in which these four states are found in our World-system is as follows: the *Kriyā* Samsāra, in which the activity aspect of the Self predominates, forms as it were the lowest step in the ladder; the *Ichchhā* Samsāra, in which the desire or the will aspect predominates, is the next above it; the *Jñāna* Samsāra, in which the knowledge aspect predominates, is the third; the fourth state, which is the summation of the other three, is the *Yoga* Samsāra. Taking his stand on the *Gītā*, verse 25, chapter 5 (Suddha Dharma Maṇḍala edition)—verse 42, chapter 3 (old edition)—Hamsa Yogī proceeds to show that all the elements, save Manas, Ahankāra, Buddhi and Avyakṭam, play their part in the *Kriyā* Samsāra; whilst Manas and Ahankāra have their place in the next higher, and Buddhi in the one above it; Avyakṭam pertains to the state of summation.

What has been thus briefly explained as true of Samsāra as a whole is, on the principle of similarity already alluded to, also true of man.<sup>1</sup> The well known scriptural maxim: Sarīram āḍyam kalu dharmā sādhanam—the body is the very first and the necessary means for the fulfilment of the Law—points to the duty of every one to know all about his various bodies, or the field of which he is the “Knower,”

<sup>1</sup> The following is the table as applied to man:

<i>Kriyā Samsāra</i>	= Life and function in the dense body made up of the <i>visible body</i> and the <i>etheric double</i> of the Theosophist = <i>Annamayakosha</i> and <i>Prāṇamayakosha</i> .
<i>Ichchhā Samsāra</i>	= Life in the Astral and lower mental body of the Theosophist = <i>Manomayakosha</i> .
<i>Jñāna Samsāra</i>	= Life in the Causal body = <i>Vijnānamayakosha</i> .
<i>Yoga Samsāra</i>	= Buddhi and Higher bodies = <i>Ānandamayakosha</i> .

in the phraseology of the sacred books. Such knowledge is essential to his using and ordering those bodies so as to ensure the fruition which the divine dispensation of evolution has ordained as the human goal. In referring thus to man's bodies, it is necessary to guard against any idea that they are made up of lifeless matter, for the simple reason that there is no such thing anywhere. Therefore the owner of these bodies, which are composed of atoms and molecules ever-instinct with life, and which have their peculiar wills and feelings, must bring them into harmony with his own. For he has to work in and through them only, and never otherwise, in order to reach his high destiny. Expressed in other terms, man's bodies form as it were the very shrine occupied by that ever-beneficent Spirit which is his real Self and the only Redeemer ; hence his duty to keep the bodies ever pure, healthy and absolutely responsive to himself. The value of the truths brought to light by the previous analysis of the constitution of the macrocosm and the microcosm cannot be overrated. I mean that which bears upon the four states of Samsāra and the twenty-four elements, upheld and ensouled as they are by that One Life which animates everything and which is invoked by the Āryan in its Ichchhā, Jñāna and Kriyā aspects under the respective names of Sāvitrī, the World-Mother, Saraswatī the fountain-head of all Wisdom and Knowledge, and Gāyatrī, the Saviour.

It is these truths, of paramount importance to the student of the Sacred Science, which the far-famed Gāyatrī of four feet and twenty-four syllables symbolises. This symbol, with the Praṇava or OM as a prefix and a suffix, conveys the final truth that all embodied existences live and move and have their being in that Parabrahman which the prefix and suffix represent and stand for. Taking the name Gāyatrī itself, the literal meaning is " that which, being sung, confers salvation ". The real sense of it, expanded a little, is as follows : Worship

to the Godhead should be in the light of the Gāyaṭrī symbol. Therefore worship is first due to It in Its unmanifested aspect, as the beginning and end of all things, as the Praṇava represented by the syllable OM. Secondly, it is due to It in Its aspect of the One Self, the One Life, and the One Not-Self, which are the three ultimates, the source of all manifestation. Lastly, it is due to those ultimates as immanent in all the Cosmos. It is such complete worship that the synthetic science of the Absolute demands, as paving the way to the liberation of the devotee. It follows, therefore, that the most appropriate arrangement of the contents of the *Gīṭā* is that which conforms to the analogy of the Gāyaṭrī, the most perfect symbol of the Absolute which the Scripture treats of.

Thus it is evident that the division into twenty-four chapters<sup>1</sup> is thoroughly warranted, supported as it also is by the authority of such ancient Teachers as Kumāra, Gobhila, etc.

Before closing the subject, it may not be out of place to remark that, to those who labour under the materialistic prejudices of our time, devotion to the study and understanding of such symbols as the Praṇava and the Gāyaṭrī may seem labour lost. But to those who realise that these symbols contain, as it were in a nutshell, a whole philosophy, than which nothing greater has yet been vouchsafed to humanity, it will be no small source of satisfaction to see what a really learned Bishop had to say recently about oriental religious symbols and allegories, and the attitude of ignorant critics towards them. In the course of a sermon delivered in Australia on "The Cult of the Virgin Mother,"<sup>2</sup> Bishop Leadbeater observed as follows :

I do not think that anyone with our Western education finds it easy to understand the wealth of symbolism which is used

<sup>1</sup> As to the division into eighteen chapters, see Gobhila's very clear explanation in the passages cited from his *Kārika* on the *Mahābhārata* on pp. 34, 35 and 36 of my Foreword to the *Suddha Dharma Mandala* edition of the *Gīṭā*.

<sup>2</sup> Published in *THE THEOSOPHIST*, February and March, 1920.

in oriental religions; and people forget that Christianity is an oriental religion, just as much as Buddhism, Hindūism or Zoroastrianism. The Christ took a Jewish body—an oriental body; and those to whom He spoke had the oriental methods of thought and not ours at all. They have a wonderful and most elaborate method of symbolism in all these religions, and they take great delight in their symbols; they weave them in and out and combine them, and treat them beautifully in poetry and in art. But our tendency is towards what we call practicality, and we tend to materialise all these ideas and often greatly degrade them in consequence.

Many of us have been in the habit of studying these matters for many years, and having studied them under another terminology altogether, and from quite a different point of view (from what seems to us, because we are used to it, a much plainer and more scientific point of view), we find it hard to see that all the same great truths which we have learnt in that scientific way are implied here in religion under the form of allegory. Nevertheless, if we are to obtain full benefit from our religious study, we must correlate it to our scientific study, and we must try to grasp exactly what it all means, even though there be many meanings one behind the other, which is often the case in these Oriental religions.

Under the fourth head, Hamsa Yogī deals with the question of the chapters and the number of verses in the *Gīṭā*. As regards the chapters, he argues that the matter is not governed by any arbitrary rule. The presentation of the great subject, he holds, should be such as to enable the student to understand with ease the fundamental principles of the science and at the same time to become familiar with the relevant details connected with those principles from both the theoretical and practical standpoints. He shows that the grouping of the chapters under *Jñāna*, *Ichchhā* or *Bhakti*, *Kriyā*, and the *Samahara* or *Yoga* sections, and the order in which the chapters themselves stand in each of these sections, are as they should be; for that arrangement and order conform to the *Gāyaṭrī* symbol. With regard to the question about the number of verses in the *Gīṭā*, Hamsa Yogī relies on the passage in the *Mahābhārata* which says that the number is 745 and is made up thus: one verse embodying the blind



king's one and only question, 67 containing Sañjaya's answers and statements, 57 covering Arjuna's questions, and 620 Bhagavan's answers.

A noteworthy feature of Hamsa Yogī's views in regard to the *Gīṭā* as we have it, is that he traces it entirely to the author of the epic of which it is a part. Hamsa Yogī observes that the first-hand evidence of the teachings by the Avaṭāra or Avaṭāras, whoever they were and at whatever time their teachings were given, is to be found only in the phonographic records<sup>1</sup> in the charge of Chandābhānu, the keeper of the celestial archives, such records being the imprints left on the Ākāsic plane by the words of the Avaṭāra or Avaṭāras. What are taken in the *Gīta* to be the words of the teacher or teachers, are but the version of them by the author of the *Mahābhārata*. In support of this conclusion, Hamsa Yogī lays stress on the fact that, of the 620 verses purporting to embody the answers of the Bhagavān, no less than 619 are to be found in different places in the *Mahābhārata* as well as in the *Gīṭā* itself. This fact shows, argues Hamsa Yogī, that the *Gīṭā* was a compilation made when the *Mahābhārata* was written with the aid of the materials which came to the author's hands through his own

<sup>1</sup> As to such Akāsic records, see the passages in *Dharma Dīpikā*, quoted on pp. 31—32 of my Foreword to *Yoga Dīpikā*. Translated they run as follows :

“In the plane of pure mind, in the fifth sub-plane of the mental world, rules the Lord Chandābhānu, controlling all sounds. The celestials of His Court, called Budhās, are ever engaged in gathering sounds and conserving them by their own power in the repository on the Ākāsic plane—sounds that serve as helps in the discharge of the functions of Gods like Brahma, of sages who have realised their Self, and other hierarchs. It is these sounds in the form of speech, serviceable to all in the performance of their various functions, that hierarchs are able to perceive and by their Yogic power to confer on others, like capacity of perception. Knowers of Brahma and great sages, like Vyāsa, describe with loving reverence, and in words supremely pure, Parabrahman as they see it in their own stainless minds. These words and sentences become inscribed on the Ākāsic tablet, and are spoken of as the Veḍas, their Aṅgas or limbs, and their Upāṅgas or sub-limbs. Likewise are they the sacred līhāsas and the Purāṅas—histories and traditional lore; other arts and sciences too shine therefrom. The hierarchs of the Suddha-Dharma that have arisen to the status of Vyāsa and the like, read through their Yogic power, with unclouded vision, such records writ on the Ākāsic tablets; and after *pralaya*—the period of rest and inactivity—is over, reveal for the welfare of the world, from what they have thus read, just as much as will serve as the means for the right understanding of all things at the particular time and place.”

disciple Sañjaya, who apparently was commissioned by his Master to gather all the materials ready for the compilation. It would seem that it is the service thus rendered to the Master by Sañjaya that accounts for the origin of the *Gītā* being ascribed to him in the discussion under the first head by Hamsa Yogī, though he does so without interfering with the allegorical setting given to it in the epic.

In further corroboration of the view that the *Gītā*, as we have it, was put into its present shape along with the *Mahābhārata*, in which it is incorporated, Hamsa Yogī cites certain passages from Gobhila to show that, before the new compilation was made, and independently of it, there were other "Bhagavad-Gītās," one of which consisted of 32 verses and others of even less.

In conclusion, it is to be observed that the *one* verse—the 620th—which is to be found in the *Gītā* alone and not elsewhere in the *Mahābhārata*, is the all-important concluding verse in Kṛṣṇa's teaching. That it is one of the 32 verses of the *Bhagavad-Gītā* which forms a part of Bhargava's *Mahābhārata* of 24,000 verses, is *the* most telling piece of evidence in favour of Hamsa Yogī's contention that the present *Gītā* was compiled by Bhargava's successor in the office of Vyāsa, namely, Kṛṣṇa Dwaipāyana, who enlarged his predecessor's *Mahābhārata* into the present one which contains a hundred thousand verses.

The fifth head, described as the *Anubandī Chatuṣṭayam*, is unimportant and calls for no remark.

Though, according to the order in Hamsa Yogī's Introduction, the next subject is what he considers under the sixth head, I find, for the purpose of this review, that it will be more convenient to let this come after we have dealt with what he treats of under the seventh and last head in the Introduction.

In the course of this last head, Hamsa Yogī offers his explanation of the name *Bhagavad-Gītā*. In doing so, he relies, in support of his own interpretation of the term, on the authority of several great ancient teachers, such as Nāraḍa, Aṅgīrasa, Sankarabhagavān Maḥarṣhi (who must not be confounded with the commentator Saṅkarāchārya), and especially on the illuminating *Yaksha-Dharma-Prasna* to be found in Bhargava's *Mahābhārata*. Hamsa Yogī rejects the popular notion that the name owes its origin to the fact that the teaching in the scripture purports to proceed from one particular Avatāra spoken of as Kṛṣṇa. The most important of the arguments he urges in favour of the rejection of this popular view is that such a notion would warrant this same name being applied to such teachings as are supposed to have come from Kṛṣṇa on other occasions, as, for instance, to Mārkaṇḍeya, Viḍura, Uḍdhava, Bhīshma, Ḍharma, Ḍraupadī, Rukmiṇī, Sītā, Anasūya, Kunṭī and Gāṅdhārī, as related in the *Mahābhārata* itself—but these teachings have never enjoyed the honour of being given the title of *Bhagavad-Gītā*.

Hamsa Yogī's own position is that the name is properly applicable only to an exposition of the synthetic science of Brahman, or Yoga Brahma-Vidyā, and, as a consequence, to the scripture which is such an exposition.

He first relies on the derivation of the term, which, according to him, is made up of *Bha* and *Ga*—*Vaṭi* being merely the possessive termination. *Bha* in one of its significations connotes the manifested cosmos—Vyashti-Swarūpa-Brahma—a signification suggested by the root-meaning of *Bha*—"shine out"; and *Ga* connotes the Brahman unmanifest, which comprises the manifested cosmos, the root meaning of the term being "to return". Thus, the two syllables together mean the synthetic science of the Absolute in its two aspects—the Manifest and the Unmanifest. This argument, which is based on grammar, is corroborated by citations from

Nārada and the other three great Nirukṭāchāryas or Lexicographers mentioned before.

As regards the term Gīṭā, Hamsa Yogī says that it is well known to be the phrase applied to what is most excellent as an exposition of a *Sastra*—*Sāstrāṇām pūjyathamākhyāhi bhavaṭi-gīṭā*. In short, Hamsa Yogī's emphatic conclusion is that the name which has been given to this scripture is to be ascribed entirely to its being the greatest and the best exposition the world at present possesses of the sacred synthetic science. His last and most conclusive argument is as follows: There are other scriptures which purport to impart knowledge of Brahman, but not one of them among those now extant does what this *Gīṭā* alone accomplishes so perfectly. Some of them treat of Brahman altogether apart from its manifested aspect, others deal only with the fragments of the latter. It is this *Gīṭā* alone which discusses both the manifested and the unmanifested aspects of the Absolute, and, in doing so, points out that the only possible way of realising Brahman is through the study and experience of its manifested side in the shape of the four *Samsāras*, consisting of the play between Ātman, on the one hand, and, on the other, the Prakṛti with all its modifications into the twenty-four *Ṭaṭvas* or elements; Hamsa Yogī affirming, as did his great predecessors, that except through this Samsāric manifestation, Brahman is utterly unknowable to anyone.

Here are Hamsa Yogī's own words, conveying the gist of the discussion under this head—“यस्याः पुनरध्ययनेन हि समष्टिव्यष्ट्यात्मकयोगब्रह्मस्वरूपविज्ञानं, तत्समष्टिव्यष्ट्यनुगतधर्मविज्ञानं, तद्दर्माधिकारिस्वरूपविज्ञानं, ‘सर्वब्रह्मस्वभावजं सर्वमावश्यकं, सर्वं खल्विदं ब्रह्म’ इति विज्ञानं च, तदधिकारिसमधिगम्य-प्रयोजनरूपं हि संजायते, सा भगवद्गीता भवति”—i.e., the *Bhagavad-Gīṭā* is that by the study of which there arises the synthetic knowledge of the true nature of Brahman, the unmanifest and the manifest; the knowledge of those laws pertaining to both

these aspects of the Absolute ; the knowledge of the qualifications and duties of those who aspire to understand and realise the laws referred to; the knowledge of the eternal truths connoted by such shruti-precepts as "all things are born of the very nature of Brahman ; all things are necessary and inevitable ; all this is verily Brahman" ; and the knowledge capable of leading to the actual realisation as a matter of experience by aspirants according to their respective stages of progress.

Here it is to be observed that the concrete instances cited from Gobhila, as already stated in the course of the discussion under the fourth head, of the *Bhagavad-Gītā's* containing only thirty-two verses and even much less, go to show that it was the well-established ancient practice to apply the name under consideration to whatever was acceptable as really explanatory of the great principles of the synthetic sacred science, without reference to their authorship and in spite of the extreme brevity of the explanations themselves.<sup>1</sup>

S. Subramaniam

(To be continued)

<sup>1</sup> It is in the course of the discussion under this last head that Hamsa Yogī gives a list of forty-eight words, to which I alluded in the course of my remarks under the second head. Hamsa Yogī says these words are used in treatises dealing with the different branches of knowledge falling under the five descriptions or classes, namely : (1) Athilōka vidyā, (2) Adhijyowtisha vidyā, (3) Adhividyā vidyā, (4) Adhipraja vidyā, and (5) Adhyātma vidyā ; but when so used, each word has not the same meaning and has to be understood in the particular sense required in the context. The following are the words :

(1) Brahma, (2) Ātma, (3) Akshara, (4) Avyakṭam, (5) Prakṛti, (6) स्वभावः Svabhāva, (7) Yoga, (8) Nārāyaṇa, (9) Vāsudeva, (10) Bhagavān, (11) Bhagavaṭi, (12) Māyā, (13) Moksha, (14) Aham, (15) Mām, (16) Bijam, (17) Kāraṇam, (18) Ahankāra, (19) Taṭ, (20) Saṭ, (21) Bhāva, (22) Abhāva, (23) Ishvara, (24) Samsāra, (25) Sanyāsa, (26) Tyāga, (27) Jñānam, (28) Bhakti, (29) Karma, (30) Kshetram, (31) Vriksha, (32) Kshetrajña, (33) Purusha, (34) Sanātana, (35) Shāshvata, (36) Avyaya, (37) Pradhānam, (38) Adhyātmam, (39) Adhibhūtam, (40) Adhidāvikam, (41) Adhiyajñam, (42) Adhilo-kam, (43) Adhijyowtisham, (44) Adhividyam, (45) Adhiprajam, (46) Vibhūti, (47) Buḍ-ḍhi, (48) Pushyam.

SATURN, LORD OF SORROW : MASTER OF  
THE WAY OF THE CROSS

By LEO FRENCH

**I**N the world of architectural thought, Saturn reigns supreme as Gothic Artist. The high lights of Aquarius, the black shadows of Capricorn; between these ranges the Octave of Saturnian creative self-expression, a liberation sufficiently inclusive and catholic to explain the towering genius of Saturn's creative ancestral line, while the twilight atmosphere of the average Saturnian mental country accounts for the laborious and uncertain, halting movement of the average Saturnian mind. Nowhere indeed exist such strange contrasts within the same planetary sphere as here, in the land of darkness and the shadow of death. Yet these do but conceal the glory of the unveiled Saturnian Presence, for Saturn, like Shakespeare,

Spares but the cloudy border of his base  
To the foil'd searching of mortality.<sup>1</sup>

"*The Breath of Life*," its in- and out-breathing, is the gift of Saturn through the more esoteric sign (in technical sense) of Aquarius the Water-bearer. The Earth-Spirit, in two separate aspects or vehicles, works through Capricorn the Goat, the climber of mountains, and Aquarius, the breath of earth. Capricorn and Aquarius follow each other, guardians and guides of midwinter—Capricorn from December 21st to January 19th; Aquarius from January 20th to February 18th. Capricorn is a sign of captivity, and of liberation. The Feast of the "Christ Mass," the mystery of the Incarnation, is celebrated during the Sun's occupation of Capricorn, also

<sup>1</sup> From "Shakespeare" by Mathew Arnold.

sign of the Scapegoat. This is the mystery of materialisation, wherein the greater mystery of the sacrifice of manifestation is adumbrated. "Manifesting a fragment, a portion of myself, I remain behind"; thus saith a Vedic Scripture, written for our learning, to whom the Eastern religious symbolism appeals as "light in the darkness".

Children of Capricorn are found among the foremost ranks of world-workers, administrators, practical politicians, civil servants, government and civic officials. The ideal, incorruptible official, the minister who serves his country before his party, who embodies within himself the highest ideals and principles of those he represents as administrator; he who ministers as a sacred service, unresponsive to cabals and chicanery, refusing any compromise where principle is involved, tactful without lending himself to intrigue, discreet without overstepping the borderland between "taking opportunities" and opportunism!<sup>1</sup> Such an one represents the ideal, perfected Capricornian; the imperfect, "transitory" stage of Capricornian represents the average clever politician, ruled by what he considers "common sense" (*i.e.*, the art of giving the public what it wants, with as much powder and as little jam as practicable!). Compromise and ambition represent the snares and springes of Capricorn; within their nets and traps multitudes are entangled, to the temporary maiming of true manhood. The material earth "pull" is strongly felt, through Capricorn; vibrations from "the body of death" in all realms, the natural resistance of clay to preliminary processes ordained by the potter.

Another constitutional Capricornian stumbling-stone is the confounding of "material" and "real" as equivalents, also of "practical" as synonymous with "material". It is difficult for the average Capricornian to disentangle himself from the concrete; the clay thereof "sticks to his boots," long after he

<sup>1</sup> "If such there be, go, mark him well!" Irresistible ejaculation.--L. F.

has ceased to identify himself with the material as his centre of self-realisation. Results on the physical plane are desired by Capricornians; they will dig and delve, sow, plant and water, but on condition that they shall eat the fruit of their labours; it goes hardly with them when the shadow of the cross of renunciation first falls across their path of consciousness. What? Give up the just rewards of their labour—they who have borne the cold of winter, rising while it was yet night, and the burden and heat of the day also? Is another to reap where they have sown, to eat what they have planted? Then begins the series of struggles, the wrestling of “man” and “angel,” in Capricorn; gradually, often so slowly that progress is not perceptible to the toiler, the centre of consciousness is *educated*, led and drawn forth from the material by force which is bred only by toil and tribulation, by strife with limitations. The man digs his own grave, steps into it, heaps earth upon it; a fellow man completes the burial—“seals the tomb”. If that were all, the Capricornian tragedy were now complete. “Earth to earth, dust to dust.” But—“where there are no graves, there are no resurrections”. The withdrawal of all help, the shutting-in of the soul, alone with Mother-Earth—what if this be but the indispensable preliminary, summons and announcement to the Angel of the Presence, the Aquarian-inspiration, the breath of life blowing over the valleys of death?

“Come from the four winds, O Breath! Breathe on these slain that they may live.” So dawns the light, so breathes the aerial benediction of spiritual revitalisation over “the country of the dead,” mysterious region of Saturn’s lower vibratory thralldom; and behold, the “dead” awaken; Capricorn-negative gives place to Aquarius-positive, and the wakened ones know with the poignant actuality of direct experience that the preliminary sufferings of Saturnian discipline are not worthy to be compared to the radiance revealed through Aquarius, sign of perfected human manhood.



Here, renunciation and realisation are seen as two "aspects" of one divine facet of being. The sting of death is past, in Aquarius, and the life, to which it is the prelude, is heard and felt, peeling softly through that ethereal Aquarian music whose strains are audible in the voices of some Aquarians who have made the choice between the "death" of separated attainment and the "life" of individual renunciation.

To Aquarians belong the aftermath of renunciation—the ante-chamber of Death and Birth, Shrine-room of "*La Vita Nuova*". The aureole is the Crown of Aquarius—the joy that is set *above* and "before" him, for the aura of the perfected Aquarian presents the appearance of an aureole encircling and encompassing him, as though a rainbow accompanied his presence; and if this be "the bow of promise," celestial token of Divine Covenant of protection and benediction, as Christians believe, this is the explanation of that "rainbow-light" which psychics see round some Aquarians. "The sphere-fires above, its soft colours wove, while the moist earth was laughing below."

Shelley's "cloud" imagery applies in a double sense to Aquarians, both those highly evolved and those still "in the making," for a certain nebulous tendency, a difficulty in direct mental association and cohesion of thought, represents one of the most characteristic Aquarian limitations, at a certain stage. Perchance it is "but the cloudy border of their base," and could we follow them into those viewless regions of the upper (their native) air, we might find them not only surrounded with serenity but also encinctured with clarity! It is easy to criticise Aquarians, difficult to overestimate the value of their presences and atmospheres to-day.

Saturn cast the world into the Capricornian pit of world-competition and racial rivalry that brought about the world-war, from the standpoint of human understanding. Saturn will yet raise the race of man to the measure of the stature of true manhood, to "Aquarius the Man," bearing "the waters

of life," *i.e.*, the inestimable gift of self-dedication to federative work. Aquarius is the sign of the true Coming of Man, "the Parliament of Man, the Federation of the World".

Never will this Parliament be convened till the higher Aquarian vibrations (thyrsus-bearers of the Presence of Saturn), are so diffused among men that Brotherhood becomes no longer a cant of so-called equality, but a symbol of sacred ministry held in the Holy Orders of the new Church of Humanity, religion of the immediate future. The highly specialised variety in differentiation, a marked feature of evolved Aquarians, contains within itself dismissal of all fears on the score of monotony or stultification under a regime whose word of power is Unity. Not uniformity, rather unity in diversity, expresses the Aquarian ideal. "One Lord, One Faith, One Baptism"; association is not heterogeneous amalgamation. "The body is one, but has many members."

Thus Saturn is the typical Planet of specialisation and intensification at the present epoch. Individuals and nations, men and worlds, repeat precisely the same æonic experiences, processes, ordeals, struggles and triumphs, submergences and emergences of continents of consciousness following each other, the new becoming old, the old broken up, reformed, to make the new, the mystic circle of re-becoming, the occult spiral of ascent. Saturn represents the critical state of matter in the cosmic and human worlds alike. The old Adam and the new, Capricorn and Aquarius, strive to-day with intensity never surpassed, probably unequalled, in world-history.

Kāma-manas possesses its principal stronghold in Capricorn: ambition, in a thousand subtle disguises, rivalry, emulation, all that makes for self-preservation. Yet, O ye watchers on lone summits, looking upward for dawn's light, listen also to the song of earth, the last sighing breath of winter. What hear ye?

The trumpet of a prophecy—O wind,  
If winter comes, can spring be far behind?

—SHELLEY.

Leo French

## THE IMAGINATION-CURE

AN AFTER-DINNER CONVERSATION

By J. CHILLINGHAM DUNN

Scene: The lawn of the Henslows' house in Devon. Time: nine o'clock on a midsummer night. The moon is full. Ever and anon the leaves of poplars and other trees rustle gently to the breeze and trace waving shadows on the grass. The sea gleams in the distance. Dick Henslow and James Burgoyne are seated in garden chairs near the widely opened French windows of the drawing-room, through which come strains of music. A fox terrier is ranging around, here, there and everywhere, after the mysterious manner of his kind.

Burgoyne: You certainly have an ideal place here, old fellow. What a glorious night!

Henslow: Yes, it *is* rather pleasing, isn't it? Down, Dixon, you old fathead!—just look at that dog!

Burg.: This must be in agreeable contrast to your shanty up on that Transvaal mine at—at the place with the unpronounceable name—what?

Hens.: Contrast! You're right, Jimmy. (*A pause.*) Some of our pals who write from such places as Simla, Colombo, or Yokohama, complaining that *they* are exiles—well, they should try a spell of what I experienced out there—and for ever after hold their peace. *Mind* you, I'm glad now to have been through it. I learnt a thing or two.

Burg.: *Experientia*—

Hens.: Yes, Jimmy, to be deprived for a while of things which we most of us are rather apt to take for granted, is the best, if rather a severe way to tumble to their real value.

Burg.: Go on, don't stop. I concur, and for the same reason as the second judge gave when he woke up and was told the first judge's verdict. Not that I'm snoozing over your conversation. On the contrary, I imagine dullness hardly describes the conditions on the mine?

Hens.: At one time there were only three of us who spoke our language. One only had a sober day by accident, as it were. And the other—well the less said about him the better!

Burg.: Good heavens!

Hens.: The money was good—yes, and financially I was doing splendidly, and building up what I am now enjoying the benefit of; but—

Burg.: I should rather think so.

*(Both men pause and listen in silence for a while, as from within the softly lighted drawing-room come the words of a particularly charming song:*

*"I've watched thee now a full half-hour,  
Poised upon that yellow flower—so motionless!"*)

Hens.: That was one of the things I missed and longed for—music! Never go beyond the reach of music, Jim. I remember the first that I heard after I cut adrift from the mine. It was at Capetown, the day—or rather the night—before I boarded the *Armadale* homeward bound. I was passing a house, when some one—a woman—began to sing. The accompaniment was indifferent, and new songs were evidently in process of trial; there were many breaks and repetitions; but you couldn't guess how very, very good it sounded to me. It was dark, and I stood and listened for forty minutes—the most appreciative listener the singer ever had, or probably ever will have again.

Burg.: You funny old fish!—but I can quite understand it.

Hens.: And the theatres! What wouldn't I have given to have been suddenly transported to a Wyndham first night at the bright little Criterion!—for the whole pleasing conglomeration of sights and sounds on such an occasion—the fiddles

tuning up ; the buzz and murmur of a London audience ; the increase of light at the curtain's foot, the hush of interest as it rises ; Charlie Wyndham's entrance and the familiar nutmeg-grating tones of his voice. D'you remember him in *Garrick*? —“ Nice house—substantial furniture—probably the abode of a man of taste, or a woman of fashion ” . . . Ha-ha ! Good old Wyndham !

*(Both laugh, and a silence ensues.)*

Hens. : Five minutes of most eloquent silence. A penny for them, Jimmy !

Burg. : I was just thinking that a vivid imagination, although, like genius, it may mean an added capacity to suffer, can none the less prove a powerful weapon with which to combat the temptations of the world, the flesh, and—er, the “ devil ” . .

Hens. : Yes ?

Burg. : This was once strongly borne in upon me in China. I ran across a fellow of the name of Tommy Logan—a real good sort at heart, but, like many others in those times, rather apt to run wild. One night he looked me up when he was in a condition which he described as “ fed up with everything all round ” ; and the outline of the programme which he planned for his further activities that night was, to put it mildly, not of a nature to commend itself to anyone who had his welfare at heart in any way. We needn't particularise. However, just as he was on the point of leaving my society, thinking I was a mighty dull companion, in walked Lulworth. Am I boring you ?

Hens. : Not a bit ! Do go on.

Burg. : A striking man in many ways, Lulworth ; one of the best, an American, and full of ideas. Tommy Logan sat down, for every one liked Lulworth ; nothing ever seemed to ruffle him, and he radiated an invariable good nature. He

listened to Logan's ravings and intentions, and after offering some good advice and counsels obviously destined to prove ineffective, he finally made use of the expression I uttered just now about the value of imagination in such emergencies. "What d'you mean?" asked Tommy Logan—"about imagination helping a man to keep straight? Go on improvin' of us, Lul, but you've got to *show* me!"

Lulworth rose and walked to the piano, of which he was a master, and played a few chords of extraordinary beauty; then he turned to Tommy Logan, for whom he had a great liking, and said: "Listen to me and to the picture I'm about to paint with the brush of my imagination for your benefit. Try and see it with all the imagination you can bring to bear on it."

Still looking our way, but continuing to elicit harmonies from the piano as he spoke, he said: "Imagine the lawn of an old English country house, upon a morning in early spring. Very green, and covered with dew, which can also be seen wet and glistening upon the petals of pink roses, white roses, and other flowers in fragrant profusion. The tennis court is being cut, and the whirring sound is pleasant to the ear. In the distance, red cliffs and blue sea. Imagine that you step through the wide-open doors into a long, low drawing-room, where everywhere is the refinement of perfect taste, a room redolent with the same fragrance of flowers; and some of these the *ideal girl* is arranging in a vase upon the grand piano. She has just cut them herself, and dew from a shaken rose-bush sparkles in her exquisite fair hair. Very sweet and natural she looks, this girl, standing in her coat and skirt of white serge, and the gold curb bracelet on her wrist; and the steady clarity and beauty of her eyes, Tommy, as she looks at you! . . . Could you enter such a room, and look into the eyes of a girl like that, *in happiness, to-morrow morning*, after fulfilling such a programme as you have mapped out for yourself to-night, old boy? Contrast the sickening atmosphere

of stale alcohol, of—but why describe more? Contrast this, I say, with the picture I have imagined for you, and I think you will prove to me that you *are* one of those who *can* be aided by the use of that far too little employed agency, the power of *imagination*.”

Hens.: Immense!

Burg.: The eloquence of the man was something to listen to. It reached home with Tommy Logan. For a few moments after Lulworth ceased speaking there was complete silence. Then, with a slight tremor in his voice, old Tommy said very quietly: “It’s a good scheme, that of yours, Lulworth. I shall always use it. And I thank you—for a great deal. Good night, you fellows, I’m off—*home*.”

Hens.: And Logan?—did it last?

Burg.: Yes.

Hens.: Ah!

Burg.: And one point about the thing is, that at the particular time this occurred, Logan was not in love with any particular girl; the picture of an ideal girl and surroundings conjured up by the force of the imagination was sufficient to put him right.

*(A clock strikes in the distance. The music within has ceased. A cloud passes over the face of the moon, and the poplars suddenly stir more noticeably to an increasing breeze.)*

Hens.: Shall we go in and join the ladies?

Burg.: Yes. *(To dog)* Here, up you get, Dixon, old man!

*(They go in.)*

J. Chillingham Dunn

## GREEN AND SILVER

A MISTY jade-and-silver dawn in Fairyland !  
Sea and sky and half-shield moon above ;  
Venus flaming over gleaming surf and sand—  
Dawn star, and molten emblem of our love.

. . . . .  
As then, the cordage strains, and in my ears still sing  
The gulls' shrill cries. Still through the greying night  
The temple bells of looming Keos faintly ring,  
Clear silver notes that fit the still twilight.

The mist banks in the gentle dawn wind melt away.  
The eastern rim of sea and sky grows light ;  
From mercury to ash it slowly fades the gray  
Old moon—a cyclops eye bereft of sight.

From silver now the east steals into lambent green—  
A pale and evanescent tint—and casts  
On Keos and upon the sea a satin sheen  
Which for one penetrating moment lasts.

O misty jade-and-silver dawn in Fairyland !  
O dear, dear heart, that it had never passed !  
That Zeus, the Snowy-haired, had then stretched out His hand ;  
Had said : " This emerald world shall ever last ! "

As there you stood, so straight and slender, by my side,  
Your chlamys gathered in your childish hand ;  
Your dear-loved face, half hidden by the rippling tide,  
Sleep-tangled, of your hair those young winds fanned.



The silver-circled beryl jewel that you wore  
Rose and fell and glittered as you breathed—  
Deep breaths, in wonder at the wanly lighted shore  
By low white mists phantasmally enwreathed.

And O the wonder of your love and dawn-lit eyes,  
That moment when you turned and bade me see !  
My heart cried out, O Watcher in the Skies,  
That You might make this my eternity !

. . . . .  
Yet no, O Zeus ! For when Aurora golden burned,  
And ship and sea and islands leapt to sight,  
I saw still clearer in that dear young face upturned  
Your Starry Eyes of everlasting Light !

PETER GOWERSON

## CORRESPONDENCE

### HEALTH AND HEALING

COLONEL H. S. OLCOTT, the first President of the Theosophical Society, though not a physician, made a remarkable record in healing the sick; and ever since that time members of the T. S. have asked: Why has the T. S. no definite movement for healing? Why, with so many members deeply interested in healing, is it not made one of the distinct features of T. S. study and activity? May I be permitted to present a partial answer which appeals to me as having a grain of truth in it?

Theosophy deals with Laws; it seems to present each law of Nature from its beneficent, its positive, outflowing eternal Truth aspect. That is to say, the law is shown to come into manifestation, and to continue its action, from a basis of perfection. It holds within itself its own inviolable conditions or so-called penalties, when or if deviations or departures are made, but also, it abides stable, unchanging, ready to shower its beneficences upon the transgressor if he will himself again conform to its immutable rules.

*Health* is one of these laws; it is pre-cosmic, spiritual, divine in its origin, and it is administered through great beneficent beings, devas, angels. Health is maintained under a law which permits no deviation; the Self, the Life, must rule the bodies. With one exception all the kingdoms of Nature bask unresistingly under this great Health outpouring. That exception is the human. Man is evolving through bodies built of desire and growing mentality, involved in a tumult of his own making, and at the present time is wholly indifferent to this great law. Intent on carrying out his purpose, he rushes into his schemes without regard to immediate or future cost of Health, and the result is present or future disease through departure from the Law.

*Healing* is the remedy for this departure. Healing deals with effects, with consequences, with results of transgression of Health law, instead of with the Truth of Health itself. There are two main methods of healing: (1) the ancient, to restore by a definite re-linking with the Law, by knowing and obeying it as taught by the Manu, by the Christ, and all the great Lawgivers; (2) the present method—simply to try to relieve from pain. At the present time the world over, only disease and healing are studied. Diseases are multiplying, remedies are being frantically sought, and with it all, paradoxical as it may seem, Health is not being looked for. The whole thought is centred

on relief from that disease, that pain, that danger of infection or contagion, by any means offered; and when that relief is seemingly found, no further attention is given the matter.

*Rules*, few but definite, are laid down by the ancient teachers for the healer to follow. Madame Blavatsky is quoted as saying: "In Occultism a most solemn vow has to be taken never to use any powers, acquired or conferred, for the benefit of one's own personal self, for to do so would be to set foot on the steep and treacherous slope that ends in the abyss of Black Magic." Other such rules are: Renunciation of fruits of action; accepting no monetary reward; seeking only to heal, never to dominate the patient; becoming a channel for the healing *devas*; devotion and service to the Masters of Wisdom. Also, the patient must needs be helped to grasp the fact that the disease is of his own making, both from the past and for the future.

*The Laws* of Karma, of Reincarnation and of Evolution aid the Self to gain control over its own bodies. These laws, co-operating so interlinkingly with Health, are explained in their entirety only in Theosophy, and, in any so-called system of Theosophical Health and healing, would seem to be essential as basic truths. They hold, within their own reactionary power, the building of continually higher and higher ideals of life, by means of which man inevitably learns to obey all the laws of Nature.

We come now to the heart of the problem. The answer to the *why* would seem to be, that we have not so far looked for a real explanatory foundation for our attempts. We have not made clear to ourselves that a deep philosophy of life underlies this helpful impulse, and that before an organisation representing the Theosophical Ideal in Health and healing can be formed, a very definite statement of its real basis should be made.

If the premises so far set forth are true, if the time to bring the law of Health out of its obscurity has arrived, if the rules which maintain Health are already plainly laid down, if the conditions under which the healer must work are definitely known, if the laws which the patient must be taught are within his reach, a system of Health-teaching and of healing through Theosophical concepts could well be formulated. Provided, however, that there should be no crystallisation into a set form for all to follow. Each Health teacher, each healer, has brought over from his past, mental links with his past work and method, and these are his very own to follow, adapting them to the general outlines.

Strong reasons exist for—as well as against—the forming of such a twofold movement, that of Health and of Healing. There are some earnest students of Theosophy who have grasped the ideal that Health for all is greater than healing for some, and that to become Health channels by speech, by life, by radiation, will help to bring the knowledge of Health out into this world of pain. Just as Moses is said to have lifted the serpent—the age-long symbol of Health—before the disease-stricken Israelites, and all who looked upon it found Health abundant there, so may the great law of Health be lifted out of

its obscurity and placed before the people as a higher ideal than disease and healing.

There are other earnest students whose thoughts centre in the relief of pain, and these will help by their own methods.

Perhaps one of the greatest reasons for a Health and Healing Movement, is the preparation of better material for bodies for those who will help to usher in the New Era. It is reasonable to expect that many advanced Egos will soon take physical bodies to aid in the work of the coming World Teacher. Also that many of the Egos who have given their bodies in supreme sacrifice during the war, will speedily return to earth under the law of evolution, freed from their hindering karma. Evolution brings them back with all their bodies closely linked with the beneficent side of all of the laws of Nature. Should they find us ignorant of or indifferent to these laws? We have much to do to prepare the world for their reception; and to bring Health to the front, seems to be one of our duties.

MARY WEEKS BURNETT, M.D.

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### “ARE WE MARKING MENTAL TIME?”

READING F. K.'s letter in the April THEOSOPHIST under the above title, may I venture to offer him the solution I came to when that same problem puzzled me? We have the fact that through the medium of the T. S., knowledge has been given out, more and more of which is being assimilated outside the T. S.

The place of pioneer in that direction, which so long has been occupied by the T. S., is being encroached upon; and consequently the feeling arises of the T. S. “marking mental time”.

If we consider that knowledge to have been given out by that August Body, the Great White Brotherhood, through the medium of well known personalities, we can conceive that knowledge to be given out only when the time is ripe for it. An extension might be dangerous, for, if ever, the war and the peace following it have shown clearly that humanity is far from being altruistically inclined.

Might not a wrong use be made of more knowledge by a humanity apparently not ripe for more? Might not the other aspects of the soul want development to avoid lop-sidedness in this generation, and could, for instance, that not be the reason that “service” is at present so emphasised in the T. S., as many expect “devotion” to be emphasised in the years to come?

E. L.

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## DR. WALLER'S EXPERIMENTS

REFERRING to your note in "On the Watch-Tower" in the January THEOSOPHIST, on the subject of Dr. Waller's experiments, in case no one else with more knowledge should write to you on the subject, I will tell you what I know of it. It is very little, and there is nothing "occult" about it.

Dr. Waller showed his apparatus at the meetings of the British Association in Bournemouth last September. He himself described the process as "placing the hand of the subject in the fourth arm of a Wheatstone Bridge". Being no electrician, this means nothing to me; but I read in the encyclopædia that the Wheatstone Bridge is an apparatus for measuring electrical resistance. On the subject receiving a stimulus, some slight difference takes place in his electrical condition and is registered by a galvanometer.

What one saw was simply a rough, unplanned box or packing case containing the apparatus. Two wires, constituting the "fourth arm," were strapped respectively to the palm and back of the subject's hand. Dr. Waller would stand by the subject and talk, somewhat as a conjurer talks, about anything on earth, and then unexpectedly would hawl "'shun" in the subject's ear, or drop a weight, or prick him with a pin, or flick his nose with a finger, or smack his head lightly. The "emotions" roused by this sudden shock were then made apparent by the galvanometer. In this case it consisted of a slit in the front of the box, filled with ground glass; behind the glass was a little light, mounted on the indicator. In proportion as the subject was "moved," the luminous indicator travelled so many degrees along the scale, and then back again; and, after some little oscillation, remained at rest until the doctor renewed his assaults.

It appeared that there is always about two seconds' interval between the giving of the stimulus and the movement of the indicator. And hysterical subjects, we were told, exhibit no reaction whatever. However excited and upset the subjects may be, they would appear to have no sensitiveness whatever.

Dr. Waller was evidently intensely pleased with his instrument and was never tired of showing it in action—that, and his method of measuring the amount of carbonic acid gas exhaled by subjects under different conditions, *i. e.*, during hard physical work, repose, moderate exertion, etc.; showing that you can tell by it whether a man is really working hard or not, how many food calories he requires to keep him going, etc. Quite ingenious and interesting; but, like the other, in no way verging on the occult.

GEORGE E. HERING

## AIDS TO EMOTIONAL HEALTH

MANY books have been written on the subject of the emotions, and it is obviously in dealing with this part of our make-up that most of us have the greatest difficulties, if we are endeavouring to gain self-mastery. It follows from the very nature of the subject that no one has said or can say the last word on it, and most writers on the subject only offer the most general suggestions as to how we should treat these difficult forces. One general principle, however, seems to be clearly established, and that is, that it is exceedingly inadvisable to attempt to kill out emotions or to ignore and starve this part of our make-up, and that we must endeavour rather to transmute by "spiritual alchemy".

If we attempt to ignore our emotional nature, it usually asserts itself in some more or less violent manner, just as the physical body does if we ignore the laws of physical health. Deliberately to attempt to kill out emotion implies a tremendous power of will, involving also, one would imagine, a dangerous tendency to mental isolation and to an increased sense of separateness.

Starting from this point, the question arises: Are there not any means which we can adopt to promote emotional "health," just as there are such means to promote physical health? After trying the methods of Hatha Yoga, the Buddha decided that the sensible and practical course as regards the physical body was the "Middle Way" of avoiding the extremes of asceticism on the one hand, and of self-indulgence on the other. In other words we must attend to the perfectly definite requirements of our physical bodies—the need for sufficient food, sleep, exercise, etc.—without permitting any excesses. Can we find any similar requirements in the case of the emotions—dissociating the emotions, for purposes of analysis, from the physical body?

For the present purpose emotions may be roughly divided into three main divisions: the affectional, the devotional, and the æsthetic. (I am purposely ignoring their opposites—hate, fear, disgust, etc.) It seems possible that in each of these departments we have definite needs, roughly analogous to the need for food and exercise in the physical body—feeding being a taking in from without, and exercise a utilising or expressing of the energy and life in us. If this is the case, it may be that a clear recognition of our emotional needs under the three heads mentioned—in varying proportions, obviously, in the case of different individuals—might help us considerably in trying to gain emotional equilibrium. For instance, if we could to some extent determine what proportions we need, so to speak, of devotional "food" and "exercise" (or self-expression), of affectional "food" and self-expression, and of æsthetic food and self-expression, might it not help us a great deal?

People so often seem to be suffering from a condition of strain, due to inability or lack of opportunity in self-expression in one or other, and sometimes in all, of these three departments of

emotion. Many, for example, are intensely musical, but have never had the opportunity of learning to play any instrument, nor of having their voices trained, even if they have any. Consequently they are in a pent-up and strained condition, and the force has to run into some other channel, very possibly into an undesirable one, manifesting itself, perhaps, in explosions of irritability or in some harmful way.

In this connection the effect of eurhythmic exercises on children occurs to the mind—clearly a splendid means of self-expression and of producing harmony in the emotional body through the physical by means of rhythm. Dancing seems to have similar results, the most æsthetic kinds, such as the Greek, being probably the most desirable.

As regards the affectional emotions, Edward Carpenter suggests that starving or suppressing these intensifies sex-passion, and that giving the pure affections free scope for self-expression lessens its strength. It certainly seems to be true that we are too often obliged to repress the natural expression of affection, because of the various reserves and conventions with which we surround ourselves.

Mr. Leadbeater's description of the worship in the four temples in the future community in California (in *Man: Whence, How and Whither*) gives the impression that definite needs, such as I have suggested, are clearly recognised there, but that they are applied to the whole field of the mind and emotions considered jointly. If the idea which is suggested in this letter is correct, it may be that we could get nearer to the true "Middle Path," as far as the emotions are concerned, by trying to arrange our lives so as at least to consider these requirements, and to some extent provide for them, even in our present conditions of life. I think it would be very helpful if some older and wiser members could throw further light on the matter in these pages.

D. H. STEWARD

## BOOK-LORE

*The Doctrine of the Subtle Body in Western Tradition*, by G. R. S. Mead. (J. M. Watkins, London. Price 6s.)

This latest work of Mr. G. R. S. Mead is described on the title page as "an outline of what the philosophers thought and Christians taught on the subject" of the subtle body or bodies of man. He also calls these essays "studies in Alexandrian psycho-physiology; for Alexandria was the chief centre of philosophic culture for the period under review," and in tracing the history of the subtle body notion—"the very soul of astrology and alchemy"—he leads us from Greece and the Platonic School further East to Babylon and the Chaldæan sources.

The Proem deals mainly with these various streams of research, which the author rightly thinks "not unworthy in our own day of the consideration of such psychologists as are conversant with the phenomena of psychical research, and not without interest for the general reader". In the subsequent pages the subject-matter is considered under three headings: the Spirit-Body, the Radiant Body, and the Resurrection Body.

The term Spirit-body (*soma pneumatikon*) is used by Greek writers for the subtle soul-vehicle in its inferior aspect, corresponding to what is now generally known as the astral body, forming the link between the physical body and the soul proper. It is the irrational soul, which persists after death as the medium of existence in Hades, the basis for the phantasms of the deceased. To this spirit-body is also referred the power of sensation: "It is, for instance, not the ear that is the hearing sensory, but the spirit," and it is also the medium for thought-transference and telepathy, for inner voices, both bad and good. The "Radiant body," or *Augoeides*, is defined by Later Platonists as "the prime essence or substance of all bodies and of all embodiment," and it was looked on as the permanent vehicle of the soul, though there was also "a purely absolutist doctrine of complete separability of the soul from its essential substance or vehicle (*Augoeides*)".



The chapter on the "Resurrection body" concerns itself with the teachings of Christian philosophers on the subject, the investigation leading to the conclusion that "the Gnostic Schools repudiated the doctrine of a fleshly resurrection and centred their interest in a more immediate and spiritual interpretation of the mystery". This chapter is of special interest in these days of the Higher Criticism of the Christian Scriptures, and it is noteworthy that in reformed Judaism it was declared at the Rabbinical Conference, held in Philadelphia, "that the belief in the resurrection of the body has no foundation in Judaism, and that belief in the immortality of the soul should take its place in the liturgy". Mr. Mead rightly hopes that "Christian ecclesiastics may be no less courageous in setting their house in order, even if they do not, as we hope they will not, go so far as the Reform Rabbis in rejecting entirely all notion of a resurrection body".

Like all works by Mr. Mead, this is a scholarly and finished contribution on a subject which is "intensely human, and as such of no little interest for the general reader as well as for the philosopher and scientist and the student of the comparative history of religion". He calls it a booklet and not a volume, an essay and not a treatise, and apologises for his scanty skill in popular exposition. There is no need for such an apology, for he has succeeded in giving a scholarly and at the same time fascinating and easily understood outline of the evidence and teachings on the subject of the subtle bodies, as found in the philosophies of Greece and the Christian Gnostics; and what might otherwise be a mass of dry quotations, of little interest and too difficult for the average reader, is classified and illuminated in a way that recommends the book to the layman as well as to the scholar.

We heartily recommend this most valuable and interesting study on a question which no intelligent person can nowadays afford to ignore and brush aside as a superstition of the past.

A. S.

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*Somewhere in Christendom*, by Evelyn Sharp. (George Allen & Unwin, London. Price 6s. 6d. & 5s.)

In this book Miss Evelyn Sharp has written a story which is better than many dissertations. Fiction and imaginary? In a technical and superficial sense, yes; but there is a deeper sense in which fiction is the vehicle, the form—and in the hands of the true artist, the artist with vision, the most perfect vehicle which literature has evolved—for the expression of truth. It is because Miss Sharp is so

deeply convinced of the truth which she is constrained to utter, that she has chosen a form in which

Imagination bodies forth the forms of things unknown,  
Turns them to shape, and gives to airy nothings  
A local habitation and a name.

For the love principle is indeed in political and diplomatic affairs an "airy nothing," and in international relations a "thing unknown"; and in this narrative of unflagging interest the love principle is shown in practical application. It needs a fine imagination, it needs a sense of humour, as well as a capacity for logical thought, to translate into concrete conduct ideals which have never yet been acted upon, and to make that conduct appear natural and in keeping with common sense; but the author is equal to the task, and has added—in this story of a revolution that was bloodless, a nation that lived brotherhood, a war that was still-born—a valuable contribution to the literature of reconstruction, a contribution none the less suggestive and practical because it is gay and not ponderous, because wit walks hand-in-hand with wisdom, and love is shown to have a capacity for laughter as well as for sacrifice.

G. C.

*A Subaltern in Spirit Land*, by J. S. M. Ward, B.A., F.R. Econ. S., F.R.S.S. (William Rider & Son, Ltd., London. Price 6s.)

This book is in the nature of a sequel to *Gone West*, and the author gives further experiences whilst in the trance state on the astral plane. It deals largely with the author's brother, who was killed in action during the late war, giving details of his passing over, and continuing with the record of his investigations in connection with various subdivisions of the astral plane and their inhabitants. So many references of an interesting nature were made to the previous work, that we looked up a copy of *Gone West*. By the way, while doing so, we came across another book of the same title, published a year later (Alfred A. Knopf, New York); it is on similar lines, but colourless and uninteresting, and is said to have been given through the means of automatic writing by "a Soldier Doctor" to two ladies, both the Soldier Doctor and the ladies preferring to remain unknown. The original *Gone West* was published by the same firm as its sequel, Messrs. William Rider & Son, Ltd.; and those who have not yet read it are advised to make sure that they do not accept its American namesake by mistake.

In *Gone West* and its sequel, the subdivisions of the astral plane are very similar to those described in the various Theosophical textbooks; but in the former, the author strikes a more personal note

by obtaining a record of a dead officer who relates his terrible experiences in the lowest divisions of the astral plane, and, later, his difficulty in emerging therefrom. These experiences seem distinctly convincing and probable, seeing that the officer insisted on obsessing the living for the sake of experiencing thereby those pleasures only obtainable upon the physical plane. Apparently such an act carries with it the worst possible karma, which, sooner or later, has to be paid for in the most terrible manner.

There are interesting chapters, in *A Subaltern in Spirit Land*, relating various after-death experiences of soldiers of different types, showing that personal karma is very soon worked out, or rather differentiated, even if the men concerned died in battle. Some, however, went on fighting dead Germans for a considerable time, imagining themselves to be still alive, and refusing to be convinced as to the real state of affairs, until at last both parties realised the folly thereof. Terrible descriptions of Englishmen bayoneting Germans, and vice versa, are given; their wounds healing up as fast as they were made.

Evidently Mr. Ward began his psychic investigations early in 1914, and so established a link with his dead uncle before the war began. This he was able to maintain, apparently, through all the opposition that arose from the lower elementals who were attempting to stop his passage to the higher regions where his brother and uncle worked during the later part of 1914 and the early part of the next year. Graphic descriptions of the opposition from these elementals are given, and also of the conditions on the astral plane caused by the activity of these creatures.

Doubtless these books serve a very good purpose by reaching a public that might not have been so likely to read works of a more scientific or philosophical nature. Mr. Ward is to be congratulated for risking ridicule in publishing these books. He assures his readers in his Preface to the second book, that :

From the financial point of view, it pays far better for me to write two or three articles on openings for British Trade in, say, South America, than it does to write such a book as this. I am not a medium plying for hire, as the daily papers would call it. Why, then, should the critics suppose that my ordinary clear business mind fails me when I turn to investigate psychical phenomena, or think I should waste my time practising a heartless fraud on my readers ?

Exactly; why? It must have been no easy thing for a University man to have published these experiences, and only the feeling that he might help those who have lost those they loved in this war, has compelled him to do so, despite the ridicule entailed.

B. A. R.

*Last Letters from the Living Dead Man*, written down by Elsa Barker. (William Rider & Son, Ltd., London. Price 4s. 6d.)

These "last letters" are for the most part about America, but America as a member of the great Republic of Nations. The country which gave him his latest body is very dear to the "living dead man," and he broods lovingly over her destiny—a great destiny he feels it to be, if she can emerge triumphant out of her supreme trial. "X" gives sound advice in this volume, which not only Americans, but the world generally, would do well to take to heart. There is less here, than in the original *Letters* and the *War Letters*, of information regarding the after-death life, and more of interpretation of, and comment upon, happenings and present-day conditions on the physical plane. Theosophists will find the author's remarks exceedingly sensible from their own standpoint and will realise how valuable a book these *Last Letters* may be as a means of bringing home to a certain class of readers the encouragements and warnings which, under the inspiration of Theosophical teachings, they themselves are trying to spread. To give an example :

After the war will also come an opening of the psychic senses of men, everywhere. This, while good in itself, may become an added danger . . . If I may make another suggestion, it would be that those who have psychic awakening should think twice before proclaiming the fact . . . Do not try to close the new sense, but do not be carried away by it. Remember that it will be practically general, and, like every new sense, it will be defective for a long time . . . If a man opened his eyes for the first time upon a tree, he might mistake it for a monster.

There is an exceedingly interesting and picturesque description of X's meeting on the astral plane with an entity who in life had been a Red Indian Chief. Whether or not the description accurately reflects what occurred, at any rate it gives us an insight into the problem presented by these souls who will be drawn back to the land they loved and will have to be accommodated somehow.

The Introduction to this volume is worth careful reading. In it Elsa Barker the "psychic" takes leave of the reading public, saying that the artist in her has become exasperated and clamours for expression once more. So here is an end of her books which are merely "written down". As in former Introductions, she is quite frank about her position with regard to this automatic writing, and from her remarks here it is evident that she has altered her opinion on these questions since first she became aware of her psychic gifts. The reader will be interested in her account of her studies in Psychoanalysis and in the change of attitude these studies have brought about.

A. de L.

*The Path of Knowledge*, by D. N. Dunlop. (The Three Kings Press, London.)

Mr. Dunlop's name is so well known to Theosophists that the appearance of a new book from his pen is sure to be an occasion of interest to those who appreciate his clear and forceful manner of presentation. The title of this his latest work naturally reminds one of his preceding exposition of the higher stages of human evolution, which bore the title of *The Path of Attainment*,<sup>1</sup> and the general outlook in both cases is very similar. In many respects, however, Mr. Dunlop now follows up a different line of enquiry. As may be gathered from his adoption of the word "Knowledge," the method of development here described is that of the mind—not in the popular and more restricted use of the word, as applied to ordinary intellectual processes, but in the wider psychological connotation of intelligence in all its relations—the "Crystal Sphere," as he poetically names it. The mere gathering of information, so often mistaken for knowledge, is but a secondary consideration compared with the capacity to test, assimilate and utilise the information gathered; and it is on this opening up of added capacity for real knowledge that the author rightly dwells. By natural steps he leads us to the point where the mind becomes illumined by the vision of the Self "whose nature is knowledge".

Some of Mr. Dunlop's classifications and expressions may possibly appear strange to students mostly accustomed to current Theosophical terms, but they are easily recognisable by any who have delved among other sources of occult tradition, especially the Hermetic and Alchemical schools. Consequently we can well imagine that many who have come across these older writings, possibly in connection with psychological problems, may be attracted to the study of Theosophy more readily through the language and style of this book than if first confronted by a more specialised piece of Theosophical writing. One very noticeable feature of Mr. Dunlop's practical advice is the attention he bestows on the part played in mental growth by the physical body and physical experience generally. Another interesting point is the suggested use of mathematics as a means of contacting the "world of knowledge". The author's treatment of the whole subject is concise without being dogmatic, and his individuality is apparent enough to lend distinction without the least sense of intrusion.

W. D. S. B.

<sup>1</sup> Reviewed in THE THEOSOPHIST, July, 1916, p. 452.

*Woman: The Inspirer*, by Edouard Schuré. (The Power Book Co., London. Price 4s. 6d.)

When we consider that woman has been the inspirer of man from Lemurian times (when the training of girls was directed to this end) to the present, and that she will be his inspirer from now to that distant time when, with the abolition of the separation of the sexes, each human being will be his own inspirer—when we know this, it is more than a disappointment to find that M. Schuré's book, with its promising title of *Woman: The Inspirer*, resolves itself into a Preface of one page, and the somewhat tantalisingly incomplete biographies of three women, two of whom we must confess to having never heard of before. And considering the range of time, and the innumerable "inspirers" to choose from, it is again disappointing to find the three women all belonging to the latter half of the nineteenth century, and to Europe.

The fact, also, that they were all three the wives of men other than those they inspired, tends to suggest limiting and false ideas of woman's power as an inspirer, for, unlike the inspiration of Laura and of Beatrice, it seems not to have been the inspiration of the unattainable. And we have not only the inspiration of the Lauras, of the Beatrices, of the Joan of Arcs, but, more frequent still than any of these, that of those many wives whose husbands can say with Bunsen: "In thy face have I seen the Eternal." And this is the essence of all true inspiration, for having seen the Eternal in his inspirer, the man sees it in himself and becomes capable of divine deeds. This, then, being the scope at the author's disposal, when we find the way he has limited himself we conclude that the limitation has been due to the desire of a scientist to describe only that of which he has personal knowledge. But this theory fails us when we discover that of Frau Wesendonck, one of the two inspirers of Wagner mentioned in the book, M. Schuré only caught a passing glimpse and a handshake. Wagner's other inspirer, Frau Cosima Wagner, gives one the impression of relying more on a managing capacity, which tends to compel from the outside, than on those sun-like qualities which bring out of a man by *his own energy* what is within him.

Of the three women, the most sympathetic character is certainly Margherita Albana Mignaty, that Greek girl who, as the adopted daughter of a Governor of Madras, passed several years of her girlhood in Madras, and whose description of the "country house at Guindy" is of special interest to us here. With a perverseness which reminds us of H.P.B., she married the wrong man, but in her case

there were three children to fall back upon for consolation, and the account given of the child Ellen, with her evident knowledge of other planes, will interest all Theosophists. But this is not "woman as an inspirer"; and we leave the book unsatisfied, although we are told that Margherita inspired M. Schuré to write his *Great Initiates*, for it is Margherita as a girl, as a mother, as an author, who attracts us, and not Margherita as an inspirer.

A. L. H.

*An Amazing Séance and an Exposure*, by Sidney Moseley. (Sampson Low, Marston & Co., Edinburgh. Price 3s.)

Mr. Moseley is one of the gentlemen who has, in the last few years, attempted the investigation of Spiritualism with an open mind, having attended, we are told, over three hundred séances, with the result that he has been convinced of the genuineness of many of the phenomena produced. His book consists of a detailed, interesting and often humorous account of adventures with various mediums and the "spooks" produced by their aid, also of numerous "haunted houses" to which he has gained access, and of the weird stories and traditions peculiar to certain country districts in England and Wales. As reporter for *The Daily Express*, he was given special opportunities for enquiry into the methods and practices of various well known psychics, among whom the Thomas Brothers are of especial interest. These he brought to London for a test séance; and he describes some of the sittings which he had with them as of an "amazing" character—the first one "was as clear an exposition of the practical case for Spiritualism as I have ever seen".

The book is full of information and also of surprises, and may be especially recommended to those who have not themselves investigated physical-plane phenomena and perhaps are inclined to scoff at their possibility. Mr. Moseley, as he expresses it, "has no flies on him," and although his Fleet Street confrères, we are told, look rather askance at him since he has undertaken these enquiries, he assures us :

I was not born yesterday, I am prepared to prove that the evidence I have collected since my investigations is genuine evidence, sifted from a mass of other evidence that offered the slightest doubt of its authenticity . . . this book is a serious effort to lift the veil that hides a great truth . . . when I have discovered illusions, I have not hesitated to say so, as the reader will observe in the chapter on "The Great Illusion".

His purpose is to give to the public what he has actually seen and heard. They can draw their own conclusions.

G. L. K.

# THE THEOSOPHIST

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## ON THE WATCH-TOWER

**F**ROM Copenhagen comes a message from the First Convention of our young Danish and Icelandic Section of the Theosophical Society. It "sends affectionate greetings" through its General Secretary, Countess Bille Brahe Selby. Denmark and Iceland are the twenty-first National Society on our roll. The twenty-fourth National Society is Canada, which has also just held its First Convention, meeting in Toronto. The Toronto Lodge celebrated at the same time its twenty-ninth Anniversary, and the two passed the following resolution.

### RESOLVED:

That the Toronto Theosophical Society on this its Twenty-ninth Annual Meeting, and the first after the chartering of the Theosophical Society in Canada by the World-President, Mrs. Annie Besant, hereby expresses its gratification on this recognition by Mrs. Besant of Theosophical activity in Canada, and desires also to place on record its appreciation of Mrs. Besant's unflinching devotion to the cause of Theosophy, and to congratulate her upon her varied and successful work in other channels.

In her addresses for years past she has maintained the high ideals of humanity, of brotherhood, of broad tolerance, not depending



on intellectual agreement, but on ethical and spiritual harmony, and the practical unity of common service.

It renews its obligations and pledges to the Objects of the Society and to the fellowship that has progressed so satisfactorily under her great leadership.

I find myself possessed of various new titles, such as "World-President" and "International President," which I by no means appreciate. The old simple "President of the Theosophical Society" seems to me to be more attractive without the grandiloquent prefixes. By the way, speaking of Presidents, I may remind the Society that my second term of office in the T. S. expires next year; I shall then be in my seventy-fourth year, and it seems to me that the Society would do well to consider the question of electing a successor, instead of asking me to undertake a third term of office. I have been thirty-one years in the T. S. this month, and have done a fair amount of work. I think that a person younger than myself might be more useful to the Society, and I should not be less ready to be of any use to this beloved movement out of office than in it, as long as I live.

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"A noteworthy event of the Australian Convention," writes Mr. Jinarājādāsa, "was the passing of a resolution about the President's work in India, recognising her great activities for Freedom and Brotherhood, and sending to the people of India greetings and warmest wishes in their work towards complete Self-Government as a Dominion. As this resolution dealt with political matters, it was not passed formally by the Convention; Convention adjourned for a few minutes, and the resolution was put to the members by Mr. Matthew Reid of Brisbane, Senator for Queensland in the Federal Parliament of the Commonwealth. The resolution was to have been seconded by Mr. R. Perdriau, member for Byron in the New South Wales State Parliament; Mr. Perdriau, who has worked at Adyar, was not able to reach Convention in time to second the

resolution, but heartily associated himself with it the moment he did arrive. The resolution is as follows :

“ We, the members of the T.S. in Australia, hereby put on record our deep sense of admiration at the heroic labours of the President of the T.S. in the cause of Freedom and Brotherhood, especially in her endeavours to change the political status within the British Empire of our Indian Fellow-citizens, and we beg to congratulate her on the success so far achieved towards the realisation of her high aim.

“ We also desire hereby to send to the people of India our warmest wishes for success in their new endeavours for the achievement of Self-Government within the Empire, and we further hope that in no long time India may have that full status as a Dominion in the British Empire now enjoyed by the self-governing Dominions.

“ After the resolution was passed with acclamation, the meeting reverted to the Convention once more, and went on with Convention proceedings.”

To all these brethren far across the seas, in three continents, I send loving and grateful thanks for their goodwill and over-generous appreciation of my poor services. I can only say that I honestly do my best to serve, and that the opportunity of service is the greatest privilege which can befall any human being.

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In our last number we had the pleasure of announcing the formation of a Lodge of the Theosophical Society in Japan. Now we have particulars of its formation, the Tokyo International Lodge, which sprang into existence just prior to Mr. Cousins' departure from that country on his return to India after a year in Japan as Professor of English Literature in the Keio University of Tokyo. In six weeks the Lodge had a membership of twenty-one, representing eight nationalities, and has created widespread interest through extensive reports in the press of addresses by Mr. Cousins. We anticipate a very useful career for the Lodge, particularly, as Mr. Cousins informs us, since it arose spontaneously in response to a keenly felt spiritual need, and not through any passing enthusiasm of propaganda. The membership of the Lodge contains scholars,

educational experts, famous artists, and all are full of the true Theosophical spirit of comradeship, and eager to progress in their study and practice of Theosophical principles. Text-books are being translated into the Japanese language, and an English-Japanese magazine will be published. Later, it is hoped to have a permanent city address, but owing to the acute congestion in Tokyo at present the weekly meetings of the Lodge are held at the residences of members. For the present the Secretary is Captain B. Kon, 10 Nishikatamachi, Row 6, Hongo, Tokyo, who will be happy to welcome Fellows who are passing through Japan.



This is the first organisation of the kind in the Land of the Rising Sun, and the composition of the Lodge is indicative both of the special circumstances of Japan itself in the presence in the country of several sects of Buddhism, as well as the State religion of Shinto and Christianity, and of the temporary war circumstances that have crowded Japan with refugees and given representatives of eight different nationalities to the Lodge, as if to make it a model of the Universal Brotherhood in action. When Colonel Olcott visited Japan some thirty years ago he confined himself to work along Buddhist lines, conceiving the time not ripe for purely Theosophical activity. The immense material expansion of Japan within the past half century has resulted in a widespread indifference to-day, the various religious activities being merely formal and without any true influence on the life of the people. The country, too, has escaped any chastening influence from the War, while it has gained greatly in the things that make for national pride and spiritual forgetfulness. During the last year, however, while Mr. J. H. Cousins was given a year's leave from the Principalship of Wood College, Madanapalle (formerly the Theosophical College), in order to accept the invitation of the Keio University of Tokyo to act as

special Professor of Modern English Literature, his connection with the Theosophical Society became known, and a group of people gathered round him for the study of Theosophy. Mr. Cousins is emphatic in his assertion that he did nothing aggressive to bring about this result. He says he simply gave what was asked for. However that may be, his visit to Japan appears to have been very opportune, for there is now in Tokyo a large and earnest Lodge of the Theosophical Society, with members drawn from Japan, Korea, India, England, Scotland, America and Greece. Several of the members are only temporarily in Japan, and will ultimately take the message of Theosophy to their own lands. The development of Theosophical activity in Greece and Korea is in particular looked forward to with much interest. The larger portion of the Lodge, however, is permanent, and is expected to be much added to in the near future, as soon as literature in the Japanese language is got ready, a work which has been undertaken by several members. We anticipate from the Lodge a valuable addition to Theosophical scholarship, especially in relation to Buddhistic thought and Shintoism. Fellows of the Theosophical Society passing through Japan should communicate with the Secretary, whose name and address are given above.



Among greetings this month comes a cable in which the "First Co-Masonic Festival, assembled at Glastonbury, sends you hearty good wishes". It sounds rather attractive, for Glastonbury Abbey is a name to conjure with, and many a sacred legend clusters round the fane. Why Co-Masons have had a Festival there, I know not; but Festivals are always good things to have in this sorrowful world.



I hear from Mr. Jinarājadāsa that he and his wife finish their visit to Sydney at the end of this month, and go to

Perth, Western Australia, by steamer, stopping at Melbourne and Adelaide on the way. It is a trying sea passage, that from Adelaide to Perth, across the great curve into which roll unbrokenly the billows from the Antarctic Pole; there is a strange, weird feeling about it of twilight days of a long dead world, dim and pregnant with uncanny possibilities. Do all the ghosts of far-away civilisations in the early, early ages of our planet gather there with memories of giant, monstrous forms, human yet sub-human almost, in the ages we call Lemurian, the rough, blocked-out shapes that were to make gigantic hewn-out images in their own ugly likenesses, contemporaries with giant lizards and flying creatures, terrifying in bulk and strength, fit comrades for the scarcely human types that trod our trembling earth? Their memories seem to haunt that Bight, and the waves are grey and sullen, as though rolling in from a forgotten world.



At Perth, our dear travellers remain for some three weeks, and sail from Perth about June 20th for Colombo. In Ceylon they think to halt a little while, coming on to Adyar about the middle of July; very welcome will they be here, after more than a year's absence.



Since writing the last paragraph, I have had a cable, in answer to a letter of mine, asking if they could visit England, as I was unlikely to be able to go. They are willing to do so, so we must not look for them till the autumn.



A new magazine comes to us from Finland, *Teosofi* its name, and Finnish its language. Dr. Sonck is its Editor-in-chief, and it has a good list of contents. I find in it my own portrait and some lines beneath it. But Finnish is quite a different language from those one sees in European countries and picks out a word here and there. Not a solitary word can

I capture, as my eye travels down the page. But Dr. Sonck kindly sends some lines in English, which I append thankfully :

The objects of *Teosofi*, as expressed in the Introduction, are as follows :

(1) *Teosofi* desires to acquaintance its readers not only with the Theosophical ideas and teachings and the Objects of the T.S., but also with the new currents and fields of activity which, abroad in our days, have rapidly gathered ground and which have likewise aroused a lively interest in our country.

(2) *Teosofi* is intended to publish articles throwing light upon the fields of Education, Masonry and new Church-movements, and to discuss social and political questions and schemes of reform in the light of Theosophy. Thus the readers will get particularly acquainted with the thoughts and activities of our President, Annie Besant, and other Theosophical teachers and leaders. Contemporaneously an opportunity to get their thoughts published presents itself as well to the Finnish Theosophists taking an interest in these things. Besides, in

(3) *Teosofi* will appear articles treating of the various spiritual currents of the age, our periodical by this means in its way endeavouring, as far as lies in its power, to mark out the path towards the dawn of the New Era.

Our good comrade, Pekkha Ervast, has done much to spread Theosophical ideas in Finland. He is now devoting himself to his life's study and work, the elucidation of northern sagas, and the wealth of literature in the northern Europe of the long-ago.

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Mr. Wadia, in his American travels, has come across the famous old "Sorosis," the parent of the now innumerable Women's Clubs in the United States of America. *The Pan-American Magazine* says of it, noticing its fiftieth birthday :

This Club is justly distinguished, not only because it was the pioneer in its field fifty-one years ago, and has stood so consistently since for the progress of women in every form of spiritual and mental development, but because "Sorosis" has been but another name for "organised womanhood" and all that this term implies in its recent great service to humanity.

The March issue, referred to above, made mention of "The Association for the Advancement of Women" founded by Sorosis in 1873, the first impulse to the National and finally the International "Council of Women" known to us to-day. It also spoke of "The General Federation of Women's Clubs," with a membership now of nearly three million women, founded by Sorosis in March, 1889. But the article in question was chiefly devoted to an outline of the latest organising effort of Sorosis, the inception of an Inter-American movement which, it is hoped, may serve to bring Anglo-American and Latin-American women into closer touch and better understanding.

Mrs. Caroline S. Childs, the present President of the Club, is a Fellow of the Theosophical Society.

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Of Societies there is no end. But the Society of the Starry Cross should be a useful one, for its idea is the founding of Anti-Vivisection Research Laboratories and "white hospitals," *i.e.*, hospitals where the new methods of research, without vivisection, are utilised. It is suggested that instead of attacking doctors, trained in the usual ways, Anti-Vivisection and the doctors should "co-operate and find the ways we badly need. If you agree with this, come together and find the methods, based on humane and scientific ways, to bring health and happiness to mankind." Mr. Baillie-Weaver, General Secretary to the T.S. in England and Wales, and Mrs. Everts, also an F.T.S., in California, are working in this movement—surely a promising one.

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I have received some papers notifying a World Congress of International Societies; it seems that there are 230 such Societies that took part in a Congress in 1913, but I imagine that these are concerned chiefly with Social or Socialist bodies. I doubt if a Society of Religion would find there a welcome.

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## ATHLETICS AND OCCULTISM

By C. JINARĀJADĀSA, M.A. (CANTAB.)

**T**HERE is a saying attributed to the Duke of Wellington that the battle of Waterloo was won on the playing-fields of Eton. Perhaps he never said it, but this matters little for the moment, for underlying the acceptance by the public of the phrase, there is a recognition of the importance of character when some definite action is to be performed. Just as we are apt to over-emphasise the outer activities of life at the expense of inner contemplation, so are we apt to over-emphasise mere intellectual development at the expense of executive ability. The truth is of course midway, and the best action issues only when there is a proper balance between the inner and the outer.



In these days, when the word "Occultism" is mentioned, few realise that it fundamentally deals with action in the completest sense of the word. The word "Occultism" probably connotes in the mind of the public much of mere psychic practices; and so-called professors, of palmistry, tea-cup-reading and such, are accepted as the principal exponents of Occultism. There is, most unfortunately, no recognition that the occultist of the true stamp is one who acts, and who acts with more precision, because he is more sure of his forces than the average man who has not occult knowledge. Perhaps it is only in the Theosophical Society that we have the true conception of Occultism, in the proclamation that the occultist is one who, understanding the Divine Plan, consciously co-operates with it as one of its agents.

Usually, in religious teaching, more emphasis is laid upon the inner effects of truth on the soul's life than upon the outer changes in its environment. The conception of "Salvation," or even "Unfoldment," shifts the centre of gravity from a work to be done in a Divine Plan to a freedom to be achieved by the individual for himself. We are therefore apt to look upon life from a detached aspect, if not from a gloomy one, considering that the great pageant of life has little meaning for us, except to turn our natures inward, in order to find a centre of peace on earth or a haven of happiness in heaven. Most people probably think of spirituality as "living the life," with emphasis on the inner and subjective aspects of living. For we are apt to think of God, who created the universe, as detached from His creation; and, especially when we contemplate the awful tragedies in life, we are unwilling to associate God too closely with the tragic elements of His creation.

A different idea about creation in general is found in Hinduism, which, while it shows all life as tragic and as illusion, yet, curiously, upholds also a very joyous conception

about life. In it we have the thought that the universe, as it is at work, is really a great Dance of God; and this idea of "*Lila*" or Dance is especially associated with Shiva, the First Aspect of the Hindu Trinity. Many of the images of Shiva show Him in some posture of the dance; and Hindu mystics tell us that the whole universe is the Dance of Shiva. They also tell us that, since all life-streams issue forth along seven fundamental channels or Rays, the world as it exists is also the Dance of the Seven Rays. This idea of manifestation as an intense and joyous activity is not especially developed in Hinduism, but the idea is there nevertheless. A slightly different and more fatalistic conception appears in Persian mysticism, in such a thought as is expressed in the following verse from Omar Khayyam:

'Tis all a Chequer-board of Nights and Days  
Where Destiny with Men for Pieces plays:  
Hither and thither moves, and mates, and slays,  
And one by one back in the Closet lays.

The true vision of life is not likely to be found in one particular point of view, but rather in a blending of many views. While undoubtedly the truth is stated for us partially in such phrases as "living the life," "casting out the self," "killing out desire," "escaping from illusion," "union with God," not less is the truth also revealed to us in another phrase, which is "to play the game". This contribution is especially English, and derived from the ideals of English athletics. Just as each of the other phrases has a deep truth underlying it, so has this very matter-of-fact phrase.

We owe the development of athletics in our modern world largely to England; English ideals of sport practically dominate the athletic world. Most people probably will scarcely imagine that in athletics there are spiritual elements to be found; I should like, therefore, to show how, in learning through any department of athletics "to play the game," the

student of Occultism can acquire many things for his occult growth.

It is obvious at first sight that an athlete gains a splendid control of his physical vehicle, for an athlete must be masterful, at least so far as his physical body is concerned. In addition to this, his vehicle becomes extremely sensitive to the demands of his consciousness; and we may say that the consciousness of the athlete permeates his physical body more fully than does the consciousness of the average individual. Perhaps few athletes know the possibilities which are developable from such a control; but nevertheless we may put it roughly that the soul of man contacts its physical vehicle in more points in the case of the athlete than in the case of normal people. It was this idea which was especially developed in Greece; the Greek realised that the best in life could only be attained when there was an harmonious interplay of forces among all his soul's vehicles.

In English athletics, most unfortunately, this Greek conception does not exist. But on the other hand, by way of counterpoise, a new conception has been developed—that of "fair play". Fair play means many things, perhaps primarily that in playing a game the rules must be strictly adhered to. Underlying the thought of "playing the game," there is a dim realisation of a spiritual attribute; for the rules of the game are after all one aspect of the laws in nature, which in their turn are the expression of the Divine will. If life is to be thought of as a play or a game, then the issue between man and God is whether man plays fair or foul.

In English athletics are to be found some of the highest possible forms of athletic idealism; and since I know from personal experience how valuable this idealism is, I should like to share my ideas with others. During my college life of four years at Cambridge, I was closely identified with one department of college athletics, rowing. Being light and of

moderate quickness to grasp, and having also a voice which would carry a fair distance, it was my good fortune quickly to get my "colours" in college rowing as coxswain in the various principal boats. This gave me direct intercourse with one department of athletics, and I consider that I at least was able to discover many occult elements in athletics. Besides rowing and some tennis, I know nothing directly of the other departments of athletics, but I believe that the ideals in one are ideals in the others also.

The first most useful lesson which is to be learnt is the rigid observance of rules; this, in other words, means the strict subservience to law. Now, whoever cares to submit himself to a law soon discovers that the outer law which he obeys is in reality the expression of an inner law, which is deep down in his own nature. By learning to use the statement of cause and effect given by the law, he grows both in power and in spiritual realisation. It is this fact, which is prominent in a Buddhist's consciousness, that was evident to me in even the "rules of the game". In action, the obedience to rules calls out an inner strength; and so perhaps I, as a Buddhist, saw more spiritual verities in athletics than did my Christian comrades, who had not been trained to see Law as the Divinity inherent in all things.

Developed from this conception, of playing according to rules, is the next great virtue, which is implicit obedience to the judge or censor, who in athletics is the umpire. An umpire's ruling cannot be questioned, at least while the game is being played. Even if his ruling be wrong, there must be no rebellion, but implicit obedience, in spite of the handicaps which his mistaken judgment might create for an individual or for the team. There is a very wholesome lesson in action to be learnt in taking handicaps as they come, and in trying to win the game against unexpected odds.

Another most valuable and high moral quality developed through athletics is the determination to take no advantage whatsoever, even if one is offered. I can illustrate this by an incident which came under my notice when at college. Two rowing "fours" were to row in competition in a particular heat, the winner then to row in a later heat. Now according to the rules for rowing, in any heat each crew must abide by its accidents. On this particular occasion, soon after the two crews were started, a man in one of the "fours" broke an oar. Of course this took away from that crew any chance whatsoever of winning. Now it was within the right of the other crew to row easily to the winning post (not being specially pushed by a rival crew) and claim the heat. But as a matter of fact, the moment the accident took place and the other crew realised it, they too stopped, and refused to take their legitimate advantage under the rules. They offered to row the handicapped crew again, and this was done next day. On the second occasion, the boat which behaved so "sportingly" lost. Now no one thought that in this particular action there was anything wonderful; it was for them "the proper thing to do". This element of what is "sport" and "not sport" cannot be described and put down on paper; it is a subtle element developed in the individual through close association with those who are the leaders in athletic ideals. One can no more describe fully what "sport" is than one can describe what is a "gentleman".

Another element in true sport is the clear visualising that, in any competition, the best man is to win, under no special advantage. In English athletics there is absolutely no secrecy with regard to any practices before the actual competition. I mention this because it seems to be different in American athletics. In football in America special secret signals are arranged for the instruction of the players and, as

the ball is about to be passed, one hears such mysterious phrases as "fourteen," "ten," "eight," which are secret signals known only to the team, instructing them how the ball is to be passed. I have also read in American papers that when rowing crews are practising, great secrecy is used by some crews not to let their "form" be fully known, and that sometimes, because of this, a supporter of a competing team will post himself with a telescope in some far-off place and watch what is being done. It is quite the contrary in English University rowing; wherever a crew "rows a course" before a race, *i.e.*, rows the full course as it would have to do on the actual racing day, the coach of the boat will communicate, if asked, the time taken to row the course to the coaches of the competing crews. The coach may not think it advisable to communicate the time to his own men, lest, if the time is a poor one, they become depressed; but he will communicate the time to the other coaches, of course under the seal of confidence. Everything is to be "above board," and this element in athletics is indeed an occult lesson.

A yet more occult principle in athletics is the impersonality which is insisted upon in the man who is to be one of a crew or a team. Let me describe from my own experience what takes place in rowing. Nine men, and a tenth called the coach or captain of the boat, will go down to the boathouse by the river side; all of these know each other fairly well in the ordinary college life, and are close friends or at least acquaintances. Each has his name—Brown, Jones, Smith or Jinarājādāsa. At the boathouse they doff their ordinary clothes, and put on their rowing garb. They are still Brown, Jones, Smith, etc. The time comes when the "cox" shouts, "Boat out!" From this moment, each of the nine loses his personality, and with it his own name—Brown, Jones or Smith—and each becomes the occupier of a place as "stroke," "cox," "bow," or even merely a number like "seven,"

“six,” “five,” “four,” “three,” “two”. The moment the men are in the boat, the personal idiosyncrasies of Brown or Smith must be put aside, and each is in a place, and there undertakes the duties of that place. The eight rowing men, who cannot see which way the boat is going in a narrow river, must implicitly obey the command of the “cox”; and all nine are under the temporary rule of the coach who is on the bank, either riding or running.

While in the boat, this discipline must be strictly observed; each must subordinate his personality to the work of the moment. It is the duty of the coach to instruct, which often means to criticise the rowing of the eight men, and the steering of the ninth. Whatever he says must be carried out by each, or at least the best attempt made to that end. Whatever he says, just or unjust, in criticism, must be accepted, without the slightest murmur. Naturally, for the most part, the coach, knowing his duty, tries to do it to the best of his ability; but it may happen, through temper or tiredness or prejudice, that he is unjust or unnecessarily severe in his criticism; but, whatever the coach does and says, there must be no “talking back”. The coach may say in disgust that a particular rower has a back which is “like a sack of potatoes,” but that man must not resent it, even if it is not true. As to the “cox,” it is said that he gets “more kicks than ha’pence”. In both cases, the two men must “grin and bear it”. It is taken for granted by the crew that the coach, in his mistaken and sometimes vitriolic language, has no personal animus, and that he is only trying to develop a more workmanlike crew. When the crew return to the boathouse and change their garments, then they revert to their personalities as Smith, Jones, etc. That member of the crew who has been unduly criticised may then mildly remonstrate with the coach for his injustice; but as a matter of fact, coaches have a sanctity round them, and such remonstrances would not be considered acceptable or useful.

Another element in "casting out the self" is where an individual is on probation for a crew or team, and he must learn to acquiesce in the judgment of his captain. Sometimes it happens that an individual is selected for a team, and remains with it up to the day preceding the competition, but at the eleventh hour he is "kicked out," and another man is put in his place. In such a case, he must not consider he has any grievance, and sulk; if he has the true spirit of sport in him, he will be the most enthusiastic of all in supporting his team on the day of the contest, even if he has lost the privilege of getting his "cap" or "colours". Throughout, the ideal is not that you or I should be selected, but that the better of us two shall be given the privilege of being a member of the team which represents the club or college. It is not a matter of one's personal victory and glorification which is to be the incentive, but the victory of the club whose representatives are the team.

It will be evident from my descriptions so far, that we have very striking occult elements in athletics, with its ideal of "playing the game". The moral training which can be gained is invaluable. In practically every form of athletics, the minimum gained is the acquisition of "grit"; but, in addition to this minimum, higher moral virtues are developed in the training. With regard to criticism, to be able to "grin and bear it" is a very high attribute indeed; and so is the realisation of being in a place, and the consecration of one's self to the duties of the place.

I think, perhaps, one especially valuable virtue acquired is that of "team play". There are many of us who are individually brilliant, but whose usefulness is limited by the fact that we cannot modify enough of our personality to be useful members in a team. To know how to play in a team is to learn to co-operate efficiently, by sacrificing so much of one's personality as is necessary to enable one to fit in with the idiosyncrasies of others. It also means the realisation of



loyalty to a leader. This leader is the leader of the game for the time ; and, during that time, we ignore our leader's weaknesses and mistakes, and enthusiastically keep in view his virtues, and affirm our belief in his ability to lead us to victory. However much privately we think we know better than our leader, we do not let one whisper escape us, which can get to our rivals, that our leader has not the fullest confidence of all of us. This is one of the duties in team play. When "in training," and while "the game is on," we are as the fingers of our leader's hand. If we have had cause to be dissatisfied with him, then we depose him from leadership, *but only after that particular game is over.* We selected him voluntarily, and so, while the success of the game is in his charge, we are his "men," in true action and not with mere lip service. If one understands through athletics what "team play" is, then he is very near to grasping some of the high occult principles of action and of co-operation which characterise the members of the Great White Brotherhood.

There is one element in team play which conduces to a priceless quality in character development. Should one be put in charge of a team as its coach, a set of duties devolve upon him which, if he can properly fulfil them, will make him a true master of life. He who is in charge of a team has to get the best out of each member of the team ; for this, he must study each and understand each in his failings and in his virtues. The coach, in order to get the best co-operation from his men, must know who has to be roused to better action by praise, and who by blame ; affable advice or withering invective are the tools which he has to use, but he must know exactly which and when and how to use them. Above all, he must not bully or threaten ; for, after all, the team and the coach are all gentlemen of equal rank, and among gentlemen there can be no bullying or threatening. Since the word of the coach is supreme, and since he can change the individuals

of the team at will, it would be easy enough for him to threaten a man: "If you don't do better, you will be 'chucked out' of the team"; but he is no true trainer of men who cannot get the best out of his men without threats. During my association with college rowing, I have never heard a threat used, though I have heard a good deal of fairly strong language.

The coach has also to be, to some extent, an expert in psychology. He is dealing not with machines, but with living men, who have within them their outer and inner world of pleasantnesses and unpleasantnesses. The function of the coach is to get out of his men the keenest co-operation, but to this end he must know exactly when to drive them hard and when to relax. Above all, he must not let his team get "stale"; this may happen through overwork or through insufficient work, but usually through the former. The coach must know when to "humour" his team, to prevent them from getting "stale". At all times and in all things in connection with the joint work, he must retain the confidence of his team; and any man who learns to do this through athletics will not take long before he can be an expert in occult work.

I am aware that in theory the high ideals which I claim for athletics should be carried out in every department of life, but that unfortunately is not the case. Where passion or cupidity comes into the life of a man who tries to "play the game," he is certainly often apt to forget "fair play". We have the stock proverb: "All's fair in love and war"; also we have many instances where ideals of fair play, which are rigidly observed in athletics, are not carried out in business. England is famous for her athletics and for the ideals of fair play in sport; but these ideals are not always in evidence in business relations with other peoples, especially with Eastern peoples. A Briton may try to "play fair" with a fellow-countryman in some business deal, but not infrequently—at least this is the accusation often made—his ideas of fair play

are put aside when the game is to be played with individuals or peoples with whom he considers he has no racial bond. But this is not an intrinsic weakness in the ideals of athletics, but rather an example of the frailty of humanity at our present stage of evolution.

We have then in athletics, even in boxing and prize-fighting, a recognition of a standard of action which, fundamentally, is not only a fine standard, but proclaims to the individual that one aspect, at least, of spirituality is "playing the game". The terms of sport are more graphic than artistic; but nevertheless they have veiled realities of a spiritual kind. Not long ago the Prince of Wales, in referring to child-welfare, mentioned that the present economic conditions for the workers did not give their children a "sporting chance" in life; what is this statement but one aspect of the truth of Brotherhood? It is perhaps humorous to imagine that the spiritual life can be found on the football or cricket field, or even in a boxing ring; yet do we not know that "Who sweeps a room as for Thy laws makes that and the action fine"?

My object in writing this article is less to talk about athletics than to point out how those of us who are aiming at Occultism must aim at true and fine action, and that useful lessons towards that ideal life of ours can be found in athletics. We can co-operate with the Divine Plan not less on the playing field than in church or temple. A Divine Player of the Game is willing to meet us in all our games of life, for "by whatsoever path men approach Me, even so do I accept them". In this age especially, when the life of humanity is turning away from the inner and the subjective to the outer and the objective aspects of life, we have all to learn to "play the game" among our fellow men. Looking back at my own efforts to "play the game," I can testify that I have learnt many striking lessons through my brief association with English athletics.

C. Jinarājadāsa

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## HOME TRUTHS

By THE LADY EMILY LUTYENS

OF all the criticisms levelled at Theosophy, the one that is perhaps the hardest to meet is that Theosophy does not make its adherents happy. I fear we must accept this criticism as very largely true; the majority of Theosophists do not appear to be happy, at least on the surface. One reason for this may be that there are very few Theosophical *homes*; most Theosophists are living among hostile surroundings, each a single F.T.S. in a family opposed to Theosophy. Of course we can always assume that it is the fault of the *other* people, but the fact remains that it does *not* make for peace and concord and a happy home, when the most vital beliefs are subjects of discord and friction. Another cause, perhaps, of unhappiness is that many Theosophists suffer from very bad health. For such a small Society the number of physical and mental wrecks is remarkable. It may be due to the fact that Theosophy is often accompanied by a complete and sudden change of diet; but whatever the cause, the fact remains.

Now is there anything in the teachings of Theosophy which should lead to unhappiness? or can it be due to wrong application of its philosophy? A spiritual Brotherhood, reincarnation, life after death, the existence of the Masters, the possibility of perfection—all these teachings, rightly understood, should surely make for happiness. Why then should so many Theosophists be unhappy? I find the answer in the fact that too much emphasis is laid on one particular aspect of Theosophy, namely, the existence of the Path of Holiness, and

the possibility for men of quickening their evolution. The existence of the Path, the possibility of perfection, are in themselves matters for rejoicing, and should form an incentive to noble living and high endeavour. But what happens in practice is that a great number of people are trying to go too fast, and to attain to the stature of the Christ before they have reached the measure of the average man. This has various undesirable results. In the first place the fact of striving for some goal beyond the usual attainment of mankind induces a certain conceit and self-satisfaction, a belief that such attainment has been reached before even the first steps have been trodden. The result is that the disease vulgarly termed "swollen head" is more common in the Theosophical Society than in any other Society with which I have been connected. People who are striving earnestly to lead the higher life are apt to take themselves too seriously and lose their sense of humour. We are a very ridiculous set of people, had we but the grace to see it! Another result of this striving to be bigger than we are, is a severe strain on the nerves, and people living at a high rate of nervous tension are generally extremely irritable, and irritability does not make for happiness. We are very quarrelsome as a Society, much broken up by cliques and coteries, each at daggers drawn with the other—the result of overstrained nerves!

Another trait, very irritating to other people, is that in their passion for self-discipline Theosophists are too apt to consider their relatives and friends as bits of karma to be worked off, and the more our friends dislike our beliefs and actions, the more we pat ourselves on the back and say: "Ah! I must be making progress, so and so is so disagreeable"; whereas a little more humour and a little less conceit would enable us to see that we are making egregious fools of ourselves, and acting in a grossly selfish manner, while complacently laying the blame upon other members of the family

whose lives we are spoiling by our interpretation of Theosophy.

Yet one more reason for a lack of happiness is that we too often lay aside not only our friends but our intellect and ordinary occupations, after joining the Theosophical Society. We are so enthralled by the beauty and wonder of the Theosophical philosophy when we first come across it, that we think we shall never need or desire to study any other subject again, and we spend our time assimilating the ideas of Mrs. Besant or Mr. Leadbeater or H.P.B., and imagine that we are thereby becoming Theosophists. But Theosophy is a living wisdom, which means that it germinates and grows in the human spirit, and no one else's Theosophy can permanently help or satisfy us. Theosophy is a life and not a creed, and as we grow our Theosophy must also grow. Many Theosophists therefore find that after a few years in the Society their views change and they feel critical where before they felt only conviction, and they get restless and unhappy. But this is the moment when they will need to realise whether they have really found Theosophy or only let some one else find it for them. It is at this moment that all encouragement should be given to them to question and probe and criticise, and make the utmost use of their intellectual faculties. But too often, at this stage, older Theosophists look at them askance, and whisper of disloyalty and infidelity, and try to give an occult explanation of a perfectly natural phenomenon. The rebellious one either leaves the Society in exasperation or, fearing to spoil his chances of spiritual progress, stifles his growing doubts and questionings and is content in future to remain an echo of some one else's thought. The Theosophical Society is full of faithful echoes, but has very few original thinkers.

This condition does not make for individual happiness or for the well-being of the Society. We talk a great deal about

freedom of thought, but the fact is that it is *not* encouraged in the T.S. The shackles imposed are very subtle ones, but none the less binding. Fear has been the great instrument of the Churches wherewith to fetter the free spirit of man ; and fear is a weapon still in use among Theosophists, and it is used in the form of a half-suggested threat : " If you act in such and such a way, you may be losing an opportunity." Better to lose every opportunity in life than the right to think for oneself and follow one's individual intuition. A mistake made after exercising one's best judgment may be of far more value in evolution than an opportunity taken blindfold.

Then as to the criticism that Theosophists give up the ordinary occupations of life when they join the T.S. In the first flush of enthusiasm it seems a fine thing to sacrifice a promising career or an opening in business to become a worker in the T.S. The result is that the Society is burdened with a number of inefficient devotees who are not properly trained in any direction. Would it not be far better for the Society to have among its members men and women who have made themselves really expert in some capacity apart from Theosophy ? Those members who are in this position have brought honour to the T.S., and we could have many more if efficiency were more encouraged and devotion accompanied by incapacity not confounded with spiritual progress.

With the Christian Scientist it is a duty to be happy and healthy ; with Theosophists it too often seems a privilege to be ill and miserable. We call it paying off our debts quickly ! The explanation is perhaps the worst part about it.

If we could but study more the schemes of philosophy other than Theosophy, the researches of Science, the work of reformers in other fields ; above all, if we could take ourselves less seriously and laugh more at our own absurdities ; we should be a happier and healthier set of people and the Society would be an infinitely stronger and finer organisation.

Emily Lutyens

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## BROTHERHOOD IN INDUSTRY

By PERCY PIGOTT

**P**ROBABLY in no department of human activities has the brotherhood of man been more clearly made manifest than in the domain of industry and commerce, of production and distribution and finance. This is a statement which will probably be almost violently challenged by hundreds of advanced thinkers in many different walks of life.

To the Fabian Socialist, our industrial and financial systems demonstrate clearly the effect of regarding society as evolving under the system of survival of the fittest, and unless revolutionised, or at least promptly checked, will lead our national life into an abyss terrible to contemplate. To the Trade Unionist, our industrial system is responsible for dividing all who are engaged in industry into two powerful and opposing camps, namely Capital and Labour; and far from holding out any prospect of being able to harmonise the conflicting interests of these two groups of producers, he knows how difficult it is to preserve an armistice for any considerable period. Our competitive system, say others, is a system under which every man's hand is against his brother, and the weakest goes to the workhouse. It is responsible for the destitution of the pauper, and for the unlovely life of the millionaire. Before long, say the followers of Marx, the middle classes will disappear, and—what then? To the preacher, the feverish desire for money, and the feverish fear of want and dependence, will soon succeed in banishing all thoughts of the Master Jesus from the national mind. Apparently



only those who are personally interested in our industrial and financial system have a good word to say for it. Still, it not only remains with us, but flourishes and grows and develops. Why? Because it is based on brotherhood.

Let us try and discriminate between the essential and accidental factors in the problem, let us judge what is permanent and abiding, what is temporary and superficial.

In spite of wars due to economic causes, commerce has, throughout all history, united rather than divided the nations of the earth. Literature has been handicapped by the diversity of language, Art by the difficulties of intercommunication. Religion, at least until the advent of the Theosophical Society, has accentuated the differences of race and nationality. But our breakfast table, our furniture, our wearing apparel, even the flowers we plant in our gardens, remind us daily and hourly, or should so remind us, of the interdependence of nation upon nation. Again, consider the operations of an institution such as a large life insurance office—and competition is as keen and close in the insurance world as on the Stock Exchange; yet what is it in its essential features? A number of individuals joined together in a fraternity, each contributing towards a common fund, and collectively agreeing to support in some measure the dependents of any member who dies prematurely, or to reimburse, so far as funds allow, those who live out their expectation of life. It is a manifestation of brotherhood, although the methods adopted by the competing offices may not always appear very brotherly. The same applies to fire or accident or any other form of insurance; they are all societies, the members of which contribute to a common fund, agreeing to reimburse any member who suffers loss. The essential nature of the business is not altered by the fact that the office is proprietary rather than mutual. In fact the limited liability system of raising capital and conducting industries is itself a very interesting manifestation of brotherhood

in commerce. No single individual could to-day find the necessary capital required by a large business undertaking. But individuals form themselves into a society for the purpose, and their power is multiplied out of all proportion to their numbers and their wealth. Indeed the Stock Exchange itself is a most wonderful institution.

Civilisation, it has been well said, is, in its essence, the art of being civil one to another. It is equally true to say that civilisation to-day is based on the rights of property, which must be respected. The Fabian ideal—"From each according to his ability, to each according to his need"—is an ideal we should never lose sight of in our industrial and social legislation. In some future race or sub-race it will probably be as universally accepted and adopted as the rights of property are to-day. But while we are in the fifth sub-race we must respect the rights of property; and so long as civilisation is based on the rights of property, so long will the Stock Exchange be a manifestation of human brotherhood, that is, of mutual dependence and co-operation. Our large joint stock banks are equally wonderful institutions, and equally demonstrate our mutual dependence one upon another. They remind us of the Lords of Karma, for they keep our accounts, literally millions of them. Deposit your wealth there, and they will repay it; overdraw, and they will require you to repay, even to the last farthing.

Yet there is one phase of our industrial life where brotherhood has not been as yet introduced. We are still awaiting the advent of that employer who can discern and demonstrate to the world the right principle which should govern the relationship between employer and employee. The evils mentioned above, which, though often exaggerated, are nevertheless obviously real, are mostly traceable to this failure to observe the right relationship between superior and subordinate, between employer and employee. What is that principle? First let us remember that there are

probably only three means of getting a given piece of work done by a group of individuals. There is, first, the method of slavery, under which the workman is told he will be punished unless he does the work. This still survives in Western civilisation under the form of militarism. And providing the punishment is not harsh, and takes the form of some restriction of liberty, and not infliction of suffering, it is probably the right system to adopt when dealing with undeveloped and simple types of individuals. But most Western workmen have outgrown this system, and chafe under it. So we come to the second method, which we will call the economic method. It is that of bargaining. Will you work for so much per week, etc.? Finally there is the highest method, that of devotion to a leader, or devotion to a cause. This is the inspiration which enabled Cæsar to lead his legions, and it is still the ideal inspiring thousands of underpaid clergy.

In considering our industrial problems, we are concerned with the second method. The workmen of to-day resist any form of slavery, and rightly resist, for they have outgrown it. They cannot yet be expected to respond to the vibration of a lofty devotion, which doubtless will be the natural element of some future race. In other words the slave is entitled to protection and comfort, the labourer is worthy of his hire, but unless the bishop, the scientist and the statesman can labour for love of their labour, they will prove an evil rather than a blessing to society.

Secondly, let us remember that the employer to-day is dealing with a large number of workmen, and, in order to produce the best from them, he should develop, if possible, a sense of comradeship among them, of pride in the result of their collective labours.

If these principles gain general recognition in the future, the name of Priestman Bros., Ltd., of Hull, should go down to posterity as the pioneers. And it is in the hope of drawing

attention to a simple system, known as "payment by results," which has proved remarkably successful, and equally acceptable to trade unionist, workman and shareholder, that this article is written.

Messrs. Priestman Bros., Ltd., are engineers and manufacturers of the Priestman Crab Crane, and the system of payment of their workpeople, which they inaugurated in 1917, is as follows. The average output in tonnage of the works was ascertained for a given period, and further, this output was agreed upon between the firm and their workmen. Then the firm said to their employees: "If you increase this output, we will increase your wages by the same percentage." We will calculate the output month by month, you shall verify it, and your wages shall be adjusted accordingly for the following month. If in May you increase this standard by 20 per cent, your wages for June will be 20 per cent higher; if in June the output is 50 per cent above the agreed standard, your wages for July will be 50 per cent higher.

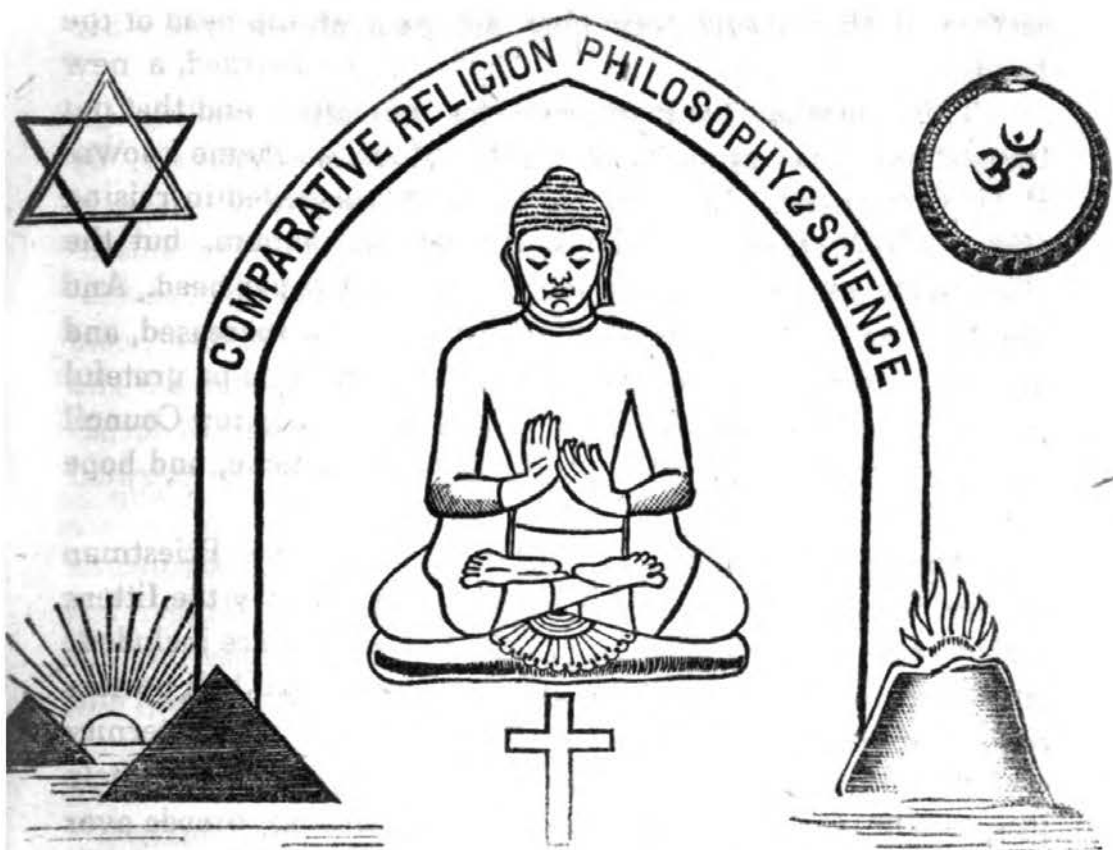
This is the system—very simple, yet it is probably unique, and has undoubtedly been very successful. The average increased output has been 40 per cent, and has been as high as 70 per cent. Trade unionists praise it. One says of it: "It breaks down all suspicious notions on both sides." Another says he "takes great pride in showing the scheme wherever possible". The foremen praise it. "Previous to the scheme," says the foreman of fitters and erectors, "I had difficulty in getting one man to pick up another man's job; for instance, if a man stopped off work, he expected the job to stand until he came back. Now things are quite different; if I give a man half-a-dozen jobs during the day, it is all in order, and of course it makes it easier for myself." The men themselves are delighted with it. A representative of the moulders writes: "The days pass more brightly than they did under the old system; both men and youths seem to take more interest and pleasure

in their work." The present writer easily gathered the feeling of the employer towards his new relationship with his men from a very pleasant interview he had with the head of the firm. Friendship and confidence had been established, a new spirit had been invoked, wages had been raised—and that out of all proportion to any other profit-sharing scheme known. For profit-sharing at its best has only succeeded in raising wages eight or ten pounds per head per annum, but the Priestman scheme has given an increase of £20 per head. And the firm is more prosperous, for production is increased, and the general public themselves have every reason to be grateful to Messrs. Priestman Bros. The Higher Production Council are making every effort to popularise the scheme, and hope ultimately for its general adoption.

What is the secret of the success of the Priestman system? It is based on brotherhood. It is not only the fitters and moulders, the blacksmiths and erectors, who are included; ledger clerks and typists, managing directors and hall porters—all form themselves into a graded hierarchy, a fraternity whose task is to make Crab Cranes. A spirit of mutual help and co-operation, of determination and confidence, broods over workshop and office, and affects even agents as they travel in distant districts. It is based also on the principle that the labourer is worthy of his hire. Profit-sharing makes of the workman a sort of junior—very junior—partner. But the workman does not understand profits, nor should he be held responsible for them. By the skill of his hand he earns his daily bread. The Priestman system retains all the advantages and eliminates all the evils of piece-work. Instead of rivalry, competition and jealousy between the more and the less skilful workmen, they are paid collectively according to their combined power of production.

Percy Pigott

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## THEOSOPHY AT THE CROSS-ROADS

By CLAUDE BRAGDON

**C**ONSCIOUSNESS moves in cycles; and once a new cycle is opened, vast changes take place almost instantly. This is because the spirit awakes to some new vision. Thus it is always: for man, though a blind creature, possesses an inner vision continually tending toward spiritual light.

In this hurrying of the world toward some dimly foreseen and long expected crisis, Theosophists will do well to ask themselves whether they are to continue to fulfil their allotted

function of leading and directing the spiritual evolution of mankind, or whether, without their being aware of it, the sceptre of this sovereignty may not pass presently to other hands.

This question became acute for me after reading (in translation) the remarkable book, *Tertium Organum*, by P. D. Ouspensky. In it he unfolds a philosophy which is, in effect, a re-statement of the Ancient Wisdom in terms intelligible to the understanding of the West, based not upon revelation, or the authority of the Masters, but upon the clear, cold logic of mathematical certitude, flushed with the warmth and joy of a spirit liberated from the chains of philosophic materialism and fronting the unimaginable splendours of the spiritual life.

Ouspensky demolishes positivistic philosophy by means of the very weapons which that school itself forged, but incidentally he takes occasion sharply to criticise certain latter-day developments of Theosophy, with the inner spirit and content of which he is in complete accord.

This criticism is based upon what he calls its "philosophic illiteracy," which shows itself most clearly in "dualism"—such as the division into Matter and Spirit, phenomena and noumena. "These divisions," he says, "are unreal, and exist only in our minds. The phenomenal world is simply our incorrect perception of the world."

He accuses us of accepting the symbol for the thing signified. Any attempt completely to rationalise the sublime and transcendental truths of the Ancient Wisdom can result only in their belittlement and perversion. "That which can be expressed," he says, "cannot be true."

All systems dealing with the relation of the human soul to time—all ideas of post-mortem existence, the theory of reincarnation, that of the transmigration of souls, that of karma—all these are symbols trying to transmit relations that cannot be expressed directly because of the poverty and weakness of our language. They should not be

understood literally, any more than it is possible to understand the symbols and allegories of art literally. It is necessary to search for their *hidden meaning*, that which cannot be expressed in words.

The literal understanding of these symbolical forms in the latest Theosophical literature, and the union with them of ideas of "evolution" and "morals" taken in the most narrow, dualistic meaning, completely disfigures the inner content of these forms, and deprives them of their value and meaning.

But if, as Ouspensky declares, our language is absolutely inadequate to *the spatial expression of temporal relations*, how shall these relations be expressed? Through a development of Art, he answers; for Art, which is the combination of feeling and thought at a high tension, leads to *intuition*, i.e., to a higher form of consciousness.

Thus in Art we have already the first experiments in a language of intuition, or a language of the future. Art anticipates a psychic evolution, and divines its future forms.

*Tertium Organum* is itself an effective answer to this question, in that the author takes certain *mathematical concepts*, like the concept of hyper-space and of trans-finite numbers, and makes them serve as a ladder to the understanding for mounting—if only dizzily and for a moment—into the *noumenal* world.

Now mathematics, according to Philip Henry Wynne, possesses the most potent and perfect symbolism the intellect knows; and this symbolism has offered for generations certain concepts (of which hyper-dimensionality is only one) whose naming and envisagement by the human intellect is perhaps its loftiest achievement. Mathematics presents the highest certitudes known to the intellect, and is becoming more and more the final arbiter in physics, chemistry and astronomy. Like Aaron's rod, it threatens to swallow all other knowledges as soon as they assume organised form. Mathematics has already taken possession of great provinces of logic and psychology—will it embrace ethics, religion and philosophy?

In *Tertium Organum* mathematics enters and pervades these fields. The entire book is based largely on those new



generalisations first introduced by the exponents of the Theory of Relativity and the non-Euclidian geometers. Ouspensky is himself a teacher of mathematics. Has he not, in thus applying these new mathematical concepts to religion and philosophy, "stolen a march," so to speak, on us Theosophists, and if so, would it not be well seriously to consider the dilemma in which this places us as leaders in the work of giving the world a spiritual philosophy of life?

It is easy to retort that these mathematics are and can only remain a mystery to the majority of mankind; nevertheless it is a mystery they are by way of mastering more rapidly than Neo-Platonism, Hindū Cosmogony, or Rosicrucianism, for example, because the whole trend of modern education is toward proficiency in mathematics, and away from historical and classical studies. But granting that mathematics is a closed door, the recent popular interest aroused in Einstein's Theory of Relativity by reason of the proof of his findings with regard to the "bending" of light, and the ensuing vivid discussion in the newspapers, indicate that this door is already ajar. There is something which may fairly be called occult in the popular curiosity and interest with regard to a theory so remote from human interests and passions as the Theory of Relativity.

Now this theory involves the very ideas which Ouspensky makes such telling use of in his philosophy; namely, hyper-dimensionality, the "spatiality of time" and the "subjectivity" of space. If time is (higher) space, perceived imperfectly; if space is not absolute, but relative, inextricably involved with the ideas of mass, motion, materiality; and if our sense of mass, motion, materiality depends upon the conditions of our receptivity—upon consciousness, in point of fact—then the entire current of our interests, and the direction of our researches will be as it were reversed, turned inward, directed no longer toward phenomena, but toward consciousness.

This, then, is the nature of the impending, imminent change; it is no mere modification of point of view and opinion, but a reversal of the very poles of thought. The situation may be compared with that of a man at a moving-picture performance who hopes, by studying the images on the screen, to learn the secret of the mechanism by which they are produced, but at a given moment, perceiving the futility of this method, he *turns his back on the screen*, and follows the cone of light which will lead him to the booth, the film, the lantern, wherein he will find what he seeks to know.

So will men some time suddenly discover that the world-secret dwells not in the world but in the Self. Then will they undertake the culture of consciousness, not in the old, emotional, religious way, as something extraordinary and exceptional (however full of mystery and wonder), but as a necessary and desirable thing, just as an education is considered necessary and desirable now. Their aim will become, not so much to fill their minds with knowledge, as to purge their hearts of ignorance, that is, of "sin". No longer will they go about seeking sensation and excitement, for simply by sitting still they will participate in that most thrilling of all dramas, the love of the Self for the Self—the flight of the Alone to the Alone.

If such is indeed the change for which the world waits, a change predicted by Madame Blavatsky and prepared for by her in the foundation of the Theosophical Society, with what success is that Society itself preparing for the new needs of the New Age? Here is Ouspensky's answer to this question:

Philosophy, religion, psychology, mathematics, the natural sciences, sociology, the history of culture, art—each has its own separate literature. There is no complete whole at all. Even the little *bridges* between these separate literatures are built very badly and unsuccessfully, while they are often altogether absent. And this formation of special literatures is the chief evil and the chief obstacle to a correct understanding of things. Each "literature" elaborates its own terminology, its own language, which is incomprehensible to

the students of other literatures, and *does not coincide* with other languages; by this it defines its own limits the more sharply, *divides itself* from others, and makes these limits impassable.

*What we have needed for a long time is synthesis.*

The word *synthesis* was emblazoned on the banner of the contemporary Theosophical movement started by H. P. Blavatsky. But this word remained a word only, because in reality a new specialisation was created, and a *Theosophical* literature of its own, separating, and striving even more to separate and fence itself off from the general movement of thought.

Theosophy is passing along the same path that many movements of thought have passed before. Beginning with a bold, revolutionary search for the wondrous, Theosophy soon started to fall away from that and to stop at some "found" truths which are gradually converted into indisputable dogmas.

Here we have the sincere opinion of a not unsympathetic critic, and we are therefore bound to ask ourselves how nearly it is correct.

Not altogether, certainly, for Ouspensky fails to discern and to do justice to the profound changes already wrought by the percolation, through stratum after stratum, of Theosophic thought. Whatever have been its mistakes and shortcomings, the Society has the right, in my opinion, to "point with pride" to its achievements up to the present time. But the future is a different matter altogether; in the light of tremendous impending changes, that future it is the part of wisdom (still in my opinion) to "view with alarm".

If the reasons which have been given for this opinion are not sufficient, and sufficiently plain, here, then, is the gist of the entire matter :

1. The need of the future will be for spiritual light. The spiritual light of latter-day Theosophy is too obscured by *psychic smoke*.

2. The need of the future will be for a transcendental philosophy which shall include and transcend the farthest reach of the newest science. Latter-day Theosophy appears to be still trying to adjust itself to that science taught in the schools and exploited in the newspapers, but which the truly

advanced scientists and mathematicians have already abandoned in favour of new generalisations, pointing in quite other directions.

3. The need of the future will be for universal terms and symbols for the expression of transcendental truths—symbols not borrowed from the East or from the past, but self-created. The literature of latter-day Theosophy is largely the jargon of a cult, and needs a glossary in order to make it intelligible to the uninitiated reader.

4. The need of the future will be for an emotional language containing the passwords which shall admit the human spirit into chambers of enchantment at the door of which it now beats in vain. This language is Art, not as it now exists, but as it is capable of being developed. Latter-day Theosophy has done nothing for Art. In these fields it has been sterile, with the possible exception of music, by reason of Scriabine.

5. The need of the future will be for some illuminating, inspiring and constructive dealing with the sex question, which shall focalise and make creative the powerful, joyous, divine forces of adolescence. On the subject of sex, latter-day Theosophy has blundered, and with sex it is now either afraid or incompetent to deal.

“Behold, the Bridegroom cometh!”

Will the Theosophic lamp be filled with oil, and alight? Yes, if we Theosophists will only remember that “There is no religion higher than Truth” and that “Everything that arrests the movement of the mind is false”.

Claude Bragdon

## THEOSOPHY AND RELATIVITY

By E. L. GARDNER

**E**VERY problem that has presented itself to man, since consciousness in the human kingdom set up a relation to itself, has had two avenues of approach. Not necessarily apparent to the mind of one individual, else would tolerance be much more in evidence; but nevertheless two points of view, an inner and an outer, can always be assumed. Broadly these may be designated the philosopher's and the scientist's.

The tendency of the philosophic temperament is to approach a problem from the inner metaphysical realm of conceptions and deduce a solution. The scientist, on the other hand, by careful and accurate physical observation, seeks to induce a satisfying mental understanding from perceptions. Inevitably the two avenues must eventually meet, and one of the developments of the present time is their close approximation. The scientist is reaching the uttermost limits of his field of phenomena, or rather is finding himself compelled to extend its boundaries so widely that further pursuit seems to demand instruments finer than the physical provides. And this means that the scientist is beginning to explore preserves hitherto sacred to the philosopher, to the benefit and happiness of both. The recent research work associated with Einstein's name constitutes an intensely interesting example of this combination, and is an earnest of the lofty heights man's intellect will scale in this Fifth Race, the intellect's own.

Einstein's theory of relativity is by no means easy to grasp, and less so to expound, and I am not attempting to deal

with it adequately in this brief article. Certain features, however, associated with it, are of such a striking and familiar nature, touching as they do so closely much that lies within the field of study of every Theosophical student, that it is a delight to survey what appears to be ground occupied in common.

Relativity is a word in frequent use, for all the pairs of opposites, amid which consciousness is wrought, are what they are simply by virtue of their relation to any particular conscious unit. The truth underlying the saying about "one man's meat being another man's poison" applies to all of them, and the "body of reference" by which alone the relation can be judged, is of course consciousness itself. "There is no good or evil *per se*." Relativity in this connection is a commonplace—the difficulty always lies, of course, in the instability of the "body of reference". Human consciousness, while struggling with its vehicles, is so wayward and inconsistent that there appears to be no sure and certain standard. Similarly, in the realm of physics, Einstein's theory of relativity has lately caused so much stir, largely because it is now apparent that there is no stable body throughout the universe to which motion can be referred, and no means available, accurately and positively, of measuring that motion. The æther of space, hitherto regarded as being rigid and immovable, holding the honour of being our one sure rock of stability, has failed; as has also the straight light-ray, hitherto held to be our one infallible measuring-rule. The æther is warped, the light-ray is curved, and the final appeal court in the realm of physics vanishes!

What is called the progress of physical relativity may be roughly outlined: To describe the direction and speed of a moving body, it is necessary to relate that direction and speed to some stable, or comparatively stable, standard, called the body of reference. For most practical purposes our earth

provides such a standard, and the motion of anything moving on or near the earth may be, and usually is, estimated in relation to it. Space and Time are involved, and it is of these that what are called the Co-ordinates consist. These are length, breadth, height—the three dimensions of Space—and Time. These four, all considered in their relation to the earth, yield the factors needed to compute motion. Innumerable systems of co-ordinates of course can exist—associated with a train, ship, aeroplane, any object indeed—and, provided the body of reference (train, ship, etc.) be specified, then motion in relation to it can be estimated. A most interesting feature is the fact that each and every separate system has co-ordinates special to itself. A moving vessel, for example, has its own time: an ordinary watch will lose or gain according to whether it is moving towards, or away from, the source of light. Also, the influence of motion causes bodies to expand or contract. Thus all the co-ordinates are dependent on motion, are indeed governed by motion; hence every moving system has a set peculiar to itself.

Further, to add to the inexactitude thus occasioned, we are ignoring the speed of light itself, by means of which we make our measurements and estimate our time! The velocity of light is so enormous that it may be disregarded on the earth, but on the larger scale of the Solar System it is an important consideration. The light-ray that can cover a distance equal to the diameter of the earth in  $1/23$ rd of a second, takes over eight minutes to reach us from the sun. Thus, when Einstein asserted that the light-ray was subject to gravitation, and did not take a straight path, he questioned all our laborious imaginings of the universe and threatened them with destruction. The observations of last May during the solar eclipse justified his brilliant prediction—the light-ray is bent. There is no absolute standard, and

“General Relativity,” with its principle of Equivalence, is the outcome.

To the Theosophical student, the prominence given to Time will perhaps make the most appeal, while the fact that all that we class as material is stated by Mme. Blavatsky to be “crystallised light” (*The Secret Doctrine*, Vol. II, p. 179) is of intense interest in view of these recent researches. It is to these I desire especially to draw attention. Time, a necessary co-ordinate in all moving systems, is treated objectively instead of subjectively. To place it in the same category as the spatial co-ordinates is surely the reverse of helpful, though to speak of it as a fourth dimension is perhaps merely due to the lack of a suitable vocabulary. Past, Present, and Future Time (threefold, it will be noted) is due to the quality of our consciousness, and is practically synonymous with consciousness. Confining our attention for a moment to the latter, we can speak of this as being: (1) in-turned, (2) out-turned, or (3) between these two extremes. An instance of the first is a man deep in thought; of the third, a man physically active; of the second, when the thought is passing into action. The second state corresponds to “present” time, and may be said to embrace the three, just as the present includes past and future. From the physical point of view, the man in thought is in a state of inertia and concerned with a “future” event. He is planning an action, generating, indeed, the power that shall cause expression. He is living in the “future”. The physical activity resulting is due to the outward projection of the thought; in other words, the thought becomes action. (If the physical elemental be a determinist, we may imagine him ably supporting an argument in favour, but the way in which the action is performed would depend very largely on the responsiveness and capacity of the physical body.)

Further, this action remains in the present—there is no past. To adopt the Theosophical nomenclature, every action



modifies in some degree the permanent atom which, bearing with it its indelible record, is being slowly expanded. The action which, from the physical body's point of view, is quite justifiably regarded as "past," is really held for ever in the "present" for us, for the permanent atom alone is our true physical vehicle. It is the limitation of our consciousness to the body's outlook that deludes us into picturing a past. All must be really "present," though, while surmounting this limitation, Time has a vivid semblance of reality.

Let us transfer this instance of a thought and its resulting action to its correspondence on the cosmic level. On the vast scale of Brahmah's Field of Influence three functions are exercised, to which correspond (1) the man's thought, (2) its translation, and (3) its expression. Three media are employed, and the third, concerned with "expression," is presented in our objective universe—sun, planets, and all the forms thereon. This aspect of His threefold nature, analysed by itself, as it can be by human consciousness, is reducible to unity—Light. If the matter of our dense physical earth be analysed to its ultimate, it unveils itself with brilliant gesture—and disappears! Matter of the astral plane is self-luminous, thus disclosing its nature; but without going further we may confidently take it that if the physical be composed of Light, then all the planes are modifications of such a fount. Light, therefore, is the play of His Life in this aspect, and its curved path is a sign of its circulation. Part becomes deeply involved, and we call it "material"; its release and return is surely in evidence in radioactivity. The dimensions of space are really extensions of "matter," and the play of His Life therefore constitutes our Space, the measurement of which must be in terms of that Life's motion—Light. Now the velocity of light is utterly beyond anything we can ordinarily picture, visualise, or imagine, though we can estimate it with some accuracy. This

is the life of God in His third aspect of Mobility, presenting itself to us as the objective world.

The higher consciousness of humanity is of the First Aspect, with the leading characteristic of Inertia which, from the point of view of the outer, active, physical world, is the mental. Inertia is due, however, to intense interior motion, in-turned, like that of a sleeping top. The top is a useful illustration : it is when the rapid rotation lessens, that mobility, outer movement, is developed ; it is when the speed is at its greatest that inertia is the characteristic ; for as the speed is reduced the movement of oscillation is added to that of rotation, and this is a vibratory four-way movement analogous to that of light.

If the velocity of light, fundamental and incomparable in the outer universe, be the mobility of the Third Aspect, what of the speed of the First Aspect, of which human consciousness essentially partakes ? Superlatives can convey no measure. Moreover, in this aspect God is One, not many ! and an amazing conception emerges—*does that One move among men and in succession touch each man's centre so rapidly that each human being, incarnate and discarnate, is the "temple of God" many times a second ?* Is this the secret of individuality ? Is this the scientific fact underlying the philosophy of brotherhood ? Is it His presence thus in us that is the occult cause of self-consciousness ? These questions appear to obtain a satisfying answer herein, together with many others relating to sympathy, telepathy, unity, omnipresence, and the like. And until we can identify ourselves consciously with that One, we are subject to Time by the measure of our identification with our vehicles.

As man masters his vehicles, built of the involved life of the Third Aspect in which his own awareness of living has generated, gradually he withdraws inwards and approaches an apprehension of his real being. This linking of Third and First Aspects is the work of the Second, manifesting the

qualities of rhythm and harmony, and filling the office of the Great At-one-er. The path of the Second is through the kingdoms of Nature, culminating in humanity, wherein the bridge is completed. We are apprehending the situation slowly yet ever more clearly, and refer to it in various ways—Consciousness is awakened by environment: Deep answers Deep: a masked Prince kisses a sleeping Beauty: the hidden power of Inertia attracts Light: the Divine Spark in man's heart becomes a Spiritual Flame—view it how we will, employ what figure we please, the same Truth shines forth. Man's consciousness, of the First Aspect, by the help of Light, of the Third Aspect, can reduce Time and Space to unity, for both can be expressed in terms of the One, that One who is God immanent in Man. Objective Space is the mirror of Subjective Time: their meeting-place is consciousness.

That this One is not absolute, and does not correspond to the point without parts or magnitude of the mathematician, is perhaps a comforting reflection many will cherish. For if light has a definite speed, our Logos, infinitely mighty though He be in our view, is nevertheless circumscribed, subject to relativity. It follows that that One Point of Supreme Consciousness whose presence in man constitutes selfhood and individuality, point though it be for us, must Itself be extensible. That is, though a Point in our system, on a higher analysis It is a Sphere, corresponding indeed, in relation to humanity as a whole, to the permanent atom in its relation to a particular individual. Each individual human being may be thought of, therefore, not as ultimately merged in One, with his individuality absorbed, but as a particular faculty of expression functioning through a spirilla within that One. Just as the scientist finds no stable body of reference in our universe, neither is there to be found absolute consciousness. Time also is not entirely eliminated, though the Psalmist's "a

thousand years in Thy sight are as a day" is probably an understatement!

With some temerity I have touched on a vast, mind-quaking theme, but it is perforce involved in any study of the new Relativity Theory; so I make no apology for attempting to interpret in the light of Theosophy the relativity of consciousness corresponding to that which is the result of the magnificent investigation of our modern scientists.

E. L. Gardner

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## THE SONG OF THE FUTURE

THE human heart like tender ivy clings  
 To old Tradition's ancient tottering stem—  
 So old, at last, we only hold it up  
 Who fear to stand without it; Custom sits  
 A well-used garment on the timid soul,  
 And fashions old and sweet our senses lull  
 Like mellow chimes repeated. But She comes  
 With pinion stretched and swoops athwart our skies,  
 The Spirit of the Future, Mother of Dreams  
 Unborn. She calls: "Strong sons of mine, arise!"  
 And thus her song re-echoes in their hearts:

"Leave all for Love! Leave all for Liberty!  
 Who then shall prison THAT in Its Nature free?  
 HE only ruleth; the Universal—HE.

"Shall any point and tell Him, 'This the way,'  
 Whose path is open? Or shall say Him 'Nay'  
 Whose Will nor men, nor angels, can gainsay?"

"Decrepit Custom shall not lock the stream  
 Of human brotherhood, nor break the dream  
 That on the awakened Soul has cast its beam.

"To-morrow barriers shall be swept away  
'Twixt heart and heart ; a fuller light of day  
'Twixt mind and mind shall have its interplay.

"To-morrow love shall knit the hearts of men  
In one endeavour for the common gain ;  
To-morrow love shall be the balm for pain.

"To-morrow he thou callest enemy  
Shall clasp and hold thy hand—for it is HE,  
The Universal One, the Ever-Free.

"Nor one may weep and suffer but all weep,  
Nor one do wrong but all the shame shall reap,  
And this my brother needs I shall not keep.

"Not in the Past is HE 'mid ruins charred,  
Nor Present world disfigured, maimed and marred,  
Yet, watching all, HE ever is on guard.

"And down the Future with unfaltering Feet  
HE comes, with tender outstretched arms, to meet  
Humanity, and will make all things sweet."

D. M. CODD



# THE DEVA WORLD ACCORDING TO BUDDHISM

By PETER DE ABREW

**B**UDDHIST books, chiefly Commentaries from the *Abidhamma*, give detailed accounts of the Deva Plane. It is the plane next higher in order of evolution to the earth-plane. Its inhabitants are called Devas, and are incarnated there after passing the stage of human evolution.

There are fourteen races or nations of devas, who are so classified according to their degree of intelligence and spiritual development. And they live on seven sub-planes, two races to each sub-plane, thus :

(1) Two races on hills, rocks and trees on earth: these are the lowest of the Deva world.

(2) Two races on the Chatumaharajika sub-plane,

(3)     "         "     Tawatinsa             "

(4)     "         "     Yāma                 "

(5)     "         "     Tusita               "

(6)     "         "     Nimanarati         "

(7)     "         "     Pāranimmita Vasavatti sub-plane.

Those living on rocks, hills and trees are of a very low order, with very little or no intelligence. This essay is confined in its remarks to the second and third sub-plane inhabitants, rather than those of the fourth and higher sub-planes, whose devas are said to be exceedingly advanced beings.

The devas have bodies like ours of the earth plane, but they are builded of matter which is very fine and are keenly

susceptible to sensations and emotions. Those of the lower grades make a playground of their senses, often indulging in desire-emotions, while the members of the higher grades are highly advanced in intellect and spirituality, and take a delight in their culture and development and in helping the weak.

They are engaged in various occupations and live in "houses". Their families consist of adults only; there are no children here. There are no births on this plane as there are on earth. A desire for an addition to the family is realised by a simultaneous appearance on the scene of an adult deva. Their food—which it must be remembered is not like the matter or the food of the earth-plane, but of a very fine structure, comes to them as soon as they need it. They wish it, and then and there they get it! There is no struggle for existence—provision for a wet day is out of the question—and the requirements of life are obtained without trouble and exertion "by the sweat of the brow" as on earth. A desire or thought to satisfy a craving of the senses brings with it the desired object. Men and women thus live on the second sub-plane of the devas for three crores and sixty lakhs of years. Each deva's age limit is confined to that enormous space of time, giving him or her a beautiful time of it. If he or she would live as a law-abiding deva, enjoying the fruits of good karma, he will at the end of his stay in this heaven world pass on in the natural course of events to the Brahma Loka, the heaven of Brahma, where life is much more advanced and more developed than that of the Deva Loka. The age limit of the devas of the other sub-planes is increased four times as much in ratio, up to the seventh sub-plane.

The religion of the devas is a most interesting subject. As there are so many races and grades of devas, they have all shades of thought and opinion on the subject of religion. Just as we find here so many religions and Faiths, so also have the devas—but with more insight and knowledge of those subjects

than we have, with less wrangling, and no hair-splitting discussion. Each one goes about his own business in all matters, including religious views, without converting or proselytising agencies. Happy in their own religions and opinions, they live up to them with more vigour and spirit than man does on earth. And should they be so fortunate as to hear the Maitreya and be cleared of their doubts by the teachings of that Great Teacher, they stand a glorious chance of reaching Nirvana, or the stage of the highest ideals of each religionist. Thus the devas live their respective religions, exercising tolerance and charity towards each other.

Each sub-plane is a monarchy, with a government of its own. There are officials with responsible duties to perform, and the work of the government is thus carried on under the headship of a monarch. He is both a Father and King—well versed in the Dharma and an Initiate according to his stage of development. The government is paternal and the rulings of officials and kings are based on love to educate and advance moral development. Its activities are not confined to the working of the Deva world alone, but to the well-being of the planes beneath it. The watchfulness of the official world of devas over the welfare, for instance, of the earth plane, is manifestly evident in ceremonials connected with every religion, where invocations to these beings are made. The monarch of the second and third sub-planes is King Sakra. He is responsible for the good government of his kingdom to the rulers above him on the next higher plane. Sakra is well-versed in the Dharma, and to maintain it in his kingdom and on earth, he has a government of which he is the Head.

This government is called the "Suddharma". The very name of this Deva Sabha suggests the deepening of spirituality among its subjects. This assembly of devas, with Sakra as its president, consists of four Divisional Agents, who are Initiates of the Order of Sowan, and they are known as



the Varan Rajahs. They have charge of the four quarters of the earth, and their names are :

Dhata Ratha, for the East ;

Virulha, for the South ;

Veni Pakha, for the West ;

Vessa Vana, for the East ;

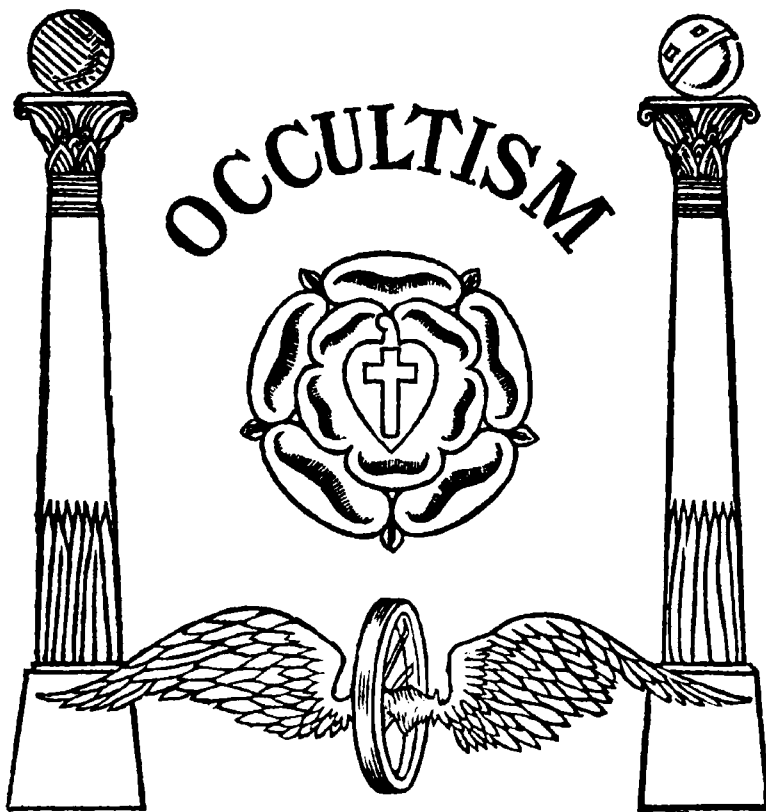
Besides the above five members, there are twenty-eight officials to form the government. The assembly meets every full-moon day to receive reports, deliberate on them, and give orders to the officials.

This government operates on earth for maintaining dharma. Each individual being on earth has a presiding or guardian deva, known as Ishta Deva, and other devas watching over him. They cannot interfere with his karma, but they will to a very great extent help him to get out of pitfalls which he might dig for himself. Individuals, families, communities and nations have each a guardian deva or devas to help them walk in the Path of Dharma, while there are also guardians of the mineral, vegetable and animal kingdoms, who are helping them to evolve. The four elements of earth, air, fire and water are not deserted either ; they have their devas, who use them for the proper working of the scheme of the Universe, and thus the devas have their appointed tasks to perform, for the advance and evolution of the universe in harmony with dharma.

The four Varan Devas, who have charge of the four quarters of the universe, have a host of subordinate devas to see to the detailed working of their universe in harmony with dharma ; where failures arise—for they must in the true nature of things and events—remedial measures will be adopted by the Supreme Council, Suddharma ; the balance of karma will be adjusted, and all will end well.

Thus, then, the devas work, without interfering with karma, to maintain dharma and help the evolution of orphaned humanity.

Peter de Abrew



## THREE VISIONS OF NOTHING

THE IMPASSABLE GULF, THE ABYSS OF EVIL, THE BLISSFUL DARKNESS

By W. WYBERGH

**I**T may seem as though this were an absurd or impossible title, for how indeed can there be any vision of Nothing: is it not a contradiction in terms? Perhaps one should not speak of it as vision, for undoubtedly there is an intellectual impossibility suggested by such terms. They imply the objective existence of that which is seen, which in this case is clearly nonsense. But if one uses some more subjective

phrase, such as "experience" instead of "vision," the anomaly is only removed as it were a stage further back. For to experience "nothing," by whatever means, is surely to be conscious of that which has no existence, "which" as Euclid would say, "is impossible". It may be said, and probably will be said by common-sense people, that a consciousness of "nothing" is simply unconsciousness, and a vision of "nothing" is simply blindness. To such I can only reply that the experiences here related were extremely and overwhelmingly vivid and real, and about as far removed from unconsciousness as it is possible to imagine. And yet I can find no term which better describes their content than the apparently absurd one of Nothing. It may be that it is only my command of language that is at fault, or my ignorance of the correct metaphysical terms to use. If so, I trust that those who are more adequately equipped will pardon my obscurity, and put the things so incoherently described into the proper categories of thought.

The experiences related all occurred a good many years ago, but they made such a vivid impression that they have furnished me with material for much thought, and occasion for much self-analysis, ever since. I fear that it is impossible to convey to anyone else the intense feeling of reality which each of them had for me, the sense of having approached to some tremendous verity, underlying the accidents of the *mise en scène* and the trivialities and personal trappings through which this verity necessarily, but yet only partially, expressed itself. My personal adventures can be of little interest to anyone but myself, and I am too well aware of the deceptiveness of all such personal imagery, and of the ease with which it assumes a fictitious importance, to attach over much value to the incidents, even in their specific bearing upon my own inner life. Yet I have a deep conviction that behind all this, *something* did happen in each case, *some* deep truth of general

import was sensed, if not understood. We are greater and less than we think: we ascend into heaven and go down into hell—yet not we, but a greater life which is within us, so great that when for a moment its joys and its agonies are shared, our own experiences, our own part therein, seem of no account. It is a life whose very consciousness of high destiny is full of deepest self-abasement, wherein our personal life, our triumphs and our failures, are seen to be not ours, but the common property of humanity. It may be that others, reading the poor human document presented to them, may link it up with knowledge of their own, and so be brought to a better understanding of themselves, and of the great mysteries among which we live and move and have our being. But of this I am sure, that it is only when one interprets such things in the light of one's own experience that they have any usefulness or validity. The underlying truth may be universal, but the incidents are personal, and neither more nor less real than the scenery of a play.

It so happens that two at least of these experiences occurred in sleep, but it is not on that account that I put limits to their reality. I have never been among those who regard the dream-life as unreal compared to the waking life, though for practical purposes it is most necessary not to confuse between the two. Some dreams, of course, are obviously mere jumbles of the memories of physical things, incoherently thrown together. Others, though entirely concerned with events of a non-physical character, are felt to be perfectly real in a rather commonplace sort of way, though to be understood they should, I think, often be regarded less as adventures in a superphysical counterpart of the physical world than as psychical happenings for which we have provided scenery according to our taste. For we naturally tend, when we awake to the physical world, to express our psychical experiences in terms of that world, with the result

that, having come to recognise the reality of dream-life, if we take these experiences at their face value, we end by constructing for ourselves an unreal world on the plan of the physical, in place of the real one of soul-experience. But after all, why should we regard action as the only reality, or hesitate to ascribe reality to an experience just because it takes place while the body is asleep? It is not the exterior *incidents* of experience, whether in the dreaming or waking state, which make up our real life—which constitute “reality” for us. Real life consists of a succession of inner states of consciousness, and whether these are produced by outside events or arise from within, matters little. Two people may go through identical experiences as far as the outer world is concerned, but the states of consciousness which these experiences evoke in them may be as wide asunder as the poles. Or the outer incidents may be quite different, and yet the inner experience the same. Which then is “real,” the outer or the inner? If the incidents of a dream cause me to pass through the same inner experience as might be evoked by the incidents of my physical life, is not the dream “real”? And on the other hand, cannot every one recall moments when the life of the outer world, in which we are busily playing our part, has become strange and unfamiliar; when we have moved as in a dream, and that which is happening to us is as though it were happening to some other person, so that with a sudden sense of wonder, even of surprise, we have asked ourselves: “What am I doing in all this?”

No; it is not the distinction between dream-life and waking life that really matters, any more than it is the incidents of one or the other that are of intrinsic importance, but rather the occasions in both when we really live, and the incidents, trivial enough in themselves, are pervaded with this sense of a higher reality.

I can understand the feeling of the man who longs to be conscious during his waking hours of the events and incidents

of the astral plane, who desires, that is, not merely to be able to think thoughts and feel emotions, but to see these things as objective entities. I should much like to have the power myself as a matter of curiosity, and indeed of great and reasonable interest. But on the other hand, I cannot feel that such a mode of consciousness must necessarily involve any great enhancement of life itself. Surely it is the thought itself, the hopes, the fears, the high resolve, which are the main thing, and these things do not become more real by being objectivised but by being lived. Our objective perception of them as visible forms and images must surely involve just the same kind of reaction upon our real inner life as objective perception of any kind involves, and when the astral world has become to us as the physical world, it must react upon us as the physical world does. In any case astral consciousness, whether we are awake or asleep, is not of the things that belong unto our salvation.

But this is by the way, and it is my object rather to explain why I feel that the reality and importance of dream-experiences as such is neither less nor greater than that of waking experience, than to depreciate astral vision. In all three reality is relative, and the importance is not in the things heard and seen: for the things which are seen are temporal, but the things which are not seen are eternal. For my own part I am as content to go about my business on the physical plane by day as I am to go to my office in office hours. I do not find either the one or the other a very thrilling experience as a rule. But in my office I at least earn my living and do my duty in that state of life into which it has pleased God to call me. So, too, I make possible those other sides of life in the world which mean so much more to me. In some such way, I take it, our daily concern with the dull round of the physical plane is the necessary condition which enables us to play our part in the unseen worlds of form.

Yet is our real life other than all this. Neither here nor there is its true abiding place, for our life is hid with Christ in God. Dull are the incidents, alike of dream and waking life, poor and thin is our consciousness in either, unless it is irradiated by the glow from that high place where we ourselves abide. Then indeed does our life upon all the planes of form become real, its most commonplace incidents translucent, revelations of that which they embody. Alas that we so little live that life, that its deep and vivid reality so seldom sets its impress upon our daily traffic! For those who have once felt it stand in a desolate space between two worlds. The old is powerful as ever to attract and envelop us, but one can no longer enjoy, for it has lost its savour: the other is not yet attained, and the glimpses that we obtain of it are rare and treasured landmarks, by the memory of which alone we live. Such landmarks are not all beautiful; some indeed are most terrible, for we have in us both good and evil, and ugly things are seen when that light shines upon the dark places. Yet we would not forgo even the worst of such experiences, for their very horror bears witness to the reality of the illumination, to the power of that life which makes possible so deep a death. Heaven and hell are not far apart, but ever wait on one another. Even hell we may accept with gratitude: we pray only that we may escape from the emptiness which encompasses us.

Some of my landmarks I offer to my fellow pilgrims, but it is the things in these visions that are not seen that I commend to them, rather than the poor visions themselves.

### THE IMPASSABLE GULF

Years ago, when yet, in this life, a very young student of Theosophy, and many years before the coming Armageddon had cast its giant shadow over the world, I dreamed a dream.

I was traversing a narrow path which ran high along the slopes of a great mountain. A thrill of unseen powers trembled in the air: great and grave events seemed to be at hand, and, though I was alone, I felt the hum of preparation, the surge of mighty legions about to be launched into action. Some great enterprise lay before me and filled me with exaltation and self-devotion. There grew out of the silence of the mountain-side an eager hurrying of feet, a mustering of hosts, a call to arms. I became aware that a great battle was even now being fought, a battle of doom and destiny wherein terrific forces were engaged and the fate of the world was being decided. Full of ardour, I grasped after a weapon and found a rifle in my hands, and so hurried on along the level path towards a shoulder of the mountain which hid from me a deep valley of impenetrable gloom. Now I could hear the awful sounds of strife, and before me, with slow, unceasing, relentless motion, a deadly smoke poured up from the depths, like an evil breath from the Pit. But before I could reach the shoulder, there met me one in authority. He pointed to my rifle and seemed to say: "We wrestle not against flesh and blood, but against the Powers of Darkness," and I knew that my weapon was useless and threw it away. Yet I would not listen to his warning. I pressed on, determined to fight without a weapon rather than take no part at all. Louder and more terrible grew the sounds, more compelling the call, and ever more insistent the sense of approaching doom. But when I got to the shoulder, the conviction arose in my mind that to turn the corner was, for me, certain and final destruction. I stopped and watched while, one by one, others passed on down into the valley, and were lost to view. Then it seemed that I was shown what I must do.

I found myself in a dark wood wherein the gnarled roots of the great trees writhed like snakes. Yet the only way to ascend the mountain was to grasp them and haul myself up by



them. After some reluctance and fear I did so, and came out on a high, steep Alpine meadow, sparkling in the sun, where the air was fresh and clear but very thin. There came to meet me a guide, a dear and familiar friend, yet one unknown to me in earth-life. I was exhausted from my struggles, but my guide, who was in woman's form, helped me on. Her cloak, of bright dark-blue, streamed out from her like the robe of the Sistine Madonna, and as I came within its folds I felt strong again. Far above us the great peaks stood out against the sky—the goal, it seemed, but beyond all possibility of attainment. Yet at last I found myself there, and knew that instead of being the goal they were only the starting-point of the way I must pass. All around me was a Great Gulf, and that which was accomplished counted for nothing at all, for my way led through that Gulf. I longed to obey the inner voice which bade me launch forth. It was not fear that held me back. I knew that it was not the emptiness that it seemed, that there was nothing to fear, and that I was called to a great destiny if I would but take the plunge. I longed with my whole heart to go, but I *could* not. Against my will, as it seemed, I clung to that last peak, paralysed hand and foot. Then in a flash I felt that I was tried and judged and condemned, yet I myself and no other was delinquent, prosecutor, judge, and gaoler. It was given to me to see myself as I really was. Without bitterness or rebellion I accepted my failure, and knew that it was my own fault, that it was right and just, and that all was well, for one day I should surely succeed, and I heard the gentle laughter of my guide, as of a mother sympathising with the vain efforts of her child to walk.

The gulf in my dream is one which I can only call a metaphysical one, not material or pseudo-material. It represented to me, not an empty space outside me, into which I feared to fall, but something in some sense within me. It

seemed like Nothingness to me and I cannot otherwise describe it. He who has come to the edge of such a gulf can interpret it for himself. To me the experience stands as an attempt to pass some initiation for which I was not ready, brought about by a strong desire to serve in a capacity for which I was unfitted. That it was not the astral "test of air" described in the books, I feel sure—both from the nature of the experience and because I have, from a child, habitually made use of the corresponding faculty in my dreams, and have even seemed to be engaged in instructing others in its use. But the significance of the experience has been in what it has taught me. Great is our need of humility and great is the value of failure, for thus we teach ourselves what no other can teach us, and the most solemn bar to which we can be summoned for judgment is in the High Court of our own hearts. I have learned therein, as no instruction and no second-hand experience could ever have taught me, that injustice is not merely non-existent but it is impossible and unthinkable. And I have learned that "success" and "failure" are beside the mark, for there is that in us which is greater than either, could it but be brought to birth. To my fellow pilgrims I would say: do not fear to try that which is beyond you. It may be that you will succeed; you may fail as I have done; but anyhow you will learn.

### THE ABYSS OF EVIL

"Be bold; be bold; be bold; be not too bold."

This is perhaps the lesson that is most likely to be drawn from the experience now to be related, though I do not think it has been the principal one for me. I have always felt an intense desire to know and experience things for myself. I cannot rest content with the experience and the warnings of others, and it may be that I have brought upon myself many

difficulties which a wiser person would have avoided. This experience seems to be a case in point, for it was probably the result of much thinking and many questions about the nature and origin of evil, which may be safe enough when one only seeks information about it, but is otherwise when one desires really to *know*. No doubt I was courting danger and even disaster; and, although I obtained a very vivid and real knowledge of the true nature, apart from the result and outer effect, of what the Church calls "the World, the Flesh and the Devil," the experience is one that I regard with mixed feelings. I do not doubt that there was something rather discreditable in it, that in fact, apart from the proper though dangerous desire to understand and experience, there was involved, and in the nature of the case must have been involved, a certain element of wallowing in the evil, until I was pulled up by the terrific shock which resulted. I do not excuse myself.

I dreamed that I set out to investigate the nature of evil. I would be satisfied with none of the conventional ideas on the subject: I wanted to know not merely what was evil but *why* it was evil—in what the evil consisted, not what were its results. I desired, in my dream, to get into touch with the thing itself, to see it from the inside without being involved in it, to taste it while retaining my aloofness and self-control. But I also felt a great and far less respectable curiosity.

I found myself hovering over a great and foul city. The exhalations which rose from it were stifling and confusing, and the whole impression was ugly and sordid. Gradually this general sense became more defined, and I realised that I was in touch with all the varied phases of sexual excess. I was not conscious of individual offenders or offences, but of an atmosphere of a particular kind. In some way I seemed to taste it all, down to the lowest depths. It was horrible and loathsome,

but I was distinctly conscious of a sort of evil fascination about it, with which I dallied to some extent. My expectation had been to find in this the real source and essence of evil, but I did not find it. Instead of depths I found shallows, and gradually I got the impression that it was a poor sort of thing, an error more than a wickedness, containing even in its worst forms a spark or seed of good. I was, so to speak, disappointed that it was not worse, and said to myself: "This is futile, it is not the real thing at all." Then it passed, and I became conscious of another atmosphere. It was one of hardness, of avarice, of selfishness and competitive struggle. I tried to taste this also, but it seemed less possible to do so, and it eluded contact and comprehension and was totally devoid of any feeling of fascination. It was uglier than lust, formidable in appearance, but without *rationale*, a manifestation, but not an essence. While lust was futile, it had still something positive about it: but this seemed dreary, stupid, and incoherent, leading to no possibility of definite knowledge of any kind. So in my dream I turned away and sought deeper for the essential nature of evil.

Hitherto I had been conscious of no companion, but now it seemed that I was guided towards that which I sought. For we can always find our own way to the World and the Flesh, but the Devil is not so easily discovered. My guide led me once more into a city, but this time we traversed its streets. Here were no inhabitants, no movement, no life, good or evil: it was a city of death, mournful with a heart-breaking silence, eloquent only of the non-existent, the might-have-been. Its dead streets, dimly discerned, gave back no sound to the fall of our feet. And then there came a subtle change: what had been desolation and grief unspeakable became grim, sinister and menacing—deliberately, intentionally evil. A sense of almost intolerable oppression and strain began to be felt, and there arose in me an evil and defiant determination

to go through, if it must be so, to the unbearable end. The bitterness of death took possession of my soul. But yet I would accept nothing short of what I sought, and I said to myself that there was something deeper and more terrible still. My guide stopped at the entrance of a passage that descended steeply beneath the surface. He said nothing, yet seemed to say that if in my obstinacy I chose to go further, I could do so, but he remained outside. Then I descended. Before me was a deep, dark space with separate tongues of red flame dancing therein, as though the fiery rain of Dante's *Inferno* hovered in mid air. I advanced and embraced one of the flames, to dance with it. And as I did so, I recoiled in a panic of dread that I could never describe in words. For a moment I entered into Absolute Nothingness, Darkness visible, Emptiness tangible, and in that moment realised or seemed to realise what Evil actually is. My naked, shuddering human soul felt the Negation of all Being. It struck me like a thunderbolt and I fled from the horror, conscious of my presumption, humbled to the dust, and thankful to find myself existing anywhere, on any terms. I cannot say more, but I received a lesson and an insight into the great realities more solemn and momentous than I had conceived possible. Though I shall often hereafter fail from weakness or be enticed by the glamour of false good, I think that I can never again seek to know that, the knowledge of which is Death. Nor ever again can I accept, unless in a relative and illustrative sense, the easy dictum that

“ Evil is null, is naught, is silence implying sound,”  
for though Evil is the very essence of Nothing, so far as my intellect can conceive it, it is yet an awful reality of experience. I may have done wrong in seeking to know, but at any rate I know. Nevertheless to my fellow pilgrims my advice would be: take my experience at second-hand, on trust—if you can.

## THE BLISSFUL DARKNESS

This experience took place some years after the others, and, as far as I can judge, while the body was awake—not that it could have made any difference whether it slept or waked.

I had been reading and thinking upon some devotional work one evening—I think it was St. Teresa's *Way of Perfection*. I had not been studying or deliberately meditating, but just quietly enjoying it and bathing in its atmosphere. I have found that, on account of a natural obstinacy and self-consciousness, if I apply my mind too closely, it tends to take sole charge, so that while I get the meaning very clearly I am liable to miss the spirit, which in a book of this kind is worth infinitely more. Perhaps others, whose minds, like my own, are over-active, may find this a useful hint. On this occasion I went to bed soon afterwards, in a happy and contented, but not excited or exalted frame of mind. Scarcely, it seemed, had I laid my head on the pillow and composed myself to sleep, when I passed, quite involuntarily, into a peculiar state of consciousness. "Whether in the body or out of the body I cannot tell," but the condition in which I found myself was one of complete unconsciousness of any exterior object of any kind, on any plane, including my own body, physical or otherwise. It was as though I were floating in a void, perfectly poised, perfectly motionless in thought and feeling, occupying no space, fixed in a point, yet none the less perfectly free, and perfectly and most fully and acutely conscious. Not only were there no objects of consciousness, but there were no changes in the consciousness itself, so that it is a condition impossible to describe; but, as near as I can express it, everything was potential rather than actual. There was an enormous sense of power and life and bliss, but it was entirely interior. There was no desire to exercise the power, no desire for anything,

and no consciousness of the existence of anything to desire ; but rather a complete and perfect contentment and satisfaction in being—Nothing.

I do not know how long it lasted—not very long, I think, but I found myself with a sort of idle curiosity returning to a consciousness of myself and then going back again, with a vague sort of idea of seeing how it was done. I did this several times, alternating more and more rapidly, until I found myself caught fast again, lying wide awake in my bed and unable to escape. I could have wept with vexation at my stupidity in getting caught again, and then at my failure to observe and take note of anything belonging to whatever plane I had visited ; but the truth is that when I was “ there ” I did not in the least want to know or do or feel anything at all, for to be there was all-sufficient. I see no possibility of describing such a state, for there were no incidents to describe ; and I cannot even recall to myself the actual feeling of it, for that would imply that I was once more “ there,” which has never again befallen me. Sometimes, for this reason, I feel inclined to say that in reality I must have made up the story, or at least exaggerated it. Possibly : but yet, I think, not altogether. At the time I well remember that it seemed something great, but it may have been quite small : I have no criterion.

Yet, whatever its true meaning and value may be, I can at least express my conviction that such a state of consciousness, absurd though it may seem, really does exist. And I think that even though in itself it be of small value, it is a gateway through which we may pass to something really great. I feel that to me was given a great opportunity, and that I missed it ; and my experience may at least be a warning to others what not to do. It came spontaneously, and I do not know how it may be reproduced. It may never come to me again, but of this I am sure, that to strive deliberately to

reproduce it would be to play into the hands of my self-consciousness, and defeat my object, if it did not lead to dishonesty and self-deception.

To the fellow pilgrim who may come to that gate I would say: be still, have patience, do not play the fool as I did, and throw away the priceless gift. For it may be that you will pass through and come out on the other side. To us, who are unworthy, there is given now and then a gleam of that light which shines beyond. To you in that day will be revealed what eye hath not seen, nor ear heard, nor the heart of man conceived—that knowledge of God which is Eternal Life. So be it.

W. Wybergh



## A COMMENTARY ON THE BHAGAVAD-GĪTĀ

SRI HAMSA YOGI'S MASTERLY INTRODUCTION TO HIS COMMENTARY

By DR. S. SUBRAMANIAM

(Continued from p. 178)

COMING to the sixth head, reserved for consideration now, its title is *Gīṭā Saṅgrahārtha Nirūpaṇam*, i.e., a statement of the gist of the *Gīṭā*. Hamsa Yogī does not, of course, mean to enter here into a detailed explanation of the many topics discussed in the various verses of the different chapters. The method adopted by Hamsa Yogī under this head is as follows : First, he shows the intimate connection that exists between a chapter and the one immediately following it. Next, he classifies in a general way the contents of each chapter by drawing pointed attention to the different topics to which those contents severally relate, often summing up briefly the conclusions involved in the teachings bearing upon such topics. Lastly, he explains with much precision the main questions or doubts intended to be elucidated and solved by the four sections respectively, made up, as each is, of six chapters.

The remarkable analysis to which he subjects the teachings in the *Gīṭā* at first, and then harmonises them in the course of his expositions, throws such a flood of light on this scripture as to make it abundantly clear that in it is compressed knowledge, both general and detailed, connected with the sacred science, to an extent hardly understood even by many who have devoted

years of study to the scripture. Taking up this method, he observes that the first chapter corresponds to the Praṇava Prefix to the Gāyaṭrī symbol, as explained under the third head. This chapter conveys, among other things, the truth that all the cosmos, symbolised by the Gāyaṭrī, is evolved out of Brahman, not when the constituents of Brahman are in the condition of coalescence, symbolised by the syllable OM, but from that aspect of it when its different constituents, namely, the one Self, the one Life, and the one Root of all matter, are separate from each other. This separated state is, of course, anterior to the appearance of the twenty-four elements which lie at the basis of all the concrete universes, solar systems and worlds.

The next point for notice in connection with this chapter is as to the reason for the introduction of the first verse in the particular place where it stands. Hamsa Yogī observes that it is there by way of compliance with the literary canon which governs Samskr̥t compositions and writings of a high order and merit, and which requires that the subject-matter of such compositions and writings should be made to appear at the very commencement, either by express words or by implication, *Shabḍaṭo Ar̥thaṭōva*. The view thus put forward, Hamsa Yogī supports by taking, one by one, all the nine words out of the ten of which the verse consists, and drawing the conclusion that the verse shows the subject-matter of the *Gīṭā* to be Yoga Brahma Viḍyā.

Taking the first and the second words, *Dharmakshētrē Kurukshētrē*, Hamsa Yogī says the former of them connotes the visible dense bodies of man, while the latter connotes his invisible, subtle bodies; the fifth and sixth words, *Māmakāh* and *Pāṇḍavah*, similarly signify the evil emotions appertaining to the lower human nature and the virtuous qualities of the higher, respectively; the third and fourth words, *samaveṭāh yuyutsavaha*, explain

the peculiar character of these two aspects, in that the characteristics appertaining to each aspect are strongly united in themselves, while each of the bodies thus united is intensely hostile to the other. The remaining eighth and ninth words, *kim akurvaṭa*, raise the question as to the work and the career of these two aspects of man. In brief, the question asked in the verse as a whole is one which, it is needless to say, has baffled the undeveloped human understanding at all times, and certainly even before the Delphic Oracle vouchsafed the solemn advice: "Know thyself." In a word, the question is: "What am I, this seeming bundle of warring elements?" If it be asked how this enquiry about the nature and constitution of man signifies that the subject-matter of the *Gītā* is Yoga Brahma Viḍyā, the answer is to be found in the maxim: "As above, so below." In other words, the exposition of the constitution and nature of man, the microcosm, necessarily involves the exposition of the constitution and nature of the macrocosm also, and of that Brahman in which both are synthesised. The special reason for the selection of the microcosm, and the creation of the character of Arjuna as a concrete instance of it, to serve as the basis for the exposition of the great Science, is that nothing is nearer to the disciple and the student than himself, and consequently a study of his own nature is easier than the study and investigation of what is external to him.

Hamsa Yogī draws attention to two more lessons of importance, as conveyed by the remaining contents of this first chapter. One of them is that the lamp of wisdom which this Yoga Brahma Viḍyā has ever been, is made to burn with special brightness at stated times through the work of those mighty superhuman Beings called Avatārs, who come among men at times of great cyclic changes and do what is needed for the uplift of humanity. This is the lesson suggested by Arjuna's submission as the pupil to Kṛṣṇa, who appears at

the right moment to impart through him the guidance and instruction needed then by the world. The other lesson is as to the way in which the Brahmic power works at all times in the universe, on its dark or Āsuric phase, on the one hand, and on the light or Daivi phase, on the other ; the tendency of the former being materialistic, while that of the latter is spiritual. This appears from Ḍuryoḍhana's relying merely upon the numerical strength of his army for his success, while Arjuna, under the guidance of the Avatāra, invokes Ḍurgā and prays that she may ensure victory to him. The invocation by Arjuna of the Shakti of Brahman by the name Ḍurgā is (as the etymology of the word shows) in Her aspect of the extricator of all who are overwhelmed by danger under circumstances which entitle them to her protection because of their merit and goodness.

Turning to the next six chapters which make up the first of the four sections, it is to be observed that Hamsa Yogī relies on the famous concluding verse of the Teacher as furnishing some authority for the division of the *Gītā* into the four sections of Jñāna, Ichchhā, Kriyā and Yoga. Hamsa Yogī's argument as to this is as follows :

Of the thirteen words of which the verse consists, the first two, namely, *sarva dharmān*, refer to those duties and functions the obligation to perform which has to be transcended by the disciple before he attains his liberation. These duties and functions are all subjects of knowledge, and thus the two words in question point to the view that the first section is devoted to the Jñāna aspect. The third word, *parityajya*, which means "renouncing," manifestly implies the exercise of the will, and consequently suggests that the second section deals with the Ichchhā or the Bhakti aspect. The next four words, *mām ēkam sharaṇam vraja*, which mean "surrender yourself to that Brahmashakti called *mā*, making it thy sole guide," unmistakably refer to an overt act and therefore point

to the third section, dealing with the Kriyā aspect; and lastly, the remaining six words, *aham*, *ṭwa*, *sarva*, *pāpēbhyo*, *mokshayishyami*, and *masuchaha*, which mean “I shall release thee from all delusions, grieve not,” necessarily point to the fourth section, bearing on Yoga or summation.<sup>1</sup>

Now proceeding to the contents of the first section, Hamsa Yogī explains the connection between those contents, on the one hand, and on the other, the six sentences in which Arjuna describes his thoughts and feelings which led to his collapse when he saw the kith and kin against whom he was to fight. Those sentences are the following :

1. Sidan̄ti mama gātrāṇi.
2. Mukhañcha parisushyaṭi.
3. Vepadhuscha sareeremē.
4. Romaharshascha jāyaṭē.
5. Gāndivam sramsateḥ hasṭaṭ.
6. Ṭwakchaiva pariḍahyaṭē.

Taking up the sentences word by word, Hamsa Yogī construes them in their esoteric sense. And this he is enabled to do, because the words advisedly used are such as to admit of one meaning with reference to Arjuna as the warrior of the allegory, and of another with reference to him as a disciple seeking spiritual instruction from an all-wise Teacher. Readers who wish to follow the details of this interpretation by Hamsa Yogī will see them from the passage which appears in the footnote.<sup>2</sup>

<sup>1</sup> There is nothing new in such a division into four, beginning with Jñāna and ending with Yoga. It is only in accordance with the very essence of all human experience, as strikingly exemplified by the logician's well known saying: Jānāṭi, Ichchaṭi, Yaṭaṭē, Parinamaṭē, Anubhavaṭi.

<sup>2</sup> ‘सीदन्ति मम गात्राणि’ इत्यत्र हि, मम त्रिगुणात्मकसंसारवद्वस्य चेतनस्याऽऽत्मनः गात्राणि—गां त्रातीति व्युत्पत्त्या स्वात्मनो धारकं विशुद्धं विज्ञानमित्यर्थः । अत्र गोशब्दस्त्वात्मार्थकः । गात्राणीति पूजायां बहुत्वम् । सीदन्ति, विशीर्यन्ते इत्यर्थः । तथा च प्रथमप्रश्नेन कार्पण्यदोषोपहतानामात्मलक्षणस्य च विज्ञानस्य विशीर्णस्थितिश्च स्वरक्षकेश्वरस्वरूपाऽविज्ञानसजाता प्रतिपादिता भवतीति विज्ञायते, ‘मुखं च परिशुष्यति’ इत्यत्र, मुखं च ज्ञानं तस्यैव क्षेत्रज्ञव्यवसायेषु त्रिषु मुख्यत्वात् । तस्य परिशोषणं च तद्यवसायप्रकाराऽविज्ञानमेव भवति ।

It suffices to say that these descriptions by Arjuna showed that he laboured under the gravest misconceptions as to his own nature and position as one evolving as a human Jīva. Moved by compassion the Teacher proceeded to impart to him the knowledge that would dispel his darkness and instruct him as to the end and aim of human evolution and the means of attaining it. Hamsa Yogī points out that the rationale of the order of these chapters will be best understood if the student takes them up from below and begins with the one called the *Kaivalya Gītāḍhyāya*. This chapter shows that the goal of human evolution is Kaivalya, or the state in which the individual concerned becomes immortal in the sense of being free from the liability to rebirth on earth, and that his consciousness is so expanded as to make him the possessor of power and wisdom and the enjoyer of a peace and bliss which human language cannot adequately express. The chapter above it, called the *Kāraṇa Gītāḍhyāya*, explains that the cause of all manifestation and evolution is Para Brahman in the aspect of Paramāṭman, and that the spirit in man, or the Kshētrajña, is a ray or spark of that Paramāṭman and thus untrammelled by the limitations and qualities of the Kshētram or the human bodies, and therefore fully capable of attaining to the state of Kaivalya already explained. The third chapter, called *Siksha Gītāḍhyāya*, points out the life to be lived by one who aspires to attain to the Kaivalya

तथा चाऽनेन ज्ञानव्यवसायप्रकाराऽनभिज्ञत्वं चावेदितमिति भावः । 'वेपथुश्च शरीरे मे, इत्यत्र च वेपथुश्च स्वस्वरूपाऽनुरूपाऽधिकारविज्ञानाऽभावसज्जाता ह्यनीता भवति । तथा च मे—आत्मनः, शरीरे-स्वभावे, अनीशत्वं सज्जातमित्यावेदितं भवतीत्यर्थः । 'रोमहर्षश्च जायते' इत्यत्र रोमहर्षश्च स्रष्टव्युच्यभावरूपः । तथा च स्वस्य स्रष्टव्युच्यभाववत्त्वमावेदितमित्यर्थः । 'गाण्डीवं संसते हस्तात्' इत्यत्र गाण्डीवशब्देन सर्वोपसंहारलक्षणं च कारणात्मविज्ञानमुच्यते । तस्य संसनमभावः । ततश्चानेन कारणवस्तुविज्ञानाभावः प्रतिपादित इति भावः । 'त्वैकैव परिदृष्टते' इत्यत्र त्वक्छब्दार्थश्च लक्षणयाऽऽत्मस्थानमुच्यते । तस्य दहनमविवेक एव । तथा चाऽनेन स्वस्थान-विज्ञानाऽविवेकश्चाऽऽवेदित इति भावः. . . .

state. The remaining three chapters, taken as a whole, deal, speaking generally, with the provision made, in the form of the great Hierarchy, for the spiritual government of the world. The first of them, which derives its name, *Nara Nārāyaṇa Dharma Gīṭāḍhyāya*, from the titles borne by the exalted head of that Hierarchy and his chief official, shows in effect that all the power, wisdom, love and beneficence which emanate from the Īshvara of our Solar system, and the still higher sources, reach the world through the members of this Hierarchy. The second chapter, called the *Avatāra Gīṭāḍhyāya*, explains the circumstances in which Mighty Beings appear visibly among men as the Messengers of the Hierarchy and restore righteousness when it has waned, and otherwise do what is necessary for the fulfilment of the Divine Plan in the world. The third, called the *Adhikāra Gīṭāḍhyāya*, alludes, among others, to those members of the Hierarchy who are in charge of the various departments of the world-government, namely, the seven Ṛṣhis, the four Kumāras, and the Manus who are the progenitors of the human race.

It may not be superfluous to add that an aspirant to spiritual progress who is not keenly alive to the vital nature of the relation existing between him and the Hierarchy, is like a child who is ignorant of his guardian that can protect him from all evil and guide him with the utmost wisdom. It is not surprising, therefore, that Hamsa Yogī and other writers of his school constantly commend all who devote themselves to the service of humanity to invoke the blessings of the Hierarchy in order that their work may be crowned with success. Lastly, let it be remembered that the *Gīṭā* itself proclaims that wherever Kṛṣṇa and Arjuna are present, there victory attends!

S. Subramaniam

(To be continued)

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## JUPITER, PLANET OF EXUBERANCE

By LEO FRENCH

“**E**XUBERANCE is Beauty,” declared a true son of Jupiter—William Blake, poet, artist, designer, craftsman, practical mystic.

One who never turned his back but marched breast forward,  
Never doubted clouds would break,  
Never dreamed, though right were worsted, wrong would triumph,  
Held we fall to rise, are baffled to fight better,  
Sleep to wake.<sup>1</sup>

Jupiter rules the realms of power and glory, the realisation of Life's boundlessness. The lures of eternal hope and everlasting promise shine and beckon through Jupiter, to

“Man, the heir of all the ages in the foremost ranks of time.”

Precious beyond words is Jupiterian consciousness to-day, when buoyancy alone can lift us from the mire and clay of the immediate past, set our feet upon a rock, and order our goings.

By virtue of the power and vision of Jupiter, even Job, universal spokesman of “Saturn afflicted,” exclaimed:

“I know that my Redeemer liveth,  
. . . In my flesh shall I see God.”

The destruction of the physical body, by the natural agents of putrefaction, disintegration and dissolution, was but an episode to the man whose faith and hope rose superior to the

<sup>1</sup> From Epilogue to “Asolando”. R. B. Browning.



doubts and fears engendered by the heavy chastening of the subduer's outstretched hand; the mighty arm of Jupiter sustained him, "still clutching the inviolable hope".

All works wherein the Master-artificer reigns supreme, are wrought through Jupiter. Joy of life, ecstasy of spontaneous liberation, in doing and making, appertains to the Planet of Jubilation. "Without him [Jupiter] was not anything made that was made." All architectural secrets of conception and design are known to the universal Cosmic Architect.

Deep in unfathomable mines  
Of never-failing skill,  
He treasures up his bright designs  
And works his sovereign will.

Saturn, builder, underpinner, miner, descends into the heart of Mother Earth, the workman of Jupiter, bringing and preparing substances to be worked and wrought upon by the formative ideation of the architect's mind, in whose creative, constructive consciousness the Word assumes definite imagery of form, frequently "cast" into concrete shape by the strong craftsman, Saturn—as in the world of Sculpture, wherein the image is conceived by the Artist, "cast" by the labourer-craftsman, the builder serving the architect in perfect skill and obedience, combined—the true function of craft as compared with art, *i.e.*, its *interpretation*, wherein workmanship and technique keep ever their due proportionate position, subordinate to the master-mind of the designer and inventor; thus alone are ideas, conceptions, designs, brought to an excellent work.

There is no more typical son of Jupiterian ancestry than Beethoven, born on December 16th, during the Sun's occupation of Sagittarius, Jupiter's vehicle or chariot, running its fiery, ethereal course in heaven from November 22nd to December 20th. "Joy through suffering" (*Durch Leiden Freude*) the *motif* of a life mighty in its magnificent achievement against colossal odds. "Born in a wretched loft . . . he died in the

height of a storm . . . a tempest of snow . . . during a thunder-clap. The hand of a stranger closed his eyes."<sup>1</sup>

Nowhere is the indomitability of Jupiter's fundamental optimism (the gospel of survival of the best as the "fittest") shown more triumphantly than in the life of this Promethean Master, illustrating that typical character so often presented by the lives of geniuses as opposed to men of talent. In them the greatest individuality survives at the expense of personality, *i.e.*, the permanent is expressed within the salient features of the actual man, whereas in the "small fry" of talent, the minor differentiations of personality are emphasised—the mask or "*persona*," rather than the actor *per se*. The ascent of Sagittarius, Archers and Centaurs alike, is ever accomplished either in a chariot of fire, a series of progressive, orderly fiery-flights, or on the winged Pegasus "creature" of the creative ethereal transit of Genius.

*Enthusiasm*, the sacred fire of the Muses, is the conjurative spell of Sagittarius, the swell of the fiery tide as it "turns again home" to the ancestral kingdom of fire-realisation. Enthusiasm is, in truth, the "working" of the Jupiterian fiery votive force in the veins of man, made a vessel and vehicle of divine Promethean Genius. The decrying of enthusiasm by decadents, the blasés on all planes, represents but the last dying kick of moribund "*faute de mieux*". Nothing worth doing on the plane of fire-creation was, or ever will be, done without enthusiasm. Fanaticism is its caricature, mistaken for enthusiasm by the ignorant and the palsied.

Sculpture is the pre-eminent creative art of Jupiterian inspiration, "frozen music"; "conceived in fire, executed in ice". Perfect sculpture may exist within the realm of music, art wherein "the form, the form alone is eloquent," but the eloquence is of *life*, life-inspired, life-revealed, in the divinity of perfect articulation, the language of mastery, that falters

<sup>1</sup> From *Beethoven*, by Romain Rolland. Translated by F. Rothwell.

not in utterance, nor stammers as the sacred message is delivered. The sculpture of ancient Hellas, at its highest, most representative period, expresses the perfection of Jupiterian genius. Whether in the Apollo Belvedere, the Venus of Milo, or even "Laocoon's torture, dignifying pain,"<sup>1</sup> the same spirit works through each diverse imagination in form; a spirit of perfection, residing in the observation of due proportions, each part fused and welded together as a vital contribution to the spirit of the whole, working and lurking in every part. It is here that golden temperance is shown as an essential characteristic and inseparable partner of true enthusiasm, the fire of the Muse as distinguished from the flame of the Mænad.

Plato speaks of "that divine madness which seizes and transports the poet," but it is a madness of possession as distinguished from that of passive obsession; *i.e.*, in the "madness" of Jupiterian "possession," the "mortal instrument" becomes, for a brief period, the whole and undefiled possession of the Genius, for whose sake indeed that instrument primarily exists. From the spiritual creative standpoint, these periods of divine madness become indeed (on subsequent retrospection in the light of the eternal, the things that belong to our peace) "the lucid intervals of life". They stand out, divine processions, illuminated by the master-light of all our seeing, as divine adventures, experiences of direct entrance through the gate of Godhead, where things are seen of such overwhelming splendour and power of truth, that they are not lawful to be uttered save through the medium of Art, sacred cipher-language, revealing secrets of initiation to the initiate, preparing the neophyte for the next sublimation on the arc of ascent. This is the great function of Jupiter in the Planetary Mysteries—to light up and irradiate the vehicles, on each corresponding plane, simultaneously, with such excess of glory

<sup>1</sup> Byron.

and radiance that they can bear the burning brilliance of the exceeding weight of glory, the crown on the brow of Jupiter's accepted sons of creative primogeniture.

Master-Artificers, men of magnificent potencies, stars on the brow of Time, achievers of destiny, conquerors of fate, fiery, sacrificial torches of Learning and Love, materialise for a brief space on this Sorrowful Planet, Earth, under the ægis of Jupiter, Planet of Imperial Largesse.

Leo French

## POYA DAYS

By MARIE MUSÆUS-HIGGINS

### VI. THE FULL-MOON DAY OF ASSAYUJA (OCTOBER)

THE events which took place on the full-moon day of Assayuja are as follows:

- (a) The Bhikkus' Maha-Pavārana.
- (b) The Lord Buddha sent out His first disciples to preach the Law.
- (c) Prince Arrittha was sent to King Asoka to bring a branch of the Sacred Bodhi tree to Lankā.
- (d) The Entering of the Thera Mahinda into Pari-Nirvāṇa.

#### (a) *The Bhikkus' Maha-Pavārana*

The month of Assayuja is the fourth and last month of the rainy season in India. Formerly, on the Poya day of this month, all bhikkhus who had not given up their residences on the Poya day of Poṭṭhapāda (September)<sup>1</sup> went out to wander and preach again; the ceremony of Maha-Pavārana, or the "Great Wars ceremony" (the final ending of wars) took place every year. It was the occasion for blessing all bhikkhus who were sent out again to take up their preaching, in all places where the people were eager and willing to listen.

During the rainy season, when all the animal, insect, and plant life is so intense in the East, the bhikkhus were not allowed to wander about, because with every step taken they could not help destroying some animal and plant life. That

<sup>1</sup> See the account of the Poya day of the month of Poṭṭhapāda. (THE THEOSOPHIST, December, 1919.)

was the real reason why even the Lord Buddha did not wander about during the rainy season, and why he forbade his disciples to do so, except in cases of very urgent necessity.

*(b) The Lord Buddha sent out His first Disciples  
to preach the Law.*

Colonel Olcott says, in his *Buddhist Catechism* (page 69), that it was on the full-moon day of Assayuja (October) that the Lord Buddha sent out His first Disciples to preach His Dhamma throughout the whole of India. The Lord Buddha was then residing for the rainy season at Isipatanārāma. It was the fifth month after his attaining Buddhahood, and the number of His disciples was sixty.<sup>1</sup> The Lord called His Disciples together and said: "Go forth, bhikkhus, go and preach the Law to the world. Work for the good of others, as well as for your own good. Bear ye the good tidings to every man. Let no two of you take the same way." So the first Disciples of the Lord Buddha, sixty in number, wandered in sixty different directions over India and preached the glorious doctrine and a life of holiness to those of pure heart and good intentions.

The Lord Buddha himself, during the forty-five years of His earthly life as Teacher, travelled widely in India, and preached the Dhamma, and thousands of followers accepted His Teachings.

*(c) Thera Mahinda sent the Minister Arrittha from Ceylon  
to King Asoka of India, to bring the right branch  
of the sacred Bodhi tree with the Theri  
Sanghamitta to Ceylon.*

In the Island of Lankā (the present Ceylon) King Devanampiya-Tissa (the beloved of the Devas) reigned at the

<sup>1</sup> About six hundred years before the Christian Era.

same time as King Asoka reigned in Maghada, India. The Thera Mahinda, the son of King Asoka, had been sent by his father to Lankā, to bring King Tissa and his subjects to the feet of the Tathāgata. This accomplished, the Thera Mahinda wished that his sister, the learned Theri Sanghamitta, should join him in his Mission in Lankā and establish the Bhikkhuniship there, by ordaining the Princess Anula and her followers—a thing which he, as a Thera, could not do. Besides, he wanted a branch of the sacred Bodhi tree, at Buddha Gaya in India, to be brought to Lankā; and that could only be done by such a highly evolved person as the Theri Sanghamitta.

It was on the second day of the bright half of the month Assayuja (October) that the time came for Mahinda to do this, and he sent the nephew of King Tissa, the Minister Arrittha, on this message. Arrittha was full of zeal when he heard what was wanted from him, and asked as his only reward to be allowed to join the Sangha after his return from India; this was promised to him. So he was sent to King Asoka with these two messages: "Let King Asoka send his daughter, Theri Sanghamitta, to Lankā; and let her bring with her a branch of the sacred Bodhi tree." Arrittha, it is said,<sup>1</sup> after having passed over the great Ocean—by the power of the Thera's will—arrived at the pleasant Pataliputra (Patna) even on the day of his departure.

Now let us follow what happened during the month of Assayuja at Pataliputra.

After Arrittha had delivered the two messages to King Asoka, the King at once consulted the Sangha, to know whether it was admissible to sever a branch from the sacred Bodhi tree, in order to have it planted in Lankā. Thera Moggaliputta-Tissa (at the head of the Sangha) answered: "It shall be sent thither." So King Asoka at once ordered the

<sup>1</sup> *Maha-Vansa* (Geiger), page 22.

road to the sacred Bodhi tree to be decorated and a big golden *lota* to be made by a famous goldsmith for the planting of the Bodhi branch. Then Asoka, accompanied by the Sangha, some Indian Kings, his army and a crowd of people, went in procession to the sacred Bodhi tree. Many ceremonies were performed; and after the King had made a circle round the southern branch with a pencil filled with red arsenic, this branch severed itself from the Bodhi tree without human assistance. It lifted itself into the golden vase,<sup>1</sup> which was filled with fragrant earth, and thus it stood before the surrounding people. King Asoka made a declaration of truth and firm belief; and the cries of "Sadhu" and the waving of thousands of kerchiefs greeted the young Bodhi tree, which had planted itself with newly sprouted roots in the golden vase. Then the young tree (it is said) disappeared for seven days and remained in the region of the snow. Many wonders occurred while King Asoka remained near the ancient sacred Bodhi tree during these seven days.

In the bright half of the month Assayuja, King Asoka received the young Bodhi tree. Two weeks later, in the dark half of the same month, King Asoka placed it on a beautiful chariot and took it to his capital, to a hall specially built for it. After it had rested there for a time, the king had it placed under a great Sala tree. This was done on the first day of the bright half of the month of Kattika (November). On the seventeenth day after receiving the young Bodhi tree, new shoots appeared on it, and a great festival of adoration was celebrated. Then the Tree rested during this month of Kattika, till the first day of the bright half of the month of Maggasira (December), when it was taken to the ship which brought it to Lankā. We shall take up its further passage to Lankā in the account for the month of Maggasira.

<sup>1</sup> It is said the Deva Architect, Vishwakarma, came down from Sakra's Realm (Deva-Loka) and manufactured this vase.



*(d) The Entering of the Thera Mahinda into Pari-Nirvāṇa*

The Thera Mahinda had lived and taught in Lankā for forty-seven years, and had brought many blessings on the people of Lankā. King Devanampiya-Tissa had loved and revered him as the "Light of Wisdom"; and his brother Uttiya, who was his successor when he had passed away, had also revered and loved him.

It was on the eighth day of the bright half of the month of Assayuja (about 199 B.C.), when the Thera Mahinda was passing the rainy season on the Mihintale Mountain (near Anuradhapura) where he loved to reside,<sup>1</sup> when he passed into Pari-Nirvāṇa. Victorious over his senses, sixty years after his ordination as an Upasampada,<sup>2</sup> in the eighth year of King Uttiya's reign, he passed away to the great sorrow of all the people in Lankā.

King Uttiya had the body of the sage put into a golden coffin, and for seven days solemn ceremonies were celebrated at the Mahavihara, where the body rested. A funeral pyre was erected to the right of the place where, later on, the Ruanveli Dagoba was built by King Gemunu. Here the funeral rites were performed and a Thupa was erected. The place was named "The Courtyard of the Sage," and for a long time afterwards it was used for the cremation of holy men. On the Mihintale Mountain, King Uttiya erected the Ambastala Dagoba, over part of the relics from Mahinda's body, at the place where King Tissa and Thera Mahinda first met. This Dagoba is standing yet, and is visited by thousands of pilgrims up to the present day. This ends the accounts of the events which occurred in the month of Assayuja.

<sup>1</sup> Mahinda's Resting-Place on the Mihintale Mountain is a cave-gate under a huge rock, with a view over the land. It is to the present day visited by many pilgrims.

<sup>2</sup> Thera Mahinda was born 279 B.C. He was ordained by Thera Maggaliputta-Tissa at the age of 12. He came to Ceylon in June 246 B.C., twelve and a half years after his ordination. He lived forty-seven years in Ceylon. He passed away on the 8th day of the bright half of the month of Assayuja, 199 B.C.

## VII. THE FULL-MOON DAY OF KATTIKA (NOVEMBER)

The events which took place on the full-moon day of Kattika are as follows :

(a) The Thera Maggaliputta-Tissa sent out missionaries to different countries.

(b) The bringing of the first Relics to Lankā.

*(a) The Thera Maggaliputta-Tissa sent out missionaries to different countries.*

Like the Lord Buddha, who sent out his first Disciples on the full-moon day of Assayuja to preach the Law, so in the third century B.C. the great Thera Maggaliputta-Tissa,<sup>1</sup> who was at the head of the Sangha, under King Asoka, sent out messengers to different countries. It was after the third Convocation, which took place at Pataliputra (now Patna) in India, that King Dhammasoka resolved to send out embassies to five great Greek kings, his allies, and to all sovereigns of India (also to Ceylon), to preach the doctrines of the Buddha-Dhamma.

So the Thera Maggaliputta-Tissa called the wisest of the Theras together, by King Asoka's command, and sent them into other countries as the first missionaries. They started on their mission on the full-moon day of Kattika. They had to endure many hardships and persecutions, but they withstood them with unfaltering courage.

From that time the Buddhist teachings have spread over the world. Later on, numerous pilgrims came to India from many countries, who collected the Buddha-Dhamma in books, which they took with them to their own countries. And so Buddhism came to Japan, China, Tibet, and from Ceylon to

<sup>1</sup> Maggaliputta-Tissa was ordained about 319 B.C. He was Chief of the Vinaya for sixty-eight years; he passed away 264 B.C.—*Maha-Vansa* (Geiger), p. 1.

Burma, Siam and other countries; and it is said that 7/13ths of the estimated population of the world are Buddhists.

(b) *The bringing of the First Relics to Lankā*

The second event that took place on the full-moon day of Kattika was the bringing of the first relics of the Lord Buddha's body to Lankā by the Sāmanera Sūmana (the son of Sanghamitta).

The Thera Mahinda, as is well known, lived and preached in Lankā. He spoke to King Devanampiya-Tissa thus: "Long is the time since we have seen the Lord Buddha. We live without a Master. There is nothing here in Lankā for us to worship." Then King Tissa answered: "It is my intention to build a Thupa, and do you find the relics for it." Then the Thera Mahinda advised the king to take counsel with Sūmana.

Sāmanera Sūmana advised King Tissa to decorate the city of Anuradhapura and the road to the Mahamegha Gardens, and take the Uposatha vows;<sup>1</sup> then to mount his state elephant, and wait for him who would bring the relics from India in the evening of the same day. King Tissa obeyed and awaited the return of Sūmana in the evening.

In the meanwhile Sāmanera Sūmana appeared at Asoka's Court just when this King was preparing to send the right branch of the sacred Bodhi tree to Lankā by his daughter, the renowned nun, Sanghamitta. Asoka at once handed over the alms-bowl which had been used by the Lord Buddha, filled with relics, and Sūmana then appeared before the King of the Devas (after placing the alms-bowl at the foot of the Himālaya Mountains in the care of some Devas) and requested Sakkha to let him have the right "Collar-bone Relic" of the Lord

<sup>1</sup> Uposatha-vows are the Poya day vows, the eight (Atta-Sila) or ten (Dasa-Sila). Precepts taken by the Buddhist devotees on Poya days.

Buddha; which Sakkha did, as he possessed also the "Tooth Relic".

Sūmana, happy at his success in obtaining the relics, reappeared in Lankā the same evening, as promised. He left the alms-bowl, filled with relics, with the Thera Mahinda at the Mihintale Mountain and, accompanied by Mahinda and his Theras, went to the Mahamegha Gardens, where King Tissa was waiting, mounted on his state elephant, carrying with him the casket containing the Collar-bone relic.

King Tissa, seeing the casket of relics, asked for three boons as signs that the relic was genuine. They were: (1) that the state canopy over his head should bow of itself before the relic; (2) that the state elephant should go down on its knees before it; (3) that the casket with the relic should lift itself up and place itself on the King's head. All these three miracles occurred, and the King was convinced of the genuineness of the relic.

The King then placed the relic on the back of the state elephant, under the state canopy. Thus leading the procession, the people joining and shouting "Sadhu," he reached the place where the first Dagoba, the Thūpārāma, was to be built. Mahinda pointed out the right place, and after clearing away the thorny bushes and decorating it in the right manner, the King wanted to place the relic there for the time being. But the state elephant refused to let it be taken from its back. Mahinda explained to the King that the height of the temporary resting-place for the relic should be at least the same height as the elephant's back. When the King understood this, he at once sent for earth from the Abhaya tank, which was then dry, and had it piled up to the desired height. After having decorated it beautifully, he placed the relic there in its flowery resting-place. The wise and faithful elephant guarded it by night and day, till the Thūpārāma was completed and the relic was enshrined in it.

This is the story of the bringing of the first relic to Lankā, on the full-moon day of Kattika, by the Sāmanera Sūmana.

#### VIII. THE FULL-MOON DAY OF MAGGASIRA (DECEMBER)

*The Theri Sanghamitta arrived with the young  
sacred Bodhi tree.*

We know from the account of the Poya day of Assayuja (October) that the branch which had severed itself from the old sacred Bodhi tree at Buddha-Gaya was resting under a Sala tree in Jambudwipa (India) near Pataliputra, the capital of King Asoka's kingdom. Here it rested and grew during the month of Kattika (November). We shall now follow its voyage to Lankā.

On the first day of the bright half of the month of Maggasira (December) King Dhammasoka had a beautifully decorated ship launched on the river Ganges, and the young Bodhi tree was placed in the middle of it, surrounded by golden and silver *lotas* filled with water, and by many flowers and much incense. The Theri Sanghamitta and her eleven nuns, with the Minister Arritha, embarked on the same ship. In seven days it reached the mouth of the Ganges, where King Asoka and his army had just arrived, marching overland. Here the Bodhi tree was placed on the waiting ship, King Asoka himself helping to carry it. The ship, with its precious load, dashed into the foaming waves of the Indian Ocean. But the Ocean quieted its waves around the ship, and it sailed as on a smooth lake. During the nights the moon made a silvery path on the water by which it sailed on quietly and majestically.

It is said that the accompanying Devas brought innumerable offerings, but that the Nāgas wanted to take possession of the tree and used their magical powers to get hold of it.

But, as Theri Sanghamitta possessed the Iddhis,<sup>1</sup> she took the shape of a Supanna<sup>2</sup> and terrified the Nāgas so much that they had to give up their plot; then they humbly craved for permission to take the sacred tree to their settlement for seven days, in order to worship it for the benefit of the Nāgas. Sanghamitta gave them permission, well knowing that they would not dare to keep the precious tree. And so the Bodhi tree disappeared from the ship, and it is said that the Nāgas worshipped it in their realm. It returned to the ship only when the coast of Lankā was in view.

Here in Lankā, on the shore of Jambukola, King Tissa was waiting impatiently for its arrival, having been informed by Thera Mahinda that it was near. When the young Bodhi tree arrived, on the seventh day of the bright half of the month of Maggasira, it was carried on shore by the representatives of the castes to the splendid hall erected near there by King Tissa. Here it rested for three days, guarded by King Tissa himself. Then a magnificent chariot was brought on the tenth day of the bright half of the month of Maggasira, and the King, the Theras, Theri Sanghamitta and her nuns, Arrittha, and a great number of people, accompanied the Bodhi tree on its passage to the Mahamegha Gardens near Anuradhapura.

So, in triumph, amidst the shouts of "Sadhu," the procession, with the sacred Bodhi tree in its middle, passed along the decorated roads and reached Anuradhapura on the fourteenth day of the bright half of the month of Maggasira. At the time when the shadows are longest, the procession entered the northern gate of Anuradhapura, passed through it, and went out of the southern gate to the Mahamegha Gardens, to the spot which Thera Mahinda had pointed out as the place where a former Bodhi tree had been growing.

<sup>1</sup> The Iddhis are supernatural powers, gained by a holy life.

<sup>2</sup> Supanna is a mystical bird, which is feared by the Nāgas, who are supposed to have been powerful beings, who had great magical powers, and could appear in human shape, but who showed themselves often as cobras.

As soon as the young Bodhi tree had been taken from the chariot, it sprang up to a great height and remained there in the air, a halo of the six primary colours<sup>1</sup> shining round it. At the setting of the sun the tree descended, and the roots, which had till then filled the golden vessel, drew themselves out of it, clinging to the golden vessel outside; then the tree forced the vessel with its roots into the prepared ground without the help of man. Thus, self-planted, that Bodhi tree stood before the astonished people and was worshipped by thousands who beheld this wonder. Then a cloud burst and torrents of rain poured down on it for seven days. After that it stood there in its aura of the six colours, well planted.

After the tree had been worshipped, before the eyes of the people a faultless fruit ripened and fell off. Thera Mahinda handed it to King Tissa and he planted it in a golden vase. It grew at once to a small tree, and bore fruits, which were planted at different places in the Island. (One was planted on Mihintale Mountain.) And thus, within a short time, quite a number of young Bodhi trees were growing in Lankā.

This ends the account of the arrival and the planting of the young Bodhi tree,<sup>2</sup> which is a branch of the great Bodhi tree at Buddha Gaya, under whose shade the Tathāgata was illuminated and became the Buddha. This occurred in the month of Kattika, about the year 240 B.C.

M. Musæus-Higgins

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<sup>1</sup> The six primary colours (according to Buddhism) are : blue, yellow, red, white, orange, and the combination of all colours.

<sup>2</sup> This same Bodhi tree (grown into a venerable grove) stands yet in the Mahamegha Gardens at Anuradhapura, the oldest historical tree known. Thousands of pilgrims place their flowers of devotion at its venerable foot. On Poya days it is illuminated with thousands of small lamps, and their lights shine into the darkness of the world. If it could speak, it would tell us of the rise and fall of Buddhism and of the hope, at the present time, of a new regeneration of the Flame of Buddha-Dhamma in the world.

## THE GALE

BLOW ! ruthless, rushing wind !  
Blow, blow with fury blind  
    And pit thy strength  
Against the sturdy oaks  
That bend beneath thy strokes,  
    To break—at length.

Come ! with a hiss and roar  
Above the tree-tops soar  
    Shrieking outright !  
Furious to find in space  
Nought to oppose thy face,  
    Withstand thy might.

Then, swooping down again,  
Scream shrill thro' window-pane :  
    “ Behold me here ! ”  
Moan soft, with sobbing breath  
Whisp'ring that pain and death  
    Are ever near.

Toss wild the foaming sea !  
Battle with tower and tree !  
    Scour hill and deep !  
Till—having had thy day—  
Weary of boist'rous play,  
    Thou fall'st asleep.

G. L. K.



## CORRESPONDENCE

### “AS THE THEOSOPHICAL SOCIETY GROWS”

IN the Watch-Tower notes for the April issue of THE THEOSOPHIST attention is drawn to the series of lectures for “Workers” to be given at Adyar and in Northern India, and our President comments on the great necessity of “training” for such work, as the T.S. grows.

The “trained man” is the demand of the world for every phase of life now, and if the T.S. is to be the leader of thought in the world—as it has ever been since its inception—it cannot ignore this demand. Therefore it is up to every Theosophist to do his best in the line of training, to give to the world the Good Tidings of the Divine Wisdom. However, unfortunately, every one will not be able to take advantage of the lectures by being present, and among them undoubtedly are a large number who have the earnest desire to be “workers” in the Cause, in the *right way*. May I suggest that some one, qualified for the task, write a course of lessons embodying the “training” required for Theosophical work? The “market” is full of “courses” purporting to train one in all manner of activities, and there is ample proof that such methods of training attain their object. Why not a “Course of lessons in Theosophical activity” by correspondence?—which last word means, here, a book.

G. de Z.

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### THE CASE AGAINST WOMAN

THE following quotation from *The Life and Times of Akhnaton, Pharaoh of Egypt*, by Arthur E. P. Weigall (Wm. Blackwood & Sons, 1911), has a bearing on Frances Adney’s article, “The Case against Woman,” in THE THEOSOPHIST, December, 1919, p. 231. On p. 137 Mr. Weigall says:

“One of the King’s courtiers, named May, held the office of ‘Overseer of the House for sending Aton to rest’. Akhnaton’s queen is mentioned in the tomb of Ay under the peculiar title of ‘She who sends the Aton to rest with a sweet voice, and with her two beautiful hands bearing two systrums’. This ‘House’ was, no doubt, the temple at which the vesper prayers to the Aton were said

at sunset, and from the above title of the queen it would seem that she had particular charge of these evening ceremonies. One cannot contemplate the fact that it was a woman who officiated at a ceremony which consisted of a lament for the death of the sun, without seeing in it some connection, however faint, with the story of Venus and Adonis. The lament of Venus for the death of Adonis—*i.e.*, the setting of the sun—was one of the fundamental ceremonies of the Mediterranean religions.”

*Pekin*

C. SPURGEON MEDHURST

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### SOCIAL ORGANISATION

HAVING been interested in reading the splendid articles appearing in THE THEOSOPHIST by Bhagavan Das on Social Organisation, it would seem that everything possible has been said; for, as he truly says, “the secret lies in the recognition of the four classes . . . the division of the rewards, the objects of psychical ambition, the prizes of life, in correspondence with the division of the work”. Therefore the difficulty lies in its application; and is not this the great stumbling-block?

After these splendid articles, giving so much information which, of course, constitutes the basis of evolution for all, the particular point I would emphasise is this—that “the Fatherhood of God, and the Brotherhood of man” is a truth, a fact in Nature, and that “the earth is the Lord’s and the fullness thereof”. It belongs neither to the lords temporal, nor the lords spiritual, as would seem to be the case at present.

There is, as every one knows, if only instinctively, *no such thing as ownership, in or of anything*. How could it be, seeing that “the earth is the Lord’s and the fullness thereof”? It is only a question of stewardship, trustees, a sacred responsibility, each owing an account of his stewardship to both God and man, according to the duty he performs. “By their works shall ye know them.”

We do not seem as yet definitely to have evolved beyond the nation, as a collective body; although there is an attempt being made at present towards it, in the formation of the League of Nations. Seeing that the nation is the extent of expansion and growth whereby collective action may be taken, in which we speak of the national will, the national consciousness, the national family, and in which and to which the individual will and consciousness must submit itself, constituting its national karma; the question is, are we living together as a family? Is it not true that, in the true family life, all work together for the welfare of the whole, carrying out their respective duties, receiving whatever remuneration is their due, but handing it over to the family fund or treasury, and receiving back for themselves individually what is considered just and fair, proportionately?

Alas! owing to gross selfishness this is not so to-day. Bhagavan Das says: "The greatest danger of the present time, threatening to make a rational reconstruction of society impossible, is a coalition between bureaucracy and capitalism. Such a coalition would probably give rise, before long, to an universal class-war, before which the tremendous militarist war just closed would pale into insignificance." Very grave words, but true; and do they not show the significance of the times we are in, and the consequent necessity for plain speaking?

Now is there not evidence that the time is ripe for the nation to organise as a family, seeing that the labouring classes, who are regarded as the children of the nation, are demanding this great fundamental change termed Nationalisation? The rulers are saying there is nothing but bankruptcy before us, the only hope is production, we must produce more. The leaders of the workers say: "No! we will no longer produce for private profit and gain, but we will produce for the nation; therefore we want everything nationalised." There the matter stands, it hangs in the balance, and everything for future progress and prosperity, not of Britain alone, but of all humanity, depends on this one question of Nationalisation; you cannot single out one iota from it.

The crux of the whole question seems to be between Individualism and Nationalism. Those who oppose Nationalism say that its tendency is to stagnate and stifle individual effort, as expressed in the term "ca' canny," pointing out that under the present system it is possible for anyone to rise from the ranks into the highest positions of the land. Those who uphold Nationalism say in effect: "No; you have killed the goose that laid the golden eggs with your grinding under private enterprise; we will no longer work as wage-slaves for private and individual profit; in future we will work as national workers, by which we hope to gain better conditions of living and a fairer share of the fruits of our labour."

I should like here, by way of warning, to point out that it is "not by bread alone" that we live, which, to me, covers all our material life and welfare, but that there is a purpose in life to live for, which gives us all the joy of living, at all stages of evolution, no matter to what particular class we belong; and that purpose is only gained by doing our duty in life and striving for "the prizes" as set forth in Bhagavan Das' articles. But just as Nature can be helped to give us of her best by creating a better environment, so can the individual soul, and consequently the national soul and all humanity.

Now is it not possible to bring about a reconciliation between Individualism and Nationalism? Mrs. Besant, in regard to Individualism, says:

The system connotes the co-existence of great wealth and terrible poverty, of palaces and slums, of idleness and overwork, and thus contains within itself the seeds of its own disintegration.

<sup>1</sup> *Lectures on Political Science*, p. 143.

Speaking of Socialism (in other words, Nationalism), she says :

In this direction the modern world is moving . . . it being recognised that the improvement of the conditions of the poor is a National necessity ; human Brotherhood, or human solidarity, is being acknowledged as a fact in Nature *that Nations ignore at their peril.*

Now I maintain that such a reconciliation is possible and that each is complementary to the other—nay, an absolute necessity—therefore the upholders of Individualism are justified in their actions until the working class have responded and found a remedy, the naturalness of which will not hurt the deeper inner feelings nor the reason of anyone.

Such a remedy *is* suggested :

Speak the Word of Peace, which shall make the peoples to cease from their quarrellings. Speak the Word of Brotherhood, which shall make the warring classes know themselves as one.

Who is to speak “the Word of Peace” and of Brotherhood? Only those who have felt that Peace, and realised that Brotherhood. Shall it be expected of the children of the nation crying out for reform? or shall it be one young soul, born in a physical body amongst the workers, having shared their sorrows and difficulties, felt their woes and pains, having risen beyond them to that “Place of Peace,” only to help to sustain and redeem them? or shall it be the voice of many such souls, who by their united effort shall raise their cry and bring an end to this tyranny?

Now the reconciliation lies in the fact of telling the “warring classes” that there is one common ownership, or stewardship, or trusteeship, and that we constitute one Brotherhood of elder and younger brethren, and that the secret is that we all constitute ourselves as national workers—nay, some international—but all working for the common good, receiving proportionate wages or salaries, the “prizes of life” becoming the true rewards for the fruits of our labour, each according to his capacity, as a result of services rendered for the common good. To go into detail would take up much space and is not intended here; sufficient to point out the way and say that the lords spiritual—the bishop for his diocese—and the lords temporal—the landlord for his estate—would both constitute themselves responsible, having due regard for individual freedom, for the spiritual and material welfare of the people under their charge; therefore the necessity for both being “idealists”. The trading and commercial class, the creators of wealth, would be the capitalists; the working class, the producers, providing the means whereby that wealth could be created, each contributing his share, trying to live and realise the ideal as set forth from time to time by those holding these offices.

The archbishop and the temporal or national king would constitute themselves the highest authority, responsible for the national well-being—no hereditary office, but only advisory, having due regard for individual freedom. The rents and royalties from the land, the profits from all trade and commerce, would constitute so much

wealth created for the common good, leaving to private enterprise, or individual effort, their own work to do, according to their sphere in life and capacity; certain that, so long as they constituted themselves national workers, all would be well.

What matter it if they do co-operate together in their associations, their trusts, and their combines; their trade unions, their amalgamations, and their "triple alliances"? All these are good signs to those who "listen to the song of life". The only thing that matters is that we constitute ourselves national—yea, and international—workers for the common good.

*Wigan, Lancs.*

THOMAS LOWE

### THE ANIMALS' FRIEND SOCIETY

AS Secretary of the Animals' Friend Society, Ferozepore, India, I request you to publish in THE THEOSOPHIST the objects of this Society, which are as follows :

To spread just views with regard to animals and their treatment, by circulating the Animals' Friend Literature, on lines similar to English Societies.

To awaken the impulse of kindness toward all that lives—toward the dumb beasts, and toward each human brother, by creating an interest in Nature Study and Animal Life.

To promote virtuous thoughts as to the moral necessity of Love, Loyalty and Reverence to superiors, and a spirit of Benevolence and Goodwill toward all living creatures.

To promote knowledge of Fruitarianism and Temperance, for philanthropic reasons as well as for hygienic considerations.

This Society shall have no connection whatever with any political propaganda. Its whole endeavours shall be towards meeting the needs of mankind for instruction in regard to kindness and mercy in everyday life.

I shall be glad to answer any enquiries on the subject.

*Ferozepore*

BHAGAT RAM

## BOOK-LORE

*The Works of Thomas Vaughan (Eugenius Philalethes)*, edited, annotated and introduced by A. E. Waite. (Theosophical Publishing House, London. Price £1. 1s.)

It is perhaps somewhat strange that, in these days when interest in things occult is so largely increasing, alchemy, one of the oldest forms of Occultism in the West, should not have excited any very great share of that interest. The sister science, astrology, has many votaries, and astronomy, for which it laid the foundations, does not seem to be showing any signs of *rapprochement* with the science from which it has so widely diverged. Chemistry, founded on alchemy, and diverging from it to an even greater extent—for it denied the possibility of the very thing which it was the main object of alchemy to teach—has, however, returned to the old paths, and the wisdom of *al kimia*, the secret science, has been justified by her child, which now declares that there is a "First Matter" from which all our elements are derived, and knowing which, we can produce what elements we will. This being the case, the continued neglect of the older science seems inexplicable, and it may be that Mr. Waite's edition of the works of one of the most famous and successful alchemists may do something to revive an interest in the subject of his studies.

Mr. Waite, in his Introduction, is careful to insist upon the fact that the true alchemist had higher and nobler ends in view than the transmuting of metals into gold, and the discovery of a medicine which would prevent the ravages of age. They sought the ways by which man could know God and become united to Him, and they wrote of earth while thinking of heaven, knowing that those who were worthy would understand. They are not to blame if some who were more earthly-minded seized upon the material side of their teaching and pursued that selfishly, thus bringing upon themselves disaster and inevitable failure.

Thomas Vaughan, born in Wales and educated at Oxford, became a priest of the English Church, and was ejected from his living in

1649 for carrying arms for the king. After that, he lived in Oxford and London, and busied himself principally with occult studies. Mr. Waite takes some pains to prove that he, writing under the pseudonym of Eugenius Philalethes, is not to be identified with a contemporary astrologer, who, born about the same time, seems to have lived longer, and who wrote under the very similar pseudonym of Eirenæus Philalethes. But whether we consider this point proved or not, there is enough in the writings of Eugenius to show that, as an alchemist, he had proceeded far along the road of his special science, though he seems to be more concerned with the psychical and spiritual worlds, to which the physical was to him only an analogy.

Consider then what it is you search for, you that hunt after the Philosopher's Stone, for "it is his to transmute who creates". You seek for that which is most high, but you look on that which is most low. Truth is the arcanum, the mystery and essence of all things; for every secret is truth and every substantial truth is a secret. I speak not here of outward, historical truths—which are but relatives to actions—but I speak of an inward essential truth which is light: for light is the truth and it discovers falsehood, which is darkness. By this truth all that which is necessary may be accomplished, but never without it. (*Anima Magica Abscondita.*)

He claims to be fully instructed in "all the secret circumstances" of the First Matter, and writes of it as clearly as he may without saying anything that should "prostitute this mystery to all hands whatsoever," but explains that if his readers cannot understand what he has written, at least they will not be misled by him into thinking that it is to be found by dry combination of "common salts, stones or minerals," still less in anything of vegetable or animal origin, and he warns investigators especially against the "ignorant, sluttish broilers" who are of opinion that man's blood is an important ingredient in its discovery—a warning, evidently, against black magic.

With regard to that other goal of alchemical science—the Elixir of Life—Vaughan's ideas seem to be more purely mystical. He lays little stress upon the effects of this "perfect Medicine" upon the mere physical body, though he allows that it will cure all physical ills; but his idea of it is, not a cure-all, but a mystical renovator, acting on the spirit of man and reuniting it to the Spirit of God, so that he becomes once more, what he was in the beginning, "a branch planted in God". So far, it might be said that he was saying no more than is said in exoteric Christianity, but a closer study reveals the fact that he believes that, when this reunion takes place while man is yet in possession of a fairly normal physical body—not at the end of a long life, when the physical vehicle is worn and strained—that physical body becomes so permeated with the Divine life that from that time it is subjected to no ordinary physical ills, and becomes, like the bodies of Enoch and Elijah, immortal and capable of being

translated to the superphysical worlds (*Coelum Terrae*). This state he did not himself attain, though he saw clearly the path that led to it:

I can affirm no more of myself but what my author (Cornelius Agrippa) did formerly: "Hold me, I bid thee, as a finger-post which, ever pointing forward, shows the way to others undertaking the journey." Behold I will deal fairly with thee: show me but one good Christian who is capable of and fit to receive such a secret, and I will show him the right, infallible way to come by it. Yet this I must tell thee: it would sink thee to the ground to hear this mystery related, for it cannot ascend to the heart of the natural man how near God is to him and how He is to be found.

In his last illness he writes of a vision of his evil genius, which had appeared to him twice, "not so clearly, in this last dream; my life, I bless God for it, being much amended". This vision told him of his approaching death, which he welcomes, because so he will be freed from his sinful body—which, in his case, he regarded as incapable of the spiritual regeneration which he had spoken of—and "be with Christ, which is far better".

The book is most fascinating; gleams of hidden meanings break out on almost every page—except, perhaps, those in which he quarrels with Henry More—and those who desire to know more of the researches of alchemy, on its physical or spiritual side, will find here a wealth of suggestion and, if they are sufficiently advanced to profit by it, guidance, on a path that cannot fail to lead to the Light.

E. M. A.

*The Initiate*, by His Pupil. (George Routledge, London. Price 7s.)

This book, by an anonymous author, purports to be a series of incidents in the life of an Initiate. They are written down from memory by a pupil in the form of short sketches or stories. The interest of the book lies in the fact that, in the incidents described, the Initiate is as a rule trying to alter the point of view of the ordinary men and women of the world from a slavish following of the conventions to a broad, philosophical outlook, which is identical with the truths taught under the name of Theosophy.

The Initiate's views on the marriage relationship are particularly interesting and his philosophy concerning it very practical. This is well shown in the story called "The Chagrin of Major Buckingham". In this, a very irate major is shown how to cope with a wife who has so far erred from the path of "Saturnian" virtue as to fall deeply in love with some one in addition to her own husband! The way the ethics of this not uncommon situation are worked out from the occult point of view is very entertaining and illuminating. Many other



problems are lightly touched on through the book, problems which anyone engaged in trying to spread Theosophy is sure to come up against. Workers along this line would probably get many useful hints from the perusal of these pages.

The second part of the book is called "The Circuitous Journey". This in a way spoils the book. It is allegorical, and the English, which the author tells us is meant to be "quaint, flowing and poetical," leaves very much to be desired.

A. T. B.

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*Modern Science and Materialism*, by Hugh Elliot. (Longmans, Green & Co., London. Price 6s. 6d.)

It is somewhat startling to a reviewer to find on the first page of a book purporting to deal with the problems of existence, a statement which implies that the author recognises no civilisation save that which covers a little more than the last two thousand years. The narrowness of the survey to which Mr. Hugh Elliot restricts himself, necessarily cuts him off from some of the profoundest thought and subtlest reasoning which the world has known, and tends towards a certain dogmatism of attitude. Thus, allowing that we can reason and infer from knowledge gained by means of sense-impressions—the only means, he declares, by which knowledge can be obtained—our reasoning and inferring must be always in the direction of mechanism and never of metaphysics. Comparing science and materialism, he says:

Metaphysics is like a house built upon the sand; its foundations are for ever shifting with every new exponent of the art. Science is like a house built upon a rock; so firm are its foundations that each generation of workers adds a new storey to the edifice.

Yet again and again the theories of science have been proved to be false and been cast aside; to take one instance only, the conception of the very foundation of matter, of the atom, has been fundamentally changed within recent years; and the author himself states that Darwin upset one of the established doctrines of science. On the other hand, declaring himself a monist, he takes no count of the fact that monism is the foundation of a metaphysical philosophy, to the conclusions of which modern science is approaching ever more nearly, that this philosophy existed long ages before the modern era, and that it still endures. But the point—and, it may be added, the pathos of the book—is in the last two pages, for in these pages the author pleads for faith in the philosophy he has evolved, recognising that "men are not driven by intellect but by passion; they are guided not by Reason,

but by Faith". He pleads for faith in his philosophy on the ground that it is true, and certain it is that passion and faith spring forth from truth, and from truth alone. But is it true, this philosophy based on physiology? Never yet from theories originating in scientific research into the elements and processes of the body, but only from those conceptions classed by Mr. Elliot under the head of superstition, has arisen faith strong enough, passion deep enough, to sway the emotions and master the minds of men. This is a fact as surely demonstrable as is any fact of organic or functional physiology; and until science can make clear to us why it is that men cling instinctively, inevitably, to a belief in immortality, in life other than mechanical, in something transcending both mind and matter (a monistic reality, in fact, of which mind and matter are a dual manifestation), science, in the region of philosophy, has done nothing at all.

G. C.

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*To the Nations*, by Paul Richard, with an Introduction by Rabindranath Tagore. (Ganesh & Co., Madras. Price Re. 1-8.)

This booklet of 78 pages was first published in America in 1917. The cover-page introduces it to the reader as follows: "By a Frenchman with true spiritual vision; it lays bare the causes of war in all ages, and enunciates the doctrine that lasting peace can only be found in the free dedication by all nations of all their powers to the service of humanity." The theme of the book is well expressed in these few words. There is nothing absolutely new in it, nothing that has not been said before, especially in Theosophical literature, both during and long before the war; but the ideas are presented in a series of articles of great beauty and high merit, of special value at the present time of universal unrest, foreseen by the author as an inevitable consequence of the war. A few quotations will best demonstrate the tendency of the book, with which it is impossible to disagree:

Peace had come to imply a state of things which permitted the big nations to treat the little ones as they pleased.

Some are making use of the names of Right and Justice—but in vain. It is the Right and Justice violated by them all which is forcing them to this hand-to-hand struggle, and they will only emerge from it by becoming more upright and more just.

This war is in truth a war of liberation, but not in the sense understood by those who are waging it. While holding under their yoke whole races, they want to set free from the yoke of others this or that little nationality.

This war is the war of invisible things, behind the *mêlée* of the visible. It is the war which the old order is waging against itself, in throwing the forces of violence and of fraud one against the other, to their mutual destruction.

The nations live in a state of anarchic individualism which they so severely condemn in the individual.

The true measure of greatness is not space. The ideal for a nation is to grow, not in surface, but in height. It is not the soil a nation occupies, but the men and women of whom it is composed, that must grow.

The day is coming when every man will learn to treat as his own country all the countries of the earth, to recognise in any country he goes to, one of the sacred homes of the human family.

Man must learn to place human interests above patriotic interests, to love Humanity with a love yet wider and purer than that which he has for the mother-country; to sacrifice himself, not to what is his country, but to what she must be in Humanity.

Comment on these few quotations is unnecessary. It is only by exposing the evils of the passing civilisation, and by the spreading of higher ideals, that the reconstruction of the world can proceed along right and safe lines. This is the task which this little book has set itself and successfully carried out. It will be the means of awakening right aspirations, and deserves to be translated into all the modern languages, so as to fulfil its beneficent mission in every country of the world. The Introduction, by Rabindranath Tagore, also contains some plain speaking which deserves a wide publicity.

A. S.

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*Krishna, the Charioteer: or The Teachings of the Bhagavad-Gītā*, by Mohini Mohan Dhar, M.A., B.L., Retired Dewan of Mayurbhanj State. Second Edition. (Theosophical Publishing House, London. Price 4s. 6d.)

*Krishna, the Cowherd: A Study of the Childhood of Shri Krishna*, by Mohini Mohan Dhar. (T.P.H., London. Price 1s. 6d.)

*Gauranga and His Gospel*, by Mohini Mohan Dhar. (Thacker, Spink & Co., Calcutta.)

These three books afford the Western public an excellent insight into the religious mind of modern India, while containing many features, such as Sanskrit quotations, appealing especially to Indian readers. All three show a scholarly grasp of philosophic principles combined with a marked devotional element which carries with it both charm and conviction.

*Krishna, the Charioteer*, as its sub-title announces, undertakes the arduous task of expounding the greatest of all Indian Scriptures, and it goes without saying that in a book of 162 pages no exposition can be more than an elementary one. Nevertheless Mr. Dhar has succeeded in picking out the essentials and avoiding lengthy explanations and involved discussions; thus it is comparatively easy for a beginner to gain a general idea of the whole ground covered by these teachings,

without being discouraged at the outset by the formidable length and language of the average commentary. Western students will also be relieved to find a convenient little Glossary.

A smaller volume, *Krishna, the Cowherd*, introduces quite another side of Hinduism, the cult of mystical devotion which sprang up round the personality of the child Krishna, who captured all hearts by his youthful vivacity. The incidents of this wonderful life form the substance of the book, being taken from the *Bhāgavata Purāna*. They are recounted in a pleasing style and are interspersed with clear and simple references to current ideas. The tolerant and common-sense attitude preserved by the author, consistently with his deep reverence, is exemplified by the following extract :

It is narrated in the *Bhāgavata Purāna* that the infant Krishna protected himself and all Vrindābana by bringing into operation his miraculous powers. These miracles are recorded in the Purānas. Opinion is very much divided about them. Orthodox people think they are historical facts and literally true, while there are others who are of opinion that they are mere fabulous interpolations. There is another class who regard these miraculous stories as allegorical representations, and it is their views that really appeal to me. I think the miracles regarding the destruction of Asuras or demons are allegorised stories conveying deep figurative meaning, and teaching moral and spiritual lessons of a high order, the Asuras standing for the deadly sins and evil propensities of men. Just as Jesus Christ taught by parables, so did Vyāsa teach by allegorical stories in the *Bhāgavata Purāna*. There is yet a fourth class, according to whom these miracles are literally true and have allegorical meanings as well.

Such a book is particularly useful in view of the accusation, made by narrow-minded people, that Hinduism approves of the so-called "immoral" conduct of Krishna; for Mr. Dhar points out that the relations of lover and beloved are the world-wide language of mystical experience.

A third book, *Gauranga and His Gospel*, forms a fitting companion volume to the above, as it describes the life and teachings of one of the greatest devotees of Shri Krishna that India has seen; indeed, so Mr. Dhar tells us, he was regarded by some of his followers as a divine Avatar. In any case his actions speak for themselves, for he carried his belief in the unity of the Self into daily practice. From the standpoint of psychology, if from no other, the accounts of his contemporaries are worthy of study, for instance :

Gauranga had two distinct moods. In his ordinary mood he was a meek and holy *Bhakta*. If anyone then showed him any extraordinary reverence he would say he was quite unworthy of it. He would seek the love of Krishna with all the ardour of his soul. He would, with folded hands and tears in his eyes and with a sorrowful countenance, beseech every pious person he met to favour him with a drop of *Prem* for Krishna. But at times there was a distinct change in his mood; when in a state of God-consciousness he comported himself as the most high God, and, with marvellous dignity, and with power combined with sweetness and tenderness, accepted graciously the homage tendered to him.

A point of practical interest to students of social reform in India was his campaign against "untouchability"—the ban placed by the higher castes upon the unfortunate outcaste. In common with other *bhaktas*, his love went out to the humblest bearer of the divine image, to the annoyance of the proud and exclusive Brahmanas. His death was in keeping with his unconventional life—he entered a temple and was heard of no more.

W. D. S. B.

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#### MAGAZINE NOTICES

*Rupam* is the appropriate title of a new quarterly "Journal of Oriental Art," chiefly Indian, edited by Ordhendra Coomar Gangoly, and published at 7, Old Post Office Street, Calcutta; annual subscription: Rs. 16. The first number is in itself a veritable work of art, both in respect of illustrations and get-up generally. The coloured reproductions of nine old Indian miniatures are especially successful. One of the most interesting articles is entitled "A Note on Kirtimukha: Being the Life-history of an Indian Architectural Ornament". It shows how intimately religious tradition is bound up with Indian art; and to the Theosophical student this particular tradition is strongly suggestive of some of the properties of thought-forms.

*Britain and India*, under the able editorship of Josephine Ransom, continues its useful work of strengthening the tie between the two countries. The April number includes an article by Margaret E. Cousins on "Indian Womanhood at the Present Day" and a translation from Rabindranath Tagore, in which the words "Self" and "Ego" are used in somewhat curious contrast—at least to those accustomed to their usual application.

The new number of *Follow the King*, published by the Order of the Round Table in New Zealand, is quite up to the high level of the last number, and we are glad to find a large proportion of first-class poetry.

# THE THEOSOPHIST

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## ON THE WATCH-TOWER

**T**O us in India, the causes which underlie the changes in the American Section of the Theosophical Society remain somewhat obscure. My faithful colleague, A. P. Warrington, who has done such splendid service to the American Section, has resigned his office of General Secretary—named in America that of “National President”—and Mr. L. W. Rogers, the “National Vice-President,” succeeds him in office, in accordance with the Sectional Bye-Laws, until the new “National President” is elected, in January, 1921. I presume that Mr. Rogers thus becomes the General Secretary of the American Section, according to the Constitution of the Theosophical Society, as the other title is merely local, and so far the General Council has not accepted by the necessary majority the nomenclature of National Presidents and Vice-Presidents. Local laws sometimes make it necessary, in incorporating a National Society, to give special names to its chief officers, in order to bring them within the laws of the Nation in which it is. These names differ in different countries; hence the Theosophical Society has not, so far, agreed to adopt any local titles, but remains with the officers as named in the original incorporation in India; National Societies can, of course, adopt the titles they find necessary,

or most convenient, within their own lands, but on the books of the General Headquarters they are entered under their long-recognised titles.

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Mr. Warrington has also resigned his post as Trustee on the Krotona Board, which is the legal owner of the property so widely known under that name, given to it in loving recognition of the great Greek Teacher, Pythagoras. I am hoping to welcome Mr. Warrington to Adyar, for a much needed rest, after the long, unbroken years of service to the T.S. in America. It would be a joy to me to meet him once more, and until we meet I cannot well settle questions which have arisen in connection with the American Section and Krotona. I am technically the head of the Krotona Board of Trustees, the office being bestowed on me in virtue of my position as the successor of H. P. B. in the inner circle of T.S. students, merely that the land might remain permanently in Theosophical hands, the position passing to my successor in office. I have, of course, never taken any direct part in the management of the place, which remains in the hands of the locally elected Trustees. There is a suggestion that it should become the property of the Theosophical Society in America, a proposition with which I shall gladly concur, if it be the wish of those who bought it and have supported it until now. The "Theosophical Towards Democracy League" seems to be taking an active part in the questions which have arisen, and seems to have imported into the matter a regrettable party spirit, and to be largely moved by antagonism to the Liberal Catholic Church. The League, in a Bulletin issued by it, states that it is "obvious that an immediate decision must be arrived at as to the future of Krotona in its relations with the American Section T. S." But it is equally obvious that a relation which has lasted for eight years cannot suddenly be rushed in a new direction. At present the voice of the American Section has not been heard in the matter, and at its last Convention, after a vehement attack on Mr. Warrington, the Convention stood

by him by a large majority. The new League is a voluntary Association, without authority in Sectional matters, and I notice that its Treasurer is the gentleman who led the attack on Mr. Warrington on that occasion, and who was not supported by the Section. The matter will, I trust, be decided with good feeling on all sides, but, in any case, I can come to no decision without clear evidence as to the wish of the Section on a matter which concerns its own internal affairs, and can only be settled in accordance with its wish, constitutionally indicated to myself.

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The following was crowded out last month, but I print it here, as it is germane to the above. After speaking of different Societies, I went on :

Another Society is the "Theosophical Towards Democracy League," a curious title. A circular letter says in explanation :

In order that the American Section, T.S., may better accomplish the important task allotted to it by the illustrious Founders of our Society who, without doubt, foresaw the present critical period in the world's history, it is obvious that the T.S. must take its place with those who are striving towards world-democracy.

To this end, a band of harmonious and constructively inclined F.T.S. at Krotona are endeavouring to promote that brotherly tolerance which expresses itself through a spiritually democratic form of government, and for this purpose have founded a League, particulars of which are appended.

And its Object is :

The promulgation and application of the Ideals of Democracy in the Theosophical Society and the Body Politic.

The T.S. is a fairly democratic Society already, and I am not sure how the Ideals of Democracy can be more applied in it than they already are. The constitution was drafted by Colonel Olcott on the lines of Democracy, all offices being elective. Let us, like Mr. Asquith, "wait and see" before we pronounce any opinion on this new League. It organised a series of lectures in February and March of this year in the Krotona Lecture Hall, and Mr. Wadia opened the course,



with "The Spiritual Basis of Democracy". Democracy is, we know, the basis of the New Era, and the characteristic of the Sixth Sub-Race.

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The Theosophical Society is becoming honourably known in the world for its steady carrying out of its First Object, to be a nucleus of Universal Brotherhood, without distinction of race or colour. It has stood for this principle in the Self-Governing Dominions of the British Empire against the oppressive and unjust treatment of coloured races by the whites who invade their countries, and both subject the original possessors and tyrannise over any coloured races who desire to work in the possessions which they have unjustly acquired. Mr. C. F. Andrews, who has struggled so gallantly on behalf of Indian settlers in East and South Africa—arrogantly declared to be "white man's lands," despite the blackness of their natural owners—has borne witness many times to the fact that, among the whites, it is only Theosophists who have helped him in his self-sacrificing work.

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In New Zealand, two years ago, a League entitled "New Zealand and India" was formed, and I read in the New Zealand papers a very interesting account of an address, presented to H. R. H. the Prince of Wales, when he visited Wellington, N. Z., during his tour in Australasia. The Miss Christie, mentioned in the account, is the Theosophical National lecturer for New Zealand, as well as the President of the New Zealand and India League. She lived for some time at Adyar, where she learnt to love India and Indians. Many Indian ladies in Mylapore and Triplicane valued her friendship and will be interested in this account. The pleasant incident described below is one of the very many services done to Indians all the world over by the Society. Miss Christie sends me some details. The idea of the address was suggested by Mr. C. Jinarājādāsa on his late visit to New Zealand. A good deal of objection was raised at first, most of the Indians being

poor ; Mr. V. N. Mapara was a Hospital Assistant in Bombay ; that he should present the address was not liked, as "the Indians are treated as very inferior here". But Miss Christie and he walked up side by side, he carrying the casket, and the Prince shook hands with each, and asked Mr. Mapara how many Indians there were in New Zealand ; he said between five and six hundred, and he presented the casket, while the Prince said a few words to Miss Christie. Miss Christie writes :

The Prince's kindness made a great impression. Only Bishop Sprott, Primate of the Anglican Church, Mapara, and I were given more than the handshake. Mapara looked very dignified, and he and I retired properly—only two others did—and backed right down the steps to our front seats without turning ; Mapara made the Indian salute, and the Prince gave him a beaming smile, while the huge audience gave us quite an ovation. The Wellington Indians are very poor ; I know them all ; about a dozen are fruiterers, and one, at last, has a shop. The Auckland Indians have more money and some good shops. Chhotalal Jivanji worked very hard at getting up the address and advanced the money for it. It is the handsomest of all the Wellington addresses. Dr. Manilal, from Fiji, arrived just as the address was completed, and he signed his name on it. Some of the Wellington officials were very much surprised and rather amused at it ; there has been so much talk about him ; he was only allowed to live in or visit certain places in Fiji.

The *New Zealand Times* gives the following account :

### THE INDIAN TRIBUTE

#### ADDRESS TO PRINCE

The Indian residents of New Zealand have subscribed generously for the purchase of a scroll containing an address of welcome to the Prince, and a costly casket of beautiful design and workmanship. It is to be presented by Miss C. W. Christie, President of the New Zealand and India League, at the civic reception in the Town Hall on Thursday. The scroll is made of parchment, backed with blue silk, having a silk fringe, and the rollers being of puriri wood. The heading is composed of an Indian at either side with flags in hand, while in the centre is a picture of Mother India, representing India. On her left arm appears a Bengal tiger, the whole medallion being supported by two British lions. A ribbon connects the lions with the words "Vande Mātaram," the patriotic cry of India, meaning "We hail to thee, Mother India". The borders are an Indian device in blue and gold, with the British and Indian flags in the centre. Miss C. W. Christie organised the presentation, and is, together with Mr. V. W. Mapara, to present it to His Royal Highness at the civic reception.

Mr. H. W. Young, of Auckland, is the artist, his work being of exceptional merit.

The text of the address is as follows : " To His Royal Highness the Prince of Wales, etc. : We, the undersigned Indians, sons of Your Royal Highness's Great Indian Empire, and loyal British subjects, do on our own behalf, and that of all our countrymen now resident in New Zealand, hail with joy the opportunity of humbly and respectfully presenting to you an address of welcome on the occasion of this your first visit to New Zealand ; and we hereby offer you our unswerving loyalty and devotion, praying that you will graciously honour us by accepting it. We likewise pray that the bond which now unites ' Mother Ind ' and Britain will grow ever stronger, thus drawing into closer union the Aryans of East and West. We are the faithful subjects of Your Royal Highness." A large number of signatures appear on the scroll.

A beautiful casket of New Zealand woods (puriri and totara knot) will contain the address. It is surmounted by the Prince of Wales' Feathers with the native fern, and on either side there is the Indian five-pointed star and the New Zealand flag in blue and white enamel and solid gold. The casket is lined with blue silk.

Miss Christie is on her way to England, where she will, I am sure, receive the warm welcome which her long and devoted services demand.

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The long tragedy of Fiji is not yet over. The great rise in prices has not been met by a rise of wages, and these are insufficient for bare subsistence. Indentures were cancelled, as promised, but the Colonial Sugar Refining Company were determined to prevent any rise in wages, and when the hunger-driven Indians struck, the Government made it penal for Indians to move about without a permit, and this was in many cases refused unless they would work at the old rate of wages. The C. S. R. Company, the great employer of Indian Labour, is spoken of as follows by *The Sydney Bulletin*, it being largely composed of Sydney capitalists :

Looking back over the past ten years gives an amazing record for this mammoth concern (the C. S. R. Co.). Since 1907 no new capital has been got in, but in that year, besides £225,000 raised by the issue of 15,000 £20 shares, for which only £15 was paid, £75,000 of accumulated profit was capitalised. That brought the paid-up capital to £2,500,000. The paid-up capital of the original Company is now £3,250,000, and every penny of that extra  $\frac{1}{4}$  of a million represents

capitalised profits. Here is a short history of what has happened since 1908.

Dividends paid...	...	...	...	...	£
Profits capitalised	...	...	...	...	3,681,875
Assets written up and bonus share issued in new	...	...	...	...	750,000
Company (M. and Fiji Co.)	...	...	...	...	3,250,000
Added to visible reserve	...	...	...	...	463,379
				Total	8,145,254

What are Christian missionaries doing to protect these helpless Indians? Missionaries nowadays seem to side with their own race against the coloured peoples. A Christian missionary of a rare type protests in *The Social Reformer* against his fellow-missionaries, who have not spoken out against the Panjab horrors of last year. The Christian religion in India is suffering at the hands of these so-called Christians, who forget the obligations of religion in clinging to the caste of race.

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From the Asiatic standpoint, Christianity stands condemned as judged in the Christian Nations of the West. The War, with its shocking cruelties, revealed the innate ferocity of the Teutonic character when the thin veneer of civilisation was rubbed off by the exigencies of combat. But still the Allies had not lent themselves to the worst excesses. But the Panjab tragedy, and the way in which it has been treated in the Majority Report and in England, have completed what Germany began. The excuses made for General Dyer are of the nature of those made by the Germans for their own brutalities in Belgium, and even the Germans never shot down an unarmed, unresisting crowd of Belgians or French, though they were enemies, and the Panjabis murdered in cold blood were fellow-subjects of the King-Emperor. The Germans killed a few chosen natives of the hostile country they over-ran, in order to terrorise the country, and all the world cried shame on them, the British loudest of all. General Dyer killed several hundred of the subjects of the King whose

Commission he bore, in order to terrorise the province, and Britons are found to defend him. The "splendid brutality" of the Germans must henceforth be praised and held up as an example, for they had the necessity of defending their lines of communication, on which the safety of their troops depended; they had an actuality of danger to face, General Dyer only a possibility existing in his panic-struck imagination. At least let all who are really Christians denounce his senseless cruelty; it has imperilled the Empire, it has not saved it. Theosophists who recognise the Brotherhood of Man should everywhere condemn his shocking crime against humanity. Hundreds of little sandals, a span long, strewed the ground when the butchery was over, and mutely yet most piteously testified to the harmless character of the assembly. Let Theosophists in every country denounce barbarity in India as they denounced it in Belgium and north-east France. This is not a political question, it is a question of humanity, which concerns every one who recognises the Brotherhood of Man.

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Apart from this, many Theosophists believe that the connection between Britain and India has been brought about by higher agencies than the East India Company, and is of priceless value to the human race. India, alone of all Asiatic countries, was conquered and has been held by Āryans. She alone can act as a link between Europe and Asia, belonging geographically to Asia, while the civilisation and culture of Europe have sprung from her Āryan stock. The greatest peril of the future is a conflict between Asia and Europe, a conflict which would dwarf all former wars. The "British connection," as we call it tersely, can alone prevent this, and anything which weakens or threatens it is a crime with unknown possibilities of woe to mankind. This is the crime committed by General Dyer.

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## ADULT CHILDISHNESS<sup>1</sup>

By CYRIL SCOTT

**I** FEEL that the title of my lecture this evening may fill the minds of some here present with a certain amount of surprise and speculation. Indeed, I ungrudgingly admit that "The Gospel of Childishness," as a heading, might mean so much or so little, that all of you should be excused if you have come to hear me solely out of curiosity and for no loftier reason. And yet, in spite of what is said to the contrary, there is a great magical power in a name, and where the name bears along with it a point of view, the power and magic thereof is enhanced to a very considerable degree. Now my object is nothing more than to bring a perhaps somewhat *novel* point of view to bear on certain human weaknesses

<sup>1</sup> A lecture delivered to the Theosophical Society in London on February 2nd, 1916. The original title was "The Gospel of Childishness".

and emotions : I want to exhibit them denuded of all illusions, romantic or otherwise, in what appears to me their true light, and to exhibit them not as a mere intellectual amusement, but as an aid to their banishment from the human soul.

There is an amusing apophthegm of Nietzsche which runs : "Contentedness is a prophylactic even against catching cold. Has a woman who knew she was well-dressed ever caught cold?" And although, being a man, I have not had the opportunity of putting this particular question to the test (since for a man to be well-dressed is not of necessity to be scantily dressed), yet I *do* most emphatically urge that a point of view is not only a prophylactic against catching cold (remembering our friends the Christian Scientists) but it is a prophylactic against almost anything—as I shall attempt to show throughout the whole of this lecture.

And to begin with, I think we may without any great stretch of imagination divide humanity into two classes—childish souls and mature souls, or child-souls and grown-up souls—each class possessing its distinctive characteristics. You are aware that in Theosophical parlance one talks of old souls and young souls, the Adepts and sages being the former, and the criminals and otherwise unspiritual persons being the latter ; but my classification is intended to bear a rather different significance—I mean that, as the characteristic of a child is to derive pleasure and pain from things which no longer give such to an adult, so the characteristic of a childish soul is to derive pleasure and pain from things that no longer give such to a grown-up soul. This is indeed fairly obvious, and St. Paul already centuries ago alluded to the putting away of childish things. But although a great part of his religious philosophy has been understood, yet the deep significance of that word *childish* has never received its full emphasis. And it is just in striving to emphasise this particular factor that I would bring forward another kind of appeal. A religious preacher is invariably

dependent on the religious beliefs of his listeners for the success of his oratory; he admonishes them to refrain from this or that thought or action, because religion proclaims such things to be sinful and wrong. Should he be confronted with an audience of atheists (an extreme unlikelihood, I admit), then each member of that audience would go away without being spiritually aided in any sense of the word. But a preacher who arose and, leaving religion aside altogether, said to his audience: "Do not do this and do not do that, merely because it is *childish*," at the same time really convincing them of the fact—then I think that preacher might possibly end in achieving some little good; for although there are many persons who care to remain sinful (so-called), there are very few who care to remain in the nursery.

This, then, is the point of view I want to attempt to place before you this evening, and which I have called the Gospel of Childishness; and if it falls upon *me* to appear for the space of an hour as that latter preacher, I ask you to forgive me, because I feel only too truly that all preaching requires with it a certain apology. Now a childish soul manifests in varying degrees the three great genitors of all mental pain, namely: ignorance, vanity and the sense of possession, in all their forms and with all their ramifications. It is these things we may call the great illusions; and they *are* in reality illusions, for the grown-up soul is free from them, in that he stands *above* them, just as an adult stands above the illusionary fear of the darkness in contradistinction to a child. We cannot, of course, in so short a treatise take each human weakness and expose it in all its nakedness, nor would much be gained by such a procedure, since in dealing with a few of these attributes we are at the same time giving the key to all the rest. We must, however, from our present point of view analyse the most important, and some of their many ramifications; and although ignorance (the first) is a defect in the human make-up so



obvious that we hardly need dwell upon it, yet for the sake of completeness a few words are not entirely out of place.

I shall allude to certain forms of ignorance which are the more truly connected with the awakening of unhappiness, because not quite so obvious as the more transparent forms we meet with in everyday life. Take, for instance, the question of personal loss in connection with the death of a relative or friend. Now there is quite enough evidence concerning the immortality of the soul to convince anybody who will broach the subject with true intellectual honesty that life does not end with the dissolution of the physical vehicle, and therefore death need not be the cause of that inconsolable misery which most people deem it to be at the present time. For, leaving aside the assertions of religions altogether, there is now quite enough evidence of a scientific nature to provide people with knowledge in contradistinction to mere faith and belief. And yet human prejudice runs so high that many mortals would rather suffer than take the trouble to penetrate deeply into the subject themselves; being perfectly satisfied with the assertion that *all* attempts to commune with the departed are fraudulent ones and instigated either by fraudulent or foolishly credulous persons. And that is ignorance; for I asseverate that it is impossible for people not to be convinced if they have read *all* the literature on the subject with an open mind, and thus placed themselves in the position to be won over, not by inductive reasoning, but by the accumulation of undeniable facts.

And what must be the result of such knowledge? Why, that when we *know* instead of only lukewarmly believing, death has lost its sting, and we are more apt to rejoice that our loved ones have gone for their celestial holiday than to grieve selfishly. Nor does knowledge end here, for those who are sufficiently advanced can develop the faculties by which they can reach their departed friends, and therefore death acts no longer as a separation.

But after these very few hints on ignorance I pass on to vanity as the second of the three pain-bearing attributes, for a philosopher has said: "Wounded vanity is the mother of all tragedies." (I am not, of course, referring to that form of vanity which urges people to dress with neatness and taste, the harmless and mild satisfaction on the part of a woman who wears a new hat; but I am alluding to vanity of a far more insidious and dangerous order.) That vanity is a form of childishness, may readily be seen if one contemplates a child at play. How often does it say to its onlookers: "Watch me do this and watch me do that"; in short, it hankers after an audience. To the child, although unknown to itself, vanity is a species of plaything bestowing a certain sort of pleasure. To an adult it is also a plaything, though it has gone through a transformation and is then called "my honour," "my pride," or "my self-respect"—grander names, veiling the original ugliness.<sup>1</sup> But it is a very dangerous plaything nevertheless, as dangerous as an evil sprite in a fairy tale; for the moment it is wounded it turns and rends its playfellow, or, to put it differently, from a very doubtful pleasure it turns into the most deadly pain.

Now it is only a child who plays with dangerous things; a man does *not* play with matches, he uses them, to light the fire or to light his pipe. I know you may feel inclined to remind me that a man often indulges in the dangerous pastime of big game shooting, and I grant you that is true; but can any of you imagine a great sage being constrained to amuse himself in such a manner?—indeed, the man who needs must go big game shooting shows himself to be the victim of childishness, as we shall have occasion to see later. That the real danger of vanity lies in its extreme subtlety is a fact of which most people are aware who have studied the psychology of the emotions; and not only does it manifest itself in our emotional

<sup>1</sup> See *The Way of the Childish*, published by Kegan Paul.

vices, but often also in our so-called virtues. I admit the precept sounds strange, but well might a philosopher say: "O humanity! purify your virtues." Take, as an instance of this, conventions and conventionality. The conventionalist says to himself: "I will do exactly as everybody else does, because I hate to draw attention to myself." He may be fully aware that many conventions are foolish and even hideous, but he ignores these facts and permits them to be swamped by the one central fear that people may talk about him. And that is vanity; in other words, fear makes of him nothing more nor less than a monkey. Again, a man loves a woman and a woman loves a man; and yet (to use a colloquialism) both "would rather die" than own up to the fact, although they are both fully aware that each loves the other; *and that is vanity.*

Or again, if we look at a certain type of unselfishness in connection with human affection. A woman (or a man—the sex is of no importance) may set herself out to do countless things to promote another person's happiness, as long as she herself can be the *giver* of that happiness; but should any form of joy, be it through love or friendship or what not, come to that person through some one else, she bitterly resents it. Now the true virtue of giving is not only to give oneself, but to let *others* give. As a man once said to me regretfully: "My wife will run up and downstairs a hundred times a day for me, in order to martyrise herself, or clean out my study far oftener than it ever needs cleaning; but as to letting me have my friends in, or anything of that sort, she pulls a very long face when I suggest it, so that in a subtle sort of way she is my jailer as well as my wife." And that again is vanity, although masquerading under unselfishness; for that woman thinks in her heart: "My husband shall have no happiness except through me," and thus her very love is mostly vanity and egotism in disguise.

Or, once again, a man of very ardent or deep-seated beliefs, be they religious or political or social, possesses a grown-up son who in no sense shares those beliefs, so that he is ashamed of that son, and discord instead of harmony is between them. For that father reflects in his conceitedness: "My beliefs are the right ones and everybody else's are wrong." In short, that man is a fanatic of an insidious sort, because fanaticism always resents others thinking differently to oneself—and that is vanity. And it is of a very serious form, in that it is a fight against other people's individualities, and therefore a crime against the Divine Consciousness—the ONE that became many, so that the individual should exist.

We might multiply instances where vanity is connected with *seeming* virtue, where the fact is too obvious to need dwelling upon; as it is, however, we will pass on to other great illusions that go hand in hand with it. And I refer to jealousy as one—an illusion of the most flagrant nature, for it is based on the entirely false supposition that a human being can only be fond of one person at a time. It were as logical to say it is only possible to be fond of one piece of music, or one picture, or one drama. Love is infinite, and the more it is exercised the more does it grow; the more of it we give out, the more do we possess. That a man should say with a touch of pride: "I do not make many friends," only shows him to be guilty of an extreme narrow-heartedness; for, as Joubert said: "A multitude of affections enlarges the heart." Can one suppose for a moment that the phrase "love your enemies" means you are to love *only* your enemies? Needless to say it means you are to love *even* your enemies.

One notices, if one studies palmistry, in the case of a person with a very straight and unbranching heart-line (which means the capacity to love, but only to love very few, or even only one person), that along with that unbranching heart-line go indications of a narrow and rather selfish nature.

And the reason for this is not far to seek, for it lies in the fact that such natures have so little real unselfish love at their disposal (so to say) that there is only sufficient to flow out towards one person, be it husband, friend, son, or daughter. And moreover, it is usually that type of love which *seems* unselfish, but is in reality the kind already mentioned, namely, the one that is jealous of any happiness coming to the object of its affection through anyone else. Being also narrow, it thinks, furthermore, that there is only *one* way to happiness; forgetting that one man's meat is another man's poison, and that the greatest gift we can give to those we love is to allow them their own individuality and freedom of thought and action. But mark well this point—that the being who loves ten people, twenty people, or a hundred people (I am not referring to sex-love, of course), loves those many people just as much as the other type of being who only loves *one* person, and usually in a much less selfish way. For to love many people simply means that one draws a far vaster amount of affection from the Infinite Fountain of Love, letting it flow out to all those others, than one does in only caring for one person.

Here again comes the great illusion concerning this matter—the illusion built out of certain foolish catch-phrases—namely, that a human being cannot love many friends, for to love many is practically not to love any at all, in that a being has only a certain amount of love at his disposal, and therefore to spread it over many people is only to weaken it and make it fickle and inconstant. But the fact is that love is not a question of chance but a question of *Will*, a question of a certain attitude of mind, and therefore as susceptible to cultivation as strength—indeed, far more so, for, as already said, love is infinite. All the same, a certain illustration is not out of place, and I allude to the homely analogy of the powerful strength of the blacksmith's right arm which wields the

hammer, while his left arm is weak and undeveloped in comparison. That right arm acquires strength because, by an effect of will and circumstance combined, he exercises it. And with love it is the same; exercise it, and the greater and vaster it grows, until the ideal is reached and the whole of humanity is embraced in blissful affection—a fact obvious to all Theosophists.

But there is another element in the great illusion of jealousy—the supposition that one person can ever be a substitute for another. It is in the Divine nature of things that everybody should have a separate individuality, and therefore to love a particular individual is to love somebody absolutely unique, whom no other human being can replace. In short, reduced to a formula: Mary is jealous of Jane because she imagines Jane can replace Mary. We might as well contend that Shelley can replace Shakespeare and that therefore anybody who can love Shelley can never love Shakespeare. But the illusion by no means ends here, for it embraces the third great mother of mental misery, namely, the sense of possession. Now nobody can by any manner of means possess another human soul; a man's soul belongs to himself and to himself only; and for any two people to say to each other, "*you belong to me,*" is as childish and foolish as to attempt to take possession of the moon. That being so, jealousy is nothing more than a wasted lamentation over the impossibility of acquiring the impossible. And therein lies its extreme childishness, since it is a particular characteristic of children to weep for what they cannot have. Indeed, this foolishness is so augmented in some countries, that it amounts almost to religion—the religion of jealous revenge. For in Italy, if a husband finds a man has made love to his wife, he shoots both the wife and the man, for which strangely illogical action he is acquitted by law. Now if we go back to the original meaning of the word jealousy, we find it meant watchful; and I remember a friend of mine

told me he was once walking in Devonshire and enquired the way of a certain cowherd. "You turn to the right across that field over there," he said, "and I would go along with you and show you the way, only I am jealous of those cows." Well, it may be necessary for cows to be watched; but human beings cordially dislike being watched, and very soon get to dislike the person who watches them, for to be spied upon is immediately to feel oneself locked up in a prison.

Thus, what would the practical side of a complete absence of jealousy mean? Why, instead of a person feeling himself or herself locked up in a prison, feeling her heart and her actions fettered, she would feel free, and only in feeling free would she feel true love in place of continual resentment. Can any human being really love his jailer? Take, for instance, that form of jealousy which exists in connection with a mother and her son (or even daughter for that matter), where a mother is jealous of her son's affairs of the heart (I assure you it is by no means uncommon), what is the result? Why, that the confidence and beautiful unity which might exist between the two is obstructed and finally killed; no more can that son come to his mother to obtain that sympathy and understanding for which he in affectionate gratitude would love her, and thus come spiritually closer to her than perhaps he had ever come before. For jealousy, which is but vanity and egotism in disguise, like all illusions frustrates its own object; through its incessant *desire* for the receiving of love, it kills the very love it ardently desires to receive—in other words, it merely loves itself through somebody else.

Here I must venture a point of view which belongs to a much higher plane of morality—the plane of real selflessness in connection with love and matrimony. We may put it this way—that the man of selfless nobility marries that he may dwell with his beloved, but the man of *selfishness* marries that no one else may dwell with his beloved; the

action is the same, but the motives are as far apart as the two poles, for in the former there is no sense of possession. The catch-phrase which runs that a man can only really love if he be jealous, is one of those contrivances of idle talkers to cover up the weaknesses of human nature. Only is love real and pure when entirely devoid of jealousy; and the test of pure love may be expressed thus: he who loves truly, thinks alone of the happiness of his beloved, and therefore in his serene selflessness can say: "If it be your happiness, beloved, to care for another, then am I happy in the spectacle of your joy."

A few significant things has that great soul, Edward Carpenter, said in his upholdment of complete non-jealousy, which indeed I cannot do better than give the gist of; for he points out that where two people live together, in whatever relationship of life, their own love for one another can only be nurtured into true unity and real lasting spiritual understanding when they each can bring outside affection-interests into the arena of that love. If they be married, then in a year or two (although there are a good many exceptions, of course) both sentiment and passion die out, while the next to die out is the vitality on the plane of the mental; for two people, after some years, cease to exchange their views and opinions with the same vitality as at first—they know each other's minds perfectly and needs must all too often relapse into silence, or, what is worse, talk utter banalities for the mere sake of talking. And that is the result where there are no outside affections to confide to one another. For it does not supply enough interest to keep real love alight for a wife to tell her home-come, tired husband that baby lost his sock three times during the day, or that Mrs. Jones called, wearing a new hat, or so on and so forth. And here I quote verbally Edward Carpenter's most significant passage on this point, which runs:

Few things endear one to a partner so much as the sense that one can freely confide to him or her one's "affairs of the heart"; and



when a man and wife have reached this point of confidence in their relation to each other, it may fairly then be said (however shocking this may sound to the orthodox) that their union is permanent and assured.

Although I am not discussing in this lecture whether married people ought to have affairs of the heart, I do sincerely think that if a little of that point of view could be spread over the mind of humanity, there would not be the number of suicides and murders and lurid divorce cases there are in the matrimonial world. It is the deplorable attitude that a man is a coward unless he takes revenge, in some form, for any lapse on the part of his wife, which causes such frequent tragedies. For the real coward is the man so weak that he cannot forgive, because he is the victim of fear respecting what people will say, and of that illusion, the sense of possession. Indeed, only he who has altogether uprooted that sense of ownership for any human being—aye, even child or animal—can enjoy the felicitous security of untainted love. As an Eastern sage said:

With love there is no painful reaction: love only brings a reaction of bliss; if it does not, it is not love; we are mistaking something else for love. When you have succeeded in loving your husband, your wife, your children, in such a manner that there is no reaction of pain or jealousy, then you are in a fit state to be unattached.

And we may add—for then you possess all the felicitous advantages of loving, and none of its drawbacks.

Cyril Scott

*(To be concluded)*

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## UNIVERSALISED ECONOMICS

By S. V. R.

THE object of this paper is first to show the relation between Economics, Politics, Ethics, Æsthetics and Religion. Starting with Economics in its simplest form, as the production, distribution and consumption of wealth by a group of human beings, I shall show that we can regard politics as the economics of a State, ethics as the economics of humanity, æsthetics as the economics of the material earth-world, and religion as the economics of the universe. We can then group all these subjects under one heading—universalised economics, or, more simply, human science—the science of human beings, their interaction and development. Having arrived at this synthesis, I shall consider how far the laws of economics require modification to apply to different regions, and shall use the modified laws to solve the current problem of high prices.

2. Orthodox economics analyses the notion of wealth as that which has utility and is scarce. That which satisfies a man's desires is said to have utility. It is not necessarily material things alone that have utility and are scarce, and therefore are classed as wealth. The strength to bear a heavy bale, the power to add up numbers, the moral strength to be patient, are all wealth. They have both utility and exchange value, which is the result of scarcity. Thus wealth may be material, physical, intellectual, or moral.

3. A human being is an organised group of physical, intellectual and moral powers, besides material possessions, which form a loose, extended body of his. Every human being therefore denotes a certain level of wealth. He is more than the sum of the wealth of each of his components. This difference is the wealth of the organic grouping of his components. A radium atom differs from the lead atom by only a few electrons. It is the organic grouping of the components of the lead atom and a few extra electrons that gives rise to the enormous difference between the energy stored in a radium atom and that in a lead atom. The energy of a radium atom, due to the fact of its being radium, is very much greater than the energy due to the addition of some more electrons without crystallising radium into a higher form of the atom. So also, the wealth of a human being, due to his being a human instead of the living being next below in the scale of the evolution of life, is much greater than his wealth in being richer or stronger or cleverer than another human being. We can therefore lay down that—

“The greatest wealth of a human being is his humanity.”

. . . . . (A)

Wealth is a relative term. The idea of scarcity is relative to the units of the group of which the possessor is a member. The idea of utility is relative to the wealth of the marginal members of the group, in point of wealth. If we consider humanity as forming one group, among several groups of living beings—animal and even vegetable—the greatest wealth of the human group is its humanity. So, too, when you deal with human beings as one group, the humanity of each member is his greatest wealth.

4. Civilisation is the process of progressive individualisation. What is progressive, *i.e.*, what is an addition to one's wealth, is useful, for man ever desires the addition of wealth.

What is individual is scarce. Thus civilisation is the production of what is useful and scarce. In other words, civilisation is the production of wealth.

5. Economics has been defined as the production, distribution and consumption of wealth by a group of human beings. It is the "Sṛshti," "Sṭhiṭi" and "Laya" of wealth—these being the trinity of divine functions in the Hindū analysis. "Sṛshti" is creation; "Sṭhiṭi" is maintenance; "Laya" is destruction. Distribution and maintenance are the dynamic and static aspects of the same process. You distribute to maintain; you maintain by distributing. To maintain a volume of gas in a vessel, you have to distribute it in the vessel.

6. The economics of a group may be divided into its inner economics and its outer economics. The former deals with the inner adjustments of the group as it produces, maintains and consumes wealth; the latter deals with its adjustments in the bigger group of which it itself forms a part when it produces, maintains and consumes wealth.

7. Let us start with the economics of a human being. His inner economics may be said to deal with his psychological and physiological adjustments. All the various stages through which he passes in time, both in the body he now possesses and in the course of evolution through other bodies—inorganic, vegetable, animal and human—form parts of the inner adjustments which have been made to make him the producer, maintainer and consumer of wealth that he now is. Thus the sciences of physics, chemistry, botany, biology, physiology and psychology can all be grouped as universalised inner economics. They deal with that which is in a human being both in Space and in Time.

8. Take the outer economics of a human being. The economics of a group of human beings—the group not being sufficiently large to form a State—is the application of economics in a simple form. The economics of a co-operative

society or a large factory can be studied, with fairly few modifications, from the simple economics of an unrestrained (or inorganic) group of human beings.

Politics is the economics of a State—an organic grouping of human beings. You have therefore to impose here the conditions resultant from the nature of the State in order to modify suitably the propositions of simple economics. You can deal with politics both as the inner economics of the State and its outer economics. The organisation of life within the State is the inner adjustment of the State for the purpose of producing, maintaining and consuming wealth, *i.e.*, for advancing in civilisation. The organisation of the relations of the State with other States is its outer economics.

Ethics is the economics of the group of humanity. The laws of ethics are the indices of the inner organisation of humanity for the purpose of advancing humanity in civilisation. The outer adjustments usually studied are few—mainly relating to human relations with animals, trees, etc.

Æsthetics is the economics of the material earth-world. The laws of æsthetics are the indices of the organisation whereby the groups of earth-matter produce, maintain and consume wealth along with groups of Space and Time—and other unknown groups which make up the earth-world.

Religion is the economics of the universe. Its laws and adjustments are the indices of the organisation whereby the known universe produces, maintains and consumes wealth among a bigger group of similar groups.

It has to be noted that, as we who study politics, ethics, æsthetics and religion are whole human beings, the parts of the subjects that interest us most are those which are nearest to human beings. The internal adjustments of the State in its economy—politics—concern us much more nearly than its adjustments outside that polity. The internal adjustments of the human group in its economy—ethical economy—interest

us very much more nearly than the external adjustments with animals, trees, etc. When we come to æsthetics, our concern with the adjustments of matter with Space and Time becomes even less. Finally, when we come to the region of religion—that is as far as we can see; or rather, we include in it all that we do not see—the external adjustments of the group fail to concern us.

We can thus group together natural, biological, mental and moral sciences in one group, and economics, politics, ethics, æsthetics and religion in another group. For the former, man is the apex of civilisation, *i.e.*, he is the most advanced of all the organisms dealt with by subjects of the group. For the latter group, he is the least advanced of the organisms dealt with by the subjects in this group.

We can indeed group all forms of our knowledge under the head of universalised economics. I propose, however, in the rest of this paper to deal with the second group, in which the element of each organism is a human being.

9. I have been led to a consideration of the various species of economics in order to study the problem of high prices, which has now an interest for all the world. The Madras Publicity Bureau has published two dissertations on the subject. It seemed to me that if that was all that economists could say of the problem, then we required to search again in economic principles.

The fact is that the orthodox laws of economics are applied without restraint in areas where, in their general form, they do not apply. Economics is in need of the same movement of “rigour” which has recently affected mathematics. The main feature of this movement is an insistence on the importance of boundary conditions. The equation that the infinite series

$$1 \dots x \dots x^2 \dots \dots \dots x^n \dots \dots \dots \\ = \frac{1}{1-x}$$

is not true unless  $x$  is less than 1. The statement is thus true relatively to a particular area. This movement thus emphasises the relativity of knowledge. Truth is not absolute but relative.

When we deal with economic propositions, we should remember what are the boundary conditions within which they are true. Take the proposition that the distribution of wealth is made through the play of competition. You imply here that such distribution is the healthy form of distribution for the organism. This proposition is true if the organism consists of more or less homogeneous units, like the elements of Euclid's Space. The middle class economists of England, who gave rise to orthodox modern economics—at any rate in the form which is studied in India, to which England furnishes practically the only aperture to Western civilisation—unconsciously dealt with the middle class of England in their time, as the group the economics of which they studied. That class contains units of sufficiently homogeneous strength—material, physical, intellectual and moral. To such a group the economic propositions of Adam Smith apply—just as Euclid's Geometry applies fairly correctly to the small space round a point, which we may regard as approximately homogeneous.

10. If, however, we consider a group the units of which differ appreciably in strength, *i.e.*, in wealth, we must hold that—

Free competition in distribution is not healthy for an organic group which consists of sub-groups with marked differences in strength.

. . . . . (B)

It is this principle that underlies the irrigation of an area by anicuts and channels, the control of rice as undertaken by the Government of India, the formation of the League of

Nations, which recognises the existence of strong and weak nations and has set itself to control their intercourse, that is, the distribution of wealth between them.

The war has led to marked differences in wealth between individuals, and between classes in the same State and between different States. Free competition between individuals and between classes in a State is no longer healthy for the State. Free competition between States is no longer healthy for the group of humanity.

As the whole of the civilised world is now in a more or less fluid state as regards wealth, the general economic laws have to be modified by political and ethical considerations. When the group, with the economics of which you deal, is the State of humanity, the subject becomes politics or ethics. The proposition (A) that I have enunciated before, that the highest wealth of a human being is his humanity, is indeed the ethical law of the "Universal Brotherhood of Man" cast in an economic form. The weightiest quality of your brother is not that he is rich or strong or clever, but just that he is your brother. So also, the weightiest quality of a man is not that he is rich or strong or clever, but just that he is a man.

A similar proposition holds good as regards a member of a State. I should note here that X and Y are different if the disruption of one of them by means of small modifications does not produce the other. X is inferior to Y if the disruption of Y by means of successive small modifications, and the consequent reorganisation into stable organisms, produce X at any stage. Applying this to human beings, it is admitted, for instance, that Englishmen and Indians are different. But let us suppose that, when we subtract from an Indian such an amount of wealth—material, physical, intellectual or moral—that the balance is less than enough to constitute an Indian, he becomes, say, a Veddar of Ceylon. (I take the Veddar merely as a convenient name. The actual Veddar may not in fact be



inferior to an Indian, but different from him.) The difference in wealth between an Indian and a Veddar is very much greater than the wealth which an Indian may acquire while remaining an Indian. The greatest wealth of the Indian, relatively to a Veddar, is his Indianhood—not his wealth, strength or intellect relatively to the marginal Indian.

We then arrive at a necessary condition for distribution : wealth should be so distributed that every human being has at least enough wealth to constitute a human being. As a member of a State, that human being has to be ensured the minimum wealth necessary to constitute a member of the State. If he falls below that level, he is a negative asset ; and as the value of a human being is much greater than the wealth he can add to himself, the State loses more than it gains by losing him. Of course a human being who is physically or otherwise incapable of attaining the minimum level required to be a member of that State—*e.g.*, to be an Englishman or an Indian—is a negative asset, and his loss is a gain to the State. But all human beings who, under proper conditions ensured by the State, can rise above the minimum level, are assets for the State.

So, then—

Free competition should be permitted to settle distribution, provided no one is allowed to get less than a certain minimum.

. . . . . (C)

This is the law of distribution through competition, of orthodox economics, as modified by boundary conditions.

11. Next, I turn to the production of wealth. In orthodox economics, we take it as a law that man tries to get the greatest amount of wealth with the smallest possible amount of trouble. And it is in a general way accepted as the proper thing to do. But when we deal with any organic group, the production of wealth by one member from another does not

increase the wealth of the group. On the other hand, it tends to alter the distribution so as to offend against law (C), the modified law of distribution.

An organism should permit production when it is from outside itself.

. . . . . (D)

Every organism forms part of a series of organisms bigger and bigger than itself. The farther the region from which wealth is produced, the less deleterious it is for the organism. In his own interests, a man does not prey on his brothers. Exploitation of class by class in a State should not be permitted in the interests of the State. Exploitation of nation by nation should not be permitted in the interests of humanity.

12. The law of consumption is the reverse of the law of production. Man tries to produce as little as possible and consume as much as possible.

The production is not unhealthy for the containing organisms, except in so far as the organism itself is part of a larger organism from within which the wealth is taken. Excessive consumption leads to a faulty distribution.

Consumption by a member should be as restricted as possible.

. . . . . (E)

13. Thus, from the point of view of a human being viewed as a whole and not as a part of a larger organism, one is justified in producing as little as possible and consuming as much as possible; but, for the good of the containing organism, he should produce as much as possible (that which is produced within the organism is no wealth) and consume as little as possible. The strength of the organism lies very much less in the sum of its elements than in its nature—the organic

grouping. So each man should be allowed to consume so much as will tend, in view of his future production, to produce the strongest organism. The relative strength of parts being equal, the greater the total wealth the better. A chain of great weight with some weak links is less valuable than a chain of less weight with a more even distribution of relative strength. So, too, in the case of the human body.

Thus the laws of production, distribution and consumption are reduced to—

Other things being equal, an organism should produce as much as possible from outside itself, distribute it as evenly as possible to make itself strong, and consume at any point as little as possible.

14. Every organism is, however, a part of a larger organism, and the farther-sighted and cleverer it is, the less does it attempt to hurt others for its good. Thus a State may exploit another State and apparently get richer, but as a sub-group of humanity it tends to get weaker, because humanity tends to get weaker. So, too, humanity may get richer, but as a sub-group of the living world it tends to get poorer. The economic policy of Australia, leading to an unequal distribution of wealth among nations, is good for itself as a whole, but harmful for itself considered as a part of the world.

Thus any organism, in getting wealthier, is in least danger of losing its wealth if it gets it from the farthest region. Hence it is that all religions teach that spiritual wealth is more valuable than material wealth. The process of the birth, growth and death of the human body is an instance of the soul acquiring material wealth and then losing it quickly. If I may refer a little to the philosophy I believe in, I regard Life as developed from Matter, Matter from Space, Space from Time, and Time from Spirit. The life-organism, *vis.*, the soul, has its riches much longer if derived from Spirit than from Matter. We

ordinarily include Space and Time in Spirit, distinguishing the sum of them from Matter. This is an instance of economic principle merging into a religious teaching, when economics, by virtue of the area to which it refers, reaches the plane of religion.

15. In Marxian economics, which is the economics of Communism, the law of production and distribution is stated thus—

“From every man according to his ability and to every man according to his needs.”

The first part means that the production of the organism should be as great as possible. That is sound. As regards the second part, it is not clear how Communists actually put it into force. If it is meant that the satisfaction of every one's needs is to be brought about by the equalisation of every one's wealth—so that, if one man is born stronger or cleverer than another, the latter is to be given sufficiently more of material wealth than the former, in order to equalise their wealth completely—then obviously the process is the negation of civilisation. But it is possible to interpret the principle in a different manner. You may satisfy the needs of each by giving to the weak man proportionately more than to a strong man. The grants to each are weighed according to the weakness and therefore the needs of each person. This is in consonance with the law (B). Which of these two interpretations is given by the Communists, I have no means of knowing. The newspapers generally make out that the first interpretation is given. I rather imagine, judging from the ability of Communism so far to hold its own, that the second interpretation is given.

16. I next proceed to consider how faulty processes of production and distribution produce high prices—which is an evil from which all the world is now suffering.

It is recognised that prices are high when the amount of production falls. But prices are also high if the amount is produced within the organism in which wealth is fluid. Thus prices are high if class is exploited by class and nation by nation.

The height of prices is measured above the level of prices that would be paid by men of marginal wealth in the organism. The greater the wealth of the rich relatively to the poor, the higher the prices. Thus high prices are also a result of the faulty distribution of wealth. You may, on the other hand, regard high prices as the means whereby a faulty distribution of wealth is made. For the higher the prices to be paid for a new commodity, the more does wealth go to the rich and the less to the poor.

The remedies for high prices are:

1. To increase production.
2. To prevent exploitation of class by class and nation by nation.
3. To control and modify the distribution of wealth in a State, so that the rich are as little richer than the poor as is consistent with the production of wealth from outside the organism.

It is not a remedy for high prices to raise loans, as nations are doing, for the loans themselves increase the slope of wealth in the world. It is not a remedy to increase the remuneration of the lower middle classes, *e.g.*, Government servants, as is done in India. For if the tendency to draw wealth from the poor on the margin to the rich at the centre is established in an organism, the mere provision of more wealth in intermediate portions, without altering the distribution of wealth, does not affect the direction of the force acting. What is needed is the creation of a force in the opposite direction, *e.g.*, by taxing the wealth of the rich and distributing it more towards the marginal poor.

17. Thus, arriving first at a synthesis of the human sciences, I proceeded to modify the laws of economics—of production, distribution and consumption—with reference to boundary conditions. I thence deduced the causes for the high prices which are the index of the instability of the wealth we have won, or, in other words, of the civilisation which we have achieved. High prices of material commodities lead to high prices of physical, intellectual and moral commodities. It is a short-sighted policy to disregard high prices, as indicative merely of disturbances in material or physical wealth. They have vital reactions on intellectual and moral wealth. The despair that leads poor Indians to looting, to committing crimes which they would ordinarily not commit, is a danger signal that their Indianhood is breaking. The despair of shipwrecked men, which has been reported to have led them to cannibalism, is a sign of their humanity breaking down to the level of the lowest savages. The despair of mothers who abandon their children under the stress of hunger is a sign of the complete breakdown of their humanity.

The world should therefore regard the present high prices as a warning of a spiritual, even more than of a material, breakdown.

S. V. R.

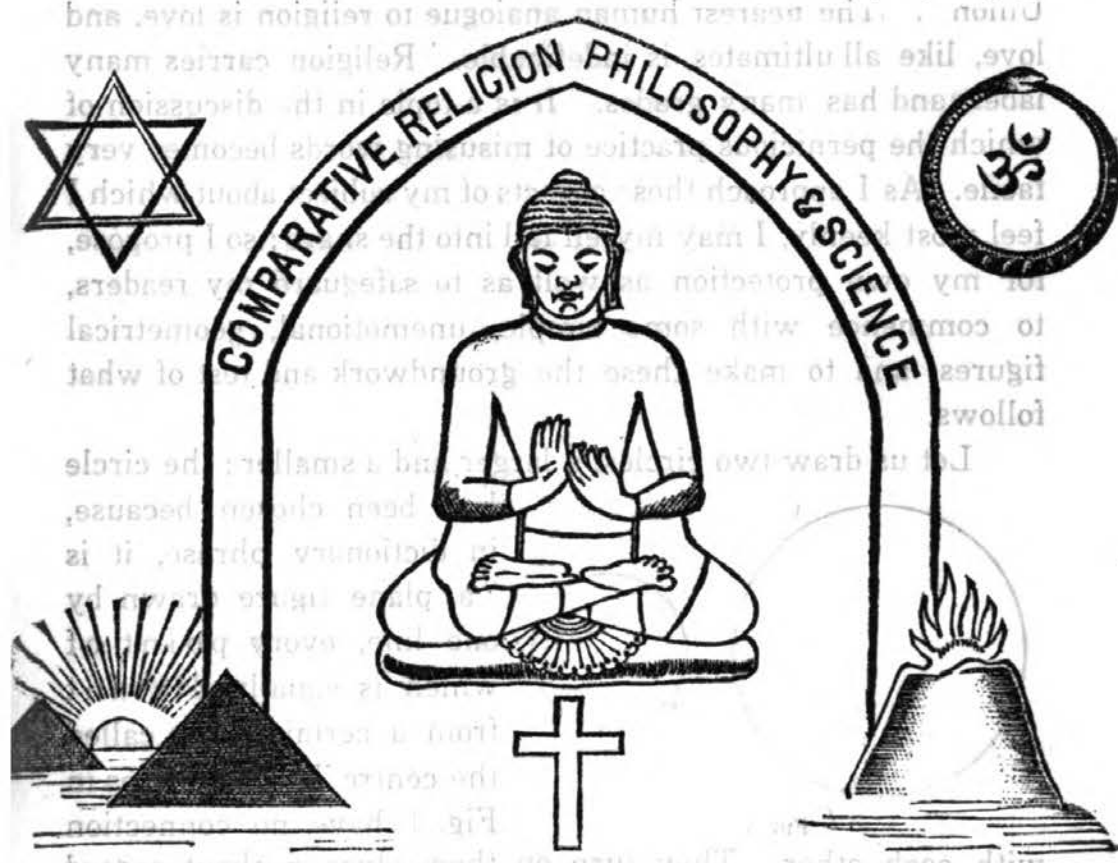
## LOVE AND SPRING

WHAT is this perfume soothing the harsh air,  
This warmth of life stirring the pallid snow  
That shuffles like a serpent to its lair?  
No cherries blossom for a woman's hair,  
Yet on love's business to and fro  
The sparrows come and go,  
And chirp derision while dull poets sing:  
"Love comes with spring."

Nothing they know of love who only know  
Love's phantom in their passion's twisted glass.  
Love that with spring doth come with spring shall go,  
But love, true love, with seasons cannot pass.  
Love is no wheel-slave to a tyrant's cars;  
Speeds not a tittle more at gaze of light,  
Nor one more pang doth feel  
When the uncoiling dragon of old night  
Pants forth his flaming stars.  
Nay, love itself doth turn the cosmic wheel;  
It is God's hand, and spring its changing glove.  
So chirp the sparrows to and fro:  
" 'Love comes with spring,' you sing—Ah no, no, no,  
Love comes not with the spring  
Nor any passing thing;  
Spring comes with love."

JAMES H. COUSINS

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## IRRELIGIOUS RELIGION

By C. SPURGEON MEDHURST

**A**NY writer on religion labours under the disadvantage of discussing something which, though familiar to every one, no one can define. Religion may be an attitude or it may be an emotion; it is likely at all times to be more or less incoherent, fearful, self-abasing and given to flattery, in its earlier stages; aspiring, longing, seeking but never finding, at a later period of development; finally, focusing itself into a



sense of possessing and being possessed—a state aptly described by Mr. Arthur Edward Waite as “the fruition of Divine Union”. The nearest human analogue to religion is love, and love, like all ultimates, is indefinable. Religion carries many labels and has many grades. It is a topic in the discussion of which the pernicious practice of misusing words becomes very facile. As I approach those aspects of my subject about which I feel most keenly, I may myself fall into the snare; so I propose, for my own protection as well as to safeguard my readers, to commence with some simple, unemotional, geometrical figures, and to make these the groundwork and test of what follows.

Let us draw two circles, a larger and a smaller; the circle

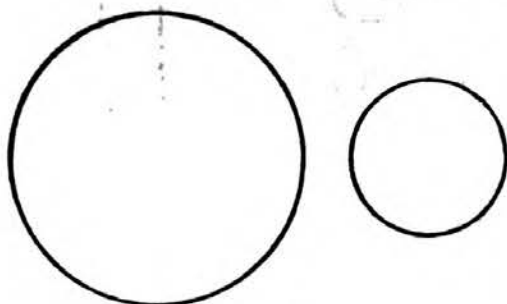


FIG. 1

has been chosen because, in dictionary phrase, it is “a plane figure drawn by one line, every point of which is equally distant from a certain point called the centre”. The circles in Fig. 1 have no connection with each other. They turn on themselves without regard to other points, lines, or curves.

If we make the circle with the wider circumference to stand for God, and the plane figure with the narrower circumference to stand for man, we have outlines which, while they represent no actual reality, may be used to show what is meant by a condition of absolute irreligion. Let us draw another figure. In Fig. 2

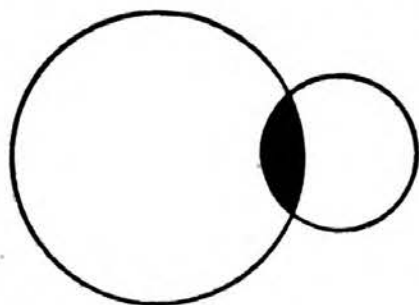


FIG. 2

the circles slightly overlap. The one is joined to the other. There is a surface plane common to both. This represents

the wider circumference to stand for God, and the plane figure with the narrower circumference to stand for man, we have outlines which, while they represent no actual reality, may be used to show what is meant by a condition of absolute irreligion. Let us draw another figure. In Fig. 2

the field of religion. In Fig. 3 the distance between the centres of the two circles has lessened, and to the extent that the central points in the intersecting circles have been brought closer, the field of religion, or the surface plane, has widened; religion has progressed, and when, as in Fig. 4, the two spheres shall have become concentric, the task of religion will have been completed. The diagrams, though elementary, illustrate better than words what and why religion is. They also show when religion is irreligious, a mere masquerade. The practice may be venerable and long associated in the public mind with what is thought to be sacred, but it is not religion unless it is aiding evolution to pass from Fig. 2 to Fig. 3; it is a mask, the peculiar phenomenon I call "irreligious religion".

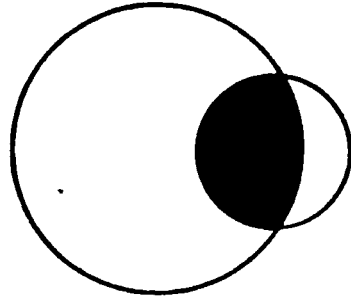


FIG. 3

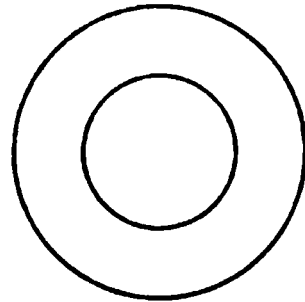


FIG. 4

Here, however, a warning is necessary: "Judge not, that you may not be judged; for your own judgment will be dealt—and your own measure meted—to yourselves." This was said by the Master. No critical spectator may say of any ceremony or customary observance: "That is irreligious; that is only superstition." He cannot know the secret thoughts of the actor, and none but the individual responsible for the act is able to say whether or not any particular religious function has any effect on the relative position of the circles; whether, in other words, it is or is not irreligious religion.

There are also thousands to-day who feel free to reject all religious dogmas, and who regard all religious rituals as

discards, who yet find it useful to construct for their own guidance a code of conduct out of certain principles and ideals they have adopted. They have no religion in any ordinary sense of the word, but they are by no means irreligious. They acknowledge no authority outside of their own consciousness, they probably follow no leader; but who shall say they do not possess the secret of bringing the divergent circles nearer? "The heart knoweth its own bitterness; and a stranger intermeddleth not with its joy." These so-called religionless men have at least religious antennæ. They have a sense of direction, and many among them are the most earnest, the most self-sacrificing, the most self-forgetting helpers of humanity. They profess no particular persuasion, but they benefit by the presence of the Church they intellectually reject. There has never been a prosperous people without a religion. Plutarch, writing in the second century, said: "You may see cities without walls, without literature, and without the arts and sciences of civilised life, but you will never find a city without priests and altars, or which has not sacrifices offered to the Gods."

We have claimed as religion whatever makes the circles converge. In the interests of clearness of thought we must now try to understand what is meant by the religions. On its own plane, undisturbed by physical-brain vibrations, religion is simple and easily comprehensible. At the lower level of intellection it is more difficult to say what it is, especially as it ever tends towards irreligion. Foggy thought has confounded things that differ. Religion has been supposed to derive all authority from a verification of experience, based on activities taken to be the will of God. A jungle-growth of scepticism has been the chief product of such conceptions. In other quarters, ecclesiasticism has claimed a priority over experiential knowledge. Religious scandals have been the fruitage, and creeds have clashed with conduct.

What then constitutes a complete religion? If we revert to our circles we shall have to draw three enclosing spheres, as in Fig. 5. For a good working religion there must be Three Authorities: the voice within the man, the voice in the accepted scripture, the voice in the Church. ("Church," as used here, merely denotes whatever is equivalent to the central and recognised governing authority in the system.)

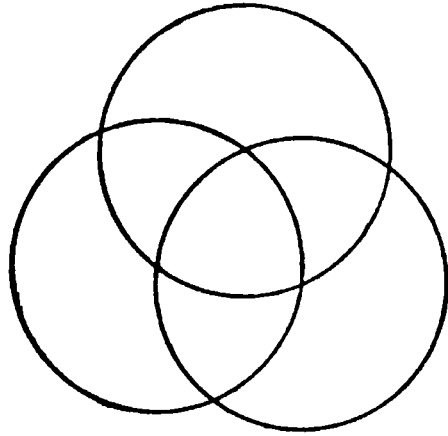


FIG. 5

This threefold authority must speak as one voice. The Church may instruct but not stifle the voice in the man; the book must be the standard, but subservient to experience; and the interpretations of the Church must be received with discrimination. Direction must be synthetic. If analytic or dominant, it becomes mischievous. We cannot safely avoid this threefold authority. To exalt conscience to a position of independence, to give the scripture the functions of a pope, or to yield supremacy to the Church, would be to wreck religion on the rocks of irreligion. This exposition condemns more than one form of religious polity, but does not deny a place to denominations, nor claim that uniformity is essential to unity. It preserves individualism, but protects it from itself by supplying standards of appeal. Integrity and sincerity are insufficient. American idealism went to Paris, strong in the loftiness of its intentions, and met a tremendous defeat. It had the divine voice in the man; it had the written word; but it failed because it did not have the protecting interpretation of the "Church". It has always been that zeal has stumbled and fallen when, locking itself in the recesses of the heart, it has denied external authority. In the absence of form, life dissipates; as life's energies weaken, the form hardens and seems to become all

there is. Alignment with truth is possible, irreligious religion avoidable, only as conscience and reason labour in unison with the "Church".

We shall take the Theosophical Society, founded in 1875 by H. P. Blavatsky and Col. H. S. Olcott, and to-day a prosperous, world-wide organisation, as an outstanding example of the successful working of the Three Authorities. This Society is without creed, without religious services or ceremonials, without control of its members, and naturally is therefore without uniformity of either belief or practice. Yet the Three Authorities are present, but no one is pre-eminent over the rest. The written word, or focal point, is the First Object of the Society: "To form a nucleus of the universal brotherhood of humanity, without distinction of race, creed, sex, caste, or colour." The inner voice of the man is the attitude of the members towards this ideal. They may interpret it as they please, but their feeling towards all that lives must be that of brotherliness. An illustration here will be appropriate. Mrs. Annie Besant, the President of the Society, is strongly anti-vivisectionist, and a majority of the members are vegetarians. When asked if a group of vivisectionists could be formed in the Society, Mrs. Besant replied in effect: "Certainly, if the advocate honestly believes such views consistent with brotherhood." There are some flesh-eaters in the Society, but no one on that account impugns their sense of brotherhood, even though some may feel that for them to countenance butchery, either in the interests of science or of the palate, would be decidedly unbrotherly to the butchers, who in order to continue in their professions must suffer a desecration of the finer feelings innate in man. The "Church" in the Theosophical Society is represented by certain persons who possess supra-normal faculties, and whose teachings form the general basis of belief among the members. Yet no one of these leaders, however gifted, not even the President, ever addresses the

Society in the name of Theosophy. Each T.S. member is at liberty to accept or to reject according to temperament, and the many varied subsidiary activities in which the members of the Theosophical Society engage—religious, educational, political—are carried on independently of the parent organisation, which never swerves from the strictest neutrality, nor adds to its three Objects: the “nucleus of brotherhood”; the investigation of the esoteric or occult in man, that is, those powers which, though apprehended, are neither comprehended nor formulated; and the study of the religious systems of the world.

This somewhat lengthy digression will remove all doubt as to the possibility of the Three Authorities being present in perfect harmony, although the use of the word “Church,” even in the modified sense in which we have used it, will perhaps be objected to by most T.S. members as inapplicable to anything in the Theosophical Society. Neither can Theosophy be technically termed a religion, although it can without equivocation claim to be performing all the functions of religion; it is undoubtedly pointing the path to God, directly for those who have no other faith, indirectly for those who derive their knowledge of the way of salvation from other religious channels. In any case, as every shade of belief finds a shelter in this modern Parthenon, the Theosophical Society is a salient illustration of the relation of religion to the religions.

All men feel their need of the divine. All religions are attempts to satisfy this craving, and although, like Freemasonry and Theosophy, there are systems without credal belief which lead men upwards, all organised religions have ever in some way or other always sought to localise God and bring Him within man's comprehension. The Jews associated God with Mount Horeb, with the ark, and later with the temple; every religion has its holy places, its holy mountains, its sacred

pictures. Protestants lost much when, in their recoil from Roman Catholicism, they abandoned most of the external aids to devotion. But fortunately they have never wholly broken with what has been the most universal feature of religions, the oblation or memorial of some sensible object which, in the offering, is destroyed or changed in recognition of God as the author of life and death. In Christianity this is the central mystery. "This is my body . . . this is my blood." The oblation of the consecrated bread and wine as a memorial of Christ's sacrifice has never been neglected amid the many transformations Christianity has undergone, and whether men have bowed in Gothic cathedral in lowly reverence before the uplifted Host, have joined in the early Eucharist in the parish church, or have shared the monthly Communion in the dissenting chapel, the service has always been attended with a dignity and feeling absent from other forms of worship. The simple meal is indeed the oldest of religious symbols. In the dawn of civilisation it fixed the tie of friendship between the tribes. The Aztecs of Mexico received in the maize the spirit of the Maize Mother, and partook of the very life of the God when the totem animal was eaten. Few smokers are probably aware that it was this same craving for the divine which gave them the modern cigar. Smoking was at first a solemn rite in which the god was inhaled.

The Sacrament of the Bread and Wine is without doubt the pivotal point of Christianity, the incorruptible salt which has preserved the body from decay; and it is a tragedy that unhappy controversies have here divided men, and ecclesiastical barriers shut them off from its benefits. An overwhelming sense of the awful holiness of the Mystery—no religion ever pretends to be wholly comprehensible to the intellect—produced a reaction and led to a harmful, because undue, emphasis on sin. In its anxiety to prevent the growth of the cancer of irreligious religion at its very heart, the Christian Church has

brought about an irreligious rebound in other directions. Compulsory formal Confession and Absolution before Communion is the general rule for all members of the Roman Catholic Church; continual insistence on personal sin is the most marked feature of the Book of Common Prayer in use in the Anglican Church; acknowledgment of wayward sinfulness and of wilful transgression is a note invariably sounded in the majority of the non-ritualistic services in the other Churches. Now all this, though explicable by theology, is quite inexplicable by the natural instincts of man. When man practises religion apart from any form of religion, he is not given either to self-depreciation or to asceticism, nor has he the habit of daily self-accusation. He may, if he wishes to take a short cut to the mountain-summit, to reach the desired goal in advance of his fellows, subdue his body until even pain ceases to affect him, as do the fakirs in India; but in no religion, except in Christianity, or Judaism from which Christianity sprung, is the worshipper expected to surround himself with an envelope of gloom as a preliminary to approaching the All-Father, nor is this the atmosphere of the New Testament. Ecclesiasticism has suppressed the triumphant note of radiant joy prominent in the Epistles of St. Paul; it has stifled the serene assurance of continued communion with the Father, which is the key-note of the *Gospel of St. John*.

Further, unless to relieve a poignant consciousness of personal guilt, confession of sin is not simply meaningless but injurious. To perpetually pretend to an emotion which is not felt, is to dull moral susceptibility and to make the deception familiar. Doubtless every sincere man may sometimes find one or other of the penitential Psalms the most appropriate outlet for his feelings; but to make these anguished utterances an antiphonal chant by a surpliced choir, or even to read them responsively as an ordinary act of worship by a mixed congregation, is surely an act of unreason. The "*Confiteor*"



has a place in public worship, and many of us have doubtless in our private devotions found the "Sacrament of Penance" in the Roman Catholic Missal an aid to uncover suppressed emotion and explode harmful complexes; but a formal confession of wilful defilement as a part of every Christian Service is nothing less than a religious cul-de-sac. It challenges the Church's claim to be able to create. When unsophisticated Chinese first hear that foreigners have the habit of taking a daily bath, they exclaim: "What dirty fellows they must be." Has not the Church fallen into a like error when it confounds the cleanly and lowly sense of unworthiness to receive divine favours with a state of innate, conscious perverseness? It has forgotten that man becomes like that which he thinks himself to be. The eleven, when they recovered from the shock of their Lord's trial and death, reflected the transcendental serenity they had so frequently admired and wondered at in the Master; Judas Iscariot, who marvelled most at the discrepancy between his own ambitions and Jesus' indifference to worldly gain, became a suicide. Many thoughtful men and women, impressed with the false psychology of the Anglican prayer-book, have left her communion; conscious of possessing a certain spiritual wealth, they resent being made to pose as impecunious sinners. A supplement, containing permissible changes in authorised forms of the English Service, has been recently published. It is the outcome of thirteen years' work by the Prayer Book Revision Committee. Many improvements have been introduced, but the main issues raised in this paragraph remain unaffected.

Among the non-ritualistic Churches there is the same epidemic of irreligious religion, but the symptoms are somewhat different. The disease is indeed sporadic in all religions. The subject is, however, too spacious for full treatment in a

magazine article, and I therefore confine my diagnosis to that Faith in which

I happened to be born—which to teach  
Was given me as I grew up, on all hands  
As best and readiest means to live by.<sup>1</sup>

Public prayer, when spontaneous, is apt to degenerate into a cry to an anthropomorphic god, or an exhortation to the congregation, veiled as a prayer. The assembly listens, but seldom joins in the petitions. Emotions lie still, the hymns and scripture readings become formalities. These "preliminaries," as they are colloquially called, are sometimes enlivened by music which has no relation to devotion, the most important part of the service being the sermon. The sermon is supposedly based on the Bible, but though the appeal of any scripture is always to the spirit and never to the intellect, the discourse rarely rises above the intellectual. It consequently leaves the hearer without any desire to become better by digging, manuring, watering, or weeding his own garden plot. A story told by Mr. A. J. Froude, the English historian and essayist, may be repeated in this connection. Bishop Bloomfield, late in life, visited the University Church at Cambridge, which he had attended as an undergraduate, and saw a verger there whom he remembered. He congratulated him on looking so well at so great an age. "Oh yes, my lord," answered the man, "I have much to be grateful for. I have heard every sermon which has been preached in this church for fifty years, and, *thank God, I am a Christian still.*"

There are, of course, many notable exceptions to these somewhat severe strictures; Christianity falls behind no religion in the number of holy men it has produced. It has also an advantage over other religions in its habit of regular meetings for united worship. The oneness of intention on the part of the assembly, even when all the faults cited are

<sup>1</sup> "Bishop Blougram's Apology."

present, is an undoubted, if a temporary, stimulus, a sort of reservoir of strength for all who share the worship ; and even for the many whose only connection with the church is their residence within the sound of the bells, it is an advantage. The effects of strong, purposeful thought cannot be confined to the interior of four walls. The resulting gain, either to any worshipping group or to their neighbours, depends, of course, on the understanding aspirations of the congregations, but they are by no means non-existent, even when irreligious religion is most apparent.

In this sense there is a gain even from the oft-regretted multiplication of unnecessary Churches ; Denominationalism becomes a wrong only when it separates man from man. A personal incident will illustrate how subtle the irreligious spirit may be. About fifteen years ago, when a Baptist pastor in Southern California, in an excess of Baptist fervour I wagered my horse and carriage that no member of any other Church could bring satisfactory biblical proofs of the existence of infant baptism in the early Church. Instead of branding me as an impudent religious huckster, my colleagues upheld my action as being most meritorious. Later, when I gave ministerial assistance to a band of needy labourers whose political views were unpopular, I was dismissed in disgrace. Irreligious religion assumes many forms !

To even catalogue the protean shapes of this evil thing would be tedious, and I close this portion by referring the reader to two short poems by Robert Browning—" The Bishop Orders His Tomb in St. Praxed's Church " and " Johannes Agricola in Meditation ". In the first poem Browning treats us to a breezy mixture of worldliness, cunning, and religious devotion, a devotion stronger than the fear of death. In the second we have the thoughts of a man who, though not a Church dignitary, knows himself to have been the beloved of God before the sun and moon were, and that

whatever sin he may yet commit, he will still be Deity's favourite. The religion portrayed in these poems is viciously irreligious, but from personal experience I know how delicious and how attractive it can appear. As a young man, before I had shaken off the incubus of my early training, I revelled in the honied flavours of such books as Elisha Coles' *On the Divine Sovereignty*, where it is logically proven that the Divine Will ordained before their birth the damnation of some and the salvation of others, without regard to the personal merits or demerits of either. Antinomianism may speak less crudely to-day, but as a form of irreligious religion it lives yet.

C. Spurgeon Medhurst

*(To be concluded)*

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# MODERN SCIENCE AND THEOSOPHY

By W. SCOTT LEWIS

## I. THE MOON

THERE are few scientific subjects of greater interest to students of Occultism than those dealing with the peculiar relationship existing between the earth and moon. Here, as along many other lines, we find that modern science furnishes many corroborations of the occult teachings. Occultists have stated that the moon became a habitable body long before the earth, and for a period of time possessed both air and water. Conditions being favourable for the development of life, this evolved to a high degree of perfection. After it had served its purpose in the Divine Plan for our system, life gradually left the moon, which passed into a period of decay, its air and water being removed to the earth and added to our original supply. Its crust was partially broken up, and high types of life ceased to exist there, being removed to the earth when it reached a condition in which they could continue their evolution upon its surface.

When first given to the world, this seemed decidedly fantastic to scientists. There was no evidence that the moon had ever possessed either air or water, without which the evolution of life as we know it would be impossible. If they ever did exist, it seemed that they must still be there, either in the form of solid matter or else in chemical union with other substances. The idea that they had been transported

to the earth was on a par with other fairy-stories. One popular theory was that vast caverns had formed within the moon's interior, as it shrank through cooling, and the water had flowed in and turned to ice. Others supposed that the so-called "seas" were actually frozen oceans covered with dust. With an increase in scientific knowledge, all of these theories become untenable. Careful observation proves that steam still escapes from some of the ancient craters, showing that the moon's interior is still in a heated condition. Indeed, with our present knowledge of radioactivity, it seems quite possible that the moon may possess as much heat to-day as at any time in the past. The only reason that great volcanic activity is no longer observed is because there is not enough water left to furnish the necessary steam. Many have now come to consider the "seas" as great lava plains, where floods of molten rock have flowed out and buried the original surface. This seems to be quite in accord with occult teaching. It having been proved that the moon's water has not been withdrawn into its interior, the possibility still remains that very little was ever present. If we could accept the so-called craters as evidence, we would have conclusive proof of the former existence of enough to furnish great quantities of steam, but it is not absolutely certain that these formations are genuine craters. They may have been produced in some other way. There are, however, other indications of the former presence of water, and most astronomers are agreed that the moon once possessed a considerable amount of moisture, of which only slight traces now remain.

In regard to the air, the proof is the same as for the water. In fact a slight atmosphere still remains; and, with our knowledge of the laws at work, the fact that there is *any* air present on the moon to-day is conclusive evidence that there must have been a much greater amount in past ages. Those who have maintained that air is wholly non-existent, have done so

because of the fact that when the moon, in its slow eastward movement across the heavens, passes between us and a star, the star vanishes instantly when the moon's disc occults it, while if any atmosphere was present the star would gradually dim down, as the atmosphere would occult it before it came in line with the moon's disc. As a matter of fact the star will always be occulted by mountains rather than valleys, and we know that in the case of our own earth the density of the atmosphere decreases rapidly as we ascend out of the valleys. Considerable air might linger at the lower levels and yet the amount upon the heights would be too slight to produce an appreciable effect. Astronomers agree that the moon still possesses a slight atmosphere and that it once had a much more extensive one. The question is—what has become of this air and water? This question science is now prepared to answer, and in answering it to admit the truth of an occult teaching.

Given a world at a temperature even approximating that at which ordinary physical life can exist, we find that its atmosphere is in a gaseous state and that it is composed of the various elements, such as oxygen and nitrogen, having a boiling point below the temperature of the planet's surface. We also find that even if that temperature is below the boiling point of water, a certain proportion of water vapour will nevertheless be present. Now a gas is composed of vibrating molecules which rapidly bound back and forth, knocking against each other and rebounding with great speed. If the gas is dense, the path traversed by each particle will be short, as it will soon strike one of its neighbours and rebound. But let us see what will take place at the upper levels of the atmosphere. As we ascend, the density rapidly decreases, which is another way of saying that the molecules are farther apart, so each one travels a greater distance before being stopped than it did at a lower level. If we go far enough we

shall at last reach a point where the molecules are so far apart that one might actually keep going right on out into space without coming into collision with another.

What will be the result if this happens? If the molecule is moving in any other direction than straight away from the planet's centre of gravity, its superior attraction will turn what would otherwise be a straight line of departure into a curve, and the molecule will return to the parent body. But every once in a while, a molecule will shoot off in a straight line, headed out into space directly away from the centre of gravity. What will happen in this case? Obviously, if the speed of the molecule is slight, it will gradually slow down and finally fall back; while, if its speed is great enough to overcome the planet's force of gravity, it will keep on going out into space, becoming, as it were, a microscopic world by itself. Now the speed at which the molecules of the various gases vibrate has been determined, also the critical speed necessary to overcome the gravity of the earth and its sister worlds. It is found that in the case of the moon the speed of the molecules of all of the various gases, including water vapour, that go to make up an atmosphere, is great enough to overcome the force of gravity. For ages it has been losing its air and water, and whatever amount is left can be but a very small remnant of the original supply.

Let us see what became of these flying molecules of air and water. As they left the moon they were acted upon by three important forces: the gravity of the moon, reducing their speed but unable to hold them; the powerful attraction of the near-by earth; and the lesser attraction of the distant sun. As they left the moon, some were headed straight for the earth. These would obviously keep right on until they reached our atmosphere and were added to it. Others were shot off at more nearly right angles to the earth's attraction. These would have their course bent into a curve and ultimately



reach us. Only a relatively small number, leaving in a line straight away from both bodies, would have the least chance of becoming free to circle about the sun.

This, in a few words, is the explanation of the way in which the earth captured the moon's air and water—now an acknowledged scientific fact.

## II. THE LIFE OF A STONE

To the Theosophist, who sees all nature vibrant with the One Life, there is no difficulty in conceiving of a strange, low form of intelligence dimly manifesting even in the mineral kingdom. But with the scientist it is different. Studying the life-processes within himself, he compares them with those going on within the bodies of animals and finds a close resemblance. Even in the vegetable there is much that is similar. The plant breathes in oxygen and breathes out carbonic acid gas just as he does, the burning of the oxygen generating heat. It digests its food and its cells grow much like those in his body. Having lived its natural life and reproduced its kind, the animating principle leaves and the body decays. When he studies the mineral kingdom he fails to detect the processes that are characteristic of life in the higher kingdoms, and therefore denies that it exists. He is not yet prepared to admit that those processes are not necessarily essential to life.

If all life is a part of the ONE life and there is no separateness, except in the seeming, we are forced to the conclusion that, no matter how greatly it may vary in its different manifestations, certain fundamental characteristics will always be present. Let us see what are the most fundamental that come within the range of present-day scientific research. One characteristic is inherent within all life, as far as our knowledge goes. That is the

capacity to evolve. If there is life in the mineral it is evolving life. Another characteristic is that life is not permanent in any physical form. Material bodies are organised out of the atoms, exist for a time, and then decompose after the life-force is withdrawn.

Let us now turn to the mountains and deserts and study the minerals, not from books but in their homes in the cliffs, and see whether they manifest these fundamental characteristics of living organisms, or, perhaps, others even less fundamental.

In our study we shall learn many interesting things that at first may not seem to have any bearing upon the subject. We learn, for instance, that the layers of rock are the leaves of the great Book of Nature, and we can study the events of long past ages as soon as we learn to read the records. We find that this Book of Nature is illustrated with pictures made by partially preserved plants and even entire trees, as well as the bodies of animals, between the leaves of the book. Perhaps we shall forget our main quest in the fascination of studying the evolution of animal and plant life. As we pass to older and older rocks, we shall find the physical expressions of life becoming simpler, until at last we come to what appears to be the beginning of the story and face the riddle that has puzzled science for so many years. Whence came that first simple plant body? From what did that expanding life evolve? Science to-day believes that it evolved from the mineral. But how, let us ask, could it evolve from the mineral unless the mineral itself was evolving? If mineral forms once evolved into the simplest plant forms, they were exhibiting one of the most fundamental characteristics of life. It may be asked how, if mineral bodies evolved into plant bodies once, they are not doing the same thing now. The answer is very simple. At an early period in the evolution of plant forms, the surface of the earth swarmed with bacteria that would immediately attack

and destroy any mineral form that even approached that of the plant. The gate was thus closed and sealed by Nature, and from that time the direct evolution of mineral forms into plant forms became an impossibility.

If minerals evolve, they must of necessity possess another fundamental characteristic of living organisms, and that is the ability to react to an outside stimulus. Without such reaction evolution would seem to be an impossibility. It is easy to prove that certain rare minerals react to a stimulus by means of a beautiful experiment. A beam of ultra-violet light is allowed to fall upon a very common-appearing, grayish stone, and under the stimulus of the light, invisible to human sight, the stone becomes a wonderful jewel, gorgeous with red and green colours. Only certain rare forms of zinc ore show this high degree of sensitiveness. Common minerals only react to such stimuli as are capable of producing chemical or physical changes. Such, continued over great periods of time, produce profound changes in a mineral body, these presumably corresponding with at least some change in the indwelling life.

If we make even a general study of geological and mineralogical processes, we soon find that any mineral body runs through a series of progressive changes that correspond to birth, life and death in the animal. It thus exhibits another fundamental characteristic of life as we are able to study it on the physical plane.

If we visit any mountain range we shall find the rocks gradually crumbling away in places. For instance, in this canyon where I am now writing, I find upon every hand boulders of "living granite". While many are worn by rolling in the stream bed, they are exceedingly hard and apparently suffer very little wear as they roll along in the winter floods. In an adjoining canyon conditions are entirely different. There the granite is "dead" and is decaying

rapidly. The debris rolls down into the canyon bottom and is quickly pulverised and swept away.

If we follow this rock material out of the mountains, we find it hastening on to the sea, where it is deposited as layers of mud, mixed with a few dead leaves, branches of trees, and sometimes the bodies of small animals. The only "life" present is the atomic life that is always present in physical matter. As layer is deposited upon layer, each one acting as a blanket to those underneath, the lower gradually come under the influence of the interior heat of the earth, and minerals that previously did not exist in the mass begin to appear. This zone of heat and pressure is the birthplace of new mineral lives. Geological ages, extending over millions of years, pass by, and the buried sediments are at last heaved up to form new continents. The mud strata last deposited, having been only slightly heated, appear as sedimentary rocks, showing the original strata and containing organic material altered to the fossil form. Others, more highly heated, are completely changed in form. In places the rock will split under the bending of the earth's crust, and through the "fault" thus formed will rise superheated steam from below, bringing up various elements in solution. These are deposited as the heat and pressure decrease with an approach to the surface, thus giving birth to other minerals. In this way the mineral veins are formed. Again there come great intrusions of molten rock from below, welling up and bending the superimposed rock strata but not flowing through to the surface. Under the stimulus of this intense heat the surrounding rocks gradually change in character and other new minerals appear. Thus and in many other ways new mineral bodies are born.

Enormous epochs of time may now pass with only slow changes going on in the rock mass, and yet after millions of years this slow alteration will have modified the rock structure greatly. The minerals present often run through a

long series of changes, until they acquire a form quite different in both chemical and physical characteristics from the original.

A few specific illustrations will serve to indicate some of the incidents that may occur in the life of a mineral.

On our shelves at Krotona we formerly had a very beautiful specimen of iron sulphide. It was composed of a mass of very hard, shining, characteristic, yellow crystals. Visitors usually mistook it for a specimen of gold of great value, so it was necessary to label it rather distinctly, to prevent giving an erroneous impression regarding our opulence. Returning from an absence of several months, we were shocked to find that our pet was dead. Perhaps it was broken-hearted at our apparent desertion, but be that as it may, the life had certainly gone from it and no one could any longer mistake it for gold. Gradually its body began to decay, until all we have left at the present time is a tray full of grayish ashes. Sufficient acid was formed, as a result of the decomposition, not only to eat up the label but partially to destroy the tray and even eat into the shelf underneath.

In "Burning Canyon," fifteen miles west of Krotona in the Santa Monica Mountains, an entire bed of iron sulphide has "died" in a similar manner. When the ore body commenced to decay, there was much trepidation on the part of timid ones in the town of Santa Monica. Steam issued from vents in the side of the canyon, while the rocks were burned black and red, and even fused in places, by the intense heat caused by the oxidation. Newspapers told of the menace of a possible volcanic eruption and the terrible effect if the waters of the ocean should find their way into the source of heat. A brief examination, later confirmed by the State Mineralogist, convinced us that there was absolutely no danger to be anticipated from the phenomenon, and the public mind was set at rest.

The above instances show that while the death of a mineral is usually a very slow process, it may at times become somewhat spectacular. Let us now briefly consider some of the slower changes.

Many rocks contain the element calcium, and when they decay this is set free and goes into solution, ultimately reaching the ocean. Living creatures, such as shell fish and coral, have the ability to draw it out of the water and build it into their bodily structure. After death the part of their body composed of lime persists, often accumulating in strata of considerable thickness. Acted upon by proper physical influences, these strata become beds of limestone that may in time be upheaved to form a large part of entire mountain ranges. It sometimes happens that, later on, a great upwelling of molten rock takes place in the vicinity, and that the limestone is exposed to the stimulus of intense heat for great periods of time. The result is that the limestone changes to marble, while other elements that may have been included within its mass draw together in some strange way that physical science finds it difficult to explain, often forming exquisite crystal bodies.

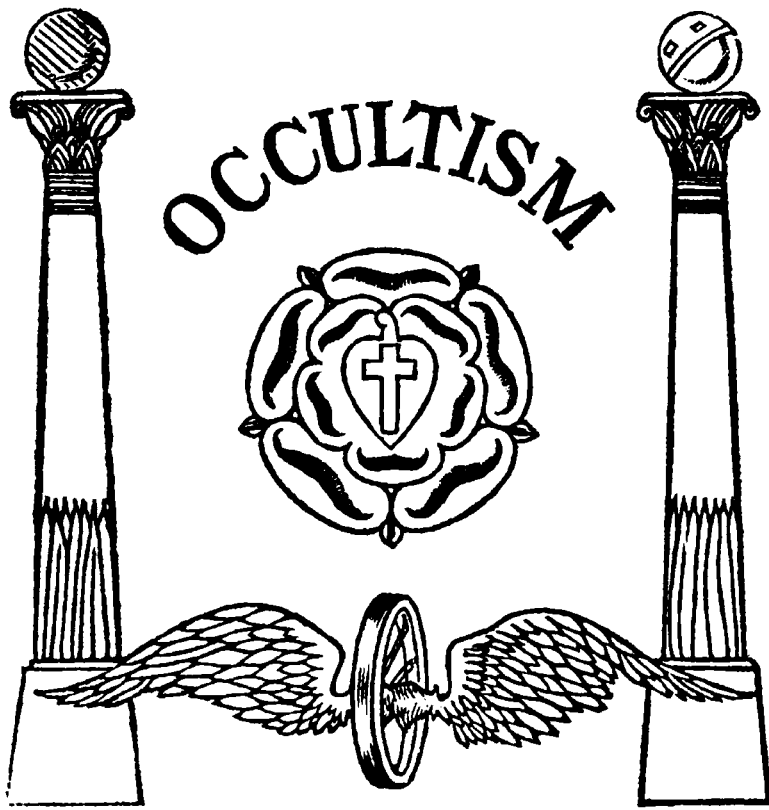
Another illustration of the result of a powerful stimulus upon a mineral body is the development of the diamond as the result of the tremendous heat and pressure exerted upon carbon by lava.

We find an interesting analogy between mineral and animal life in the effect of association upon the mineral during its period of growth. Take the case of our California tourmalines, for instance. If the little tourmalines grow in proximity to the mineral lepidolite, it usually proves to be of a beautiful pink, and may have a high value as a gem. If, on the contrary, it associates with some iron mineral, it is jet black and quite worthless for gem purposes.

We could give numerous analogies between mineral and animal lives, but perhaps the above will suffice. Perhaps none would have the least weight with the person who *will not believe*. Personally, months spent upon the desert and among the mountains, examining formations of all kinds, have convinced us that the same life that manifests through the animal and vegetable kingdoms is also thrilling through the mineral, and that science fails to recognise that fact only because of its preconceived ideas regarding the ways in which life must manifest.

W. Scott Lewis





## THE CULTURAL SYSTEM AND ITS HEAD

By DR. WELLER VAN HOOK

**T**HE common plan of the Great Beings engaged in commanding the world's evolution is to work in groups of three, seven, and other numbers. The group method of working permits the workers to sustain and to relieve one another. If, in our life of the lower planes, the difficulties encountered are frequently of tragic outcome, we can imagine that those of the higher planes must demand that at all points there shall be available a great superabundance of watchfulness and power of intervention and effort.



In our hierarchy the Great Brotherhood provides a triple arrangement for the management of the world's affairs. For each root-race the Manu is He who shapes its birth, its life, and its ending from the point of view of bodies. He forms the peoples into tribes and nations and, in the early life of the race, has most to do with government.

The Bodhisattva of the root-race gives, supervises, and sustains the religion and philosophy of the root-race.

The Cultural System of the root-race, its civilisation, is similarly conceived and given to the people by the Head of the Cultural System.

Just as every root-race has its distinctive physical marks and has its characteristic philosophy and religion, so it has its type of civilisation differing radically from that of the preceding and succeeding races. As each sub-race, each branch-race and each nation is marked in pronounced major and minor ways as to systematic ways of thought and religion, so they are distinguished as to culture. On visiting a nation new to our experience, we swiftly note the peculiarities of body, of mental attitude toward nature and God, and the form and degree of development of its civilisation.

The Manu of the fifth or Āryan root-race, Vivasvata Manu, has in charge much or all of the work of the Manus for all the extant root-races; the Bodhisattva of the Aryan root-race is the Supreme Priest and Teacher of the whole world. And the Great Adept whom Theosophists call the Master The Venetian is Lord of the Cultural Systems of all existing root-races and sub-races.

It is true that worthy worship of the All-Father, of the Supreme Ancestor, the proper observance of the written or unwritten laws of Manu, or, on the other hand, the idealistic study of philosophy and the pursuit of religion, lead to God. But there are myriads of people who feel, not erroneously, that, for them, the honourable and dutiful living of life is

the great desideratum. And how could it be otherwise than that harmonious and strenuous living should have a supreme value? If all men are of one body and if all men are engaged in carrying out the plan of God, is not their service a ceremonial of worship as they march side by side, busily building and maintaining the structure of their root-race and sub-race and their national and racial civilisation? To be sure, all men ought in theory to have part in the work of the Manu and of the Bodhisattva. But it is almost impossible for them to avoid participating in the work of the Head of the Cultural System. The farmer, the miner, the artisan, the physician, all artists and every type of worker in our common scheme of earning a livelihood, are part of the scheme of civilisation. Willy-nilly every one plays his part, unless he be inept, a drone, a renegade or a criminal.

The conception of a civilisation, the launching, shaping and upbuilding of it, make a mighty work. The whole lies in type in the mind of God. But this type-concept must be reduced to practical form, must be interpreted into physical actuality. Each root-race civilisation is a mighty advance over that of the preceding root-race. Yet its limits are set. Its culture, its forces, its realisation of life's fullness are not to encroach on that of the succeeding root-race. And each sub-race, each branch-race and each nation, indeed every tribe, shows something characteristic, varied and distinctive to colour the whole. Furthermore, the order of racial primogeniture must be preserved as to opportunity and dharma, so that the later sub-races may have a refinement, a breadth and a power of expression not accorded to the earlier ones, provided they accept and live up to their dharma.

The interrelations between the departments of the Manu, of the Bodhisattva and of the Head of the Cultural System are most entrancingly complex and interesting.

It would seem that the Logoi of the solar systems conduct their colossal activities in groups, such as groups of three. In the triple grouping, one Logos' system has at a given period a phase of its life in physical manifestation, the second Logos is maintaining his scheme at the beginning of pralaya, and the third Logos is near the end of pralaya, preparing for manifestation. The three sustain and support one another in their mighty labours.

The three great Adepts at the heads of the systems we have sketched, work in a similar way together.

At the beginning of a root-race period, the coming Bodhisattva and Head of the Cultural System for the root-race co-operate with the Manu in the inception of his root-race. The teaching and priestly leading of the people become progressively important with the increase in the number of egos in incarnation. While the activity and authority of the Manu are greatest at the beginning of a root-race period, the middle of the period gives the Bodhisattva his centuries of most strenuous exertion. And the long flowering of the millennial activity of the Mighty Brothers gives the Guide and Fashioner of Civilisations His opportunity to teach His egos, perhaps already many times incarnated in the same root-race, how to do with enhanced powers what, in a general way, they have tried to do many times before.

A glance at history shows, as the students of the philosophy of history have pointed out, that civilisations succeed one another, having beginning, decadence and death ; that this succession does not occur in segregation, but by the inheritance of some characteristics, the one from another. But the inner meaning and the order of this succession cannot be understood without some knowledge of the hidden side of human life in which the direction and the support of man's life have origin.

Each of the vast root-races has a civilisation the character of which, varying within wide limits and showing special

peculiarities for its various peoples, is distinctive, peculiar and easily recognisable.

Each sub-race has its own secondary peculiarities of civilisation, and minor fundamental differentiations distinguish the branch-nations and the nations.

These distinctions would be of no great interest if they did not concern and have their origin in the lessons definitely set for men to learn during the incarnation periods spent in the bodies belonging to the period, race and nation. Thus Mrs. Annie Besant has pointed out that each entire root-race has a broad and deep lesson for its peoples. And each sub-race has an added and special kind of study to which, in many ingenious ways, it is caused to apply itself.

Thus the fourth root-race, the existence of which has extended over an enormous period of time, and which still furnishes bodies for the majority of our incarnated egos, has for its lesson the mastery of the astral body as far as circumstances permit. The fifth root-race, to which we belong, has a similar study in the lesser mind-body. But the sub-races of each root-race have secondary and included lessons of their own. Thus the third sub-race, that of which the Persians were the chief exponents, had the lesson of the purity and beauty and splendour of the fire to learn; while the Celts, the fourth sub-race people, have had, in their various national forms of expression, several phases of harmony, of grace and of beauty to study.

None of these lessons can be perfectly learned on our globe; each of the great efforts is rather tentative than conclusive, but each long period of influence upon the mass of men has its effect and produces permanent changes in the egos. The life of our globe will have to be lived again in a new Round, and the lessons that we have before us now will be lived through again under new and more exalted conditions. The old lessons will then be much more readily comprehended

and assimilated, while new ones will be set us to learn, the complexity and beauty of which we could not now comprehend.

The civilisations, then, succeed one another in a colossal order that is predetermined and pre-arranged. Their march is somewhat like the progress of a mighty symphony, in the swelling volumes of sound which follow one another in repetitions that constantly show new phases of ingenious decoration and joy of complexity, while the level to which each rises is much higher than that of its predecessor. But such is the splendour of God's plan that, though each civilisation, after the first, arises out of the body of its predecessor, yet the parent and the child live simultaneously and in a parallel way, showing their distinctive peculiarities and yet presenting the many common features that normally belong to their kinship. At first the new civilisation is weak and small, but it grows into rivalry with the parent which it must at last succeed and perhaps replace. It adds to the glory, the complexity and the joy of the world's life that they frequently pursue simultaneous and parallel courses for thousands of years.

The observer who knows something of the inner truth has the great satisfaction of recognising the activities of the three great departments of the Hierarchy working side by side in the full, fraternal harmony of common ideals and common purposes. The Manu aids in the fashioning of bodies and the selection of environments composing the root-race and its parts. And He determines the modes of government of the nations, especially during the period of incipency. It is the Head of the department for philosophy and religion who sends the great teachers that point out the ways of thought and wisdom which the new peoples are to pursue, and it is He who constantly supervises the activities of the people in such part of their struggle for a knowledge of God and His plan as is communicated to men by direct instruction.

But it is the Lord of the Cultural System who determines what powers and forces it is safest and wisest for the successive peoples to have, what measure of complexity their inter-relations may sustain. It is He who gives them their leaders in, and powers of, the arts and graces of life. He frequently takes incarnation among them, to observe at first hand their various activities and to guide them with His own loving hand.

The future of the civilisations of the world is so glorious that it is hard for us to imagine it. Looking forward, we can see them standing like a vast mountain range in which the successive masses overtop one another, the later ever greater than their predecessors, until the imagination is unable to picture the coming splendours that can be built when Manus, Bodhisattvas and Lords of Civilisations join to provide the well-known conditions required.

Each root-race will have its Head of the activities of civilisation, but the Great Venetian will always remain Supreme in this work for our world-period.

The Manus especially represent the life and the purposes of that Logos who is the Creator and Sustainer of life. It is the Manu who is the progenitor of the root-race, and its people are his immediate sons and descendants through all generations.

The Bodhisattvas are they who work in the power and character of the Second Logos, who gives the desires of created beings to live in forms. It is the Bodhisattvas who stimulate aspiration and longing for comprehension of God's plan and for atonement with Him.

But it is the august Lord of the Cultural System who represents that Logos who is associated with the Third Outpouring, and who gives men the joy of living in the grace and skill of action. It is He who presides over Art and the Arts, for the men of all civilisations and for each of them. It is He who heightens the satisfaction of men in doing all work with

the added touch of grace that gives the flowering of human existence in small as well as in great.

Each of these mighty Beings—the Manu, the Boḍhisattva and the Head of the Cultural System—has close relations with the Planetary Logos, who, for our globe, represents the Logos of our Solar System. From our Planetary Logos each derives those forces, modified by our Planetary Logos from those of the Supreme Logos to suit our world, which are needed in the work of our globe—a supreme authority and privilege, indeed. With such powers, the plans that are made may be carried out against almost any conceivable resistance and with a perfection of finish that will satisfy the hearts of all.

Comfort, joy and supreme support are given us by the knowledge of the Cultural System; by the knowledge of the place of the great structure of civilisations in the mighty plan of God; of the sanctity of human progress through its succession of lives as the mightiest of all ceremonials of the worship of God; of the protection and guidance of a Supreme Lord for the gorgeous and varied pageant of groups of men representing the manifold characteristics and powers of the Logos as he manifests them through the action of His children; and of the recognition of the life and nature of the Cultural Head as a perfected Rṣhi, living to-day in a Fifth Root-Race body in the midst of His most advanced peoples.

New views of the application of the divine wisdom crowd upon us in multitudes as we contemplate the rounding of God's great scheme by the specific and detailed inclusion in it of the life of man in all its breadth of lowliness as well as greatness.

Weller van Hook

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## A COMMENTARY ON THE BHAGAVAD-GĪṬĀ

SRI HANSA YOGI'S MASTERLY INTRODUCTION TO HIS COMMENTARY

By DR. S. SUBRAMANIAM

*(Continued from p. 276)*

PASSING to the second or the Bhakti section, Hamsa Yogi shows that the whole of the teaching contained in the six chapters of which it consists, is given with a view to remove the difficulty under which Arjuna was labouring, as shown by his statement—"Nachā-Saknomyavasthātum"—immediately following the six sentences commented on in the course of the remarks on the last section. Hamsa Yogi explains Arjuna's idea in making this statement, as follows: taking Kaivalya to be his goal, Arjuna felt that in his complete lack of will-power lay the great obstacle in the way of his steady progress.

Perceiving that such was the exact nature of Arjuna's difficulty, the Teacher enters into an elaborate analysis of the causes which lie at the root of that difficulty, and imparts the knowledge needed by the disciple for the eradication of those causes. The Teacher deals with six topics of cardinal importance, each one of them forming the subject of the six chapters, respectively.

In the first chapter that which affects the very nature of every disciple or aspirant, *viz.*, his Svarūpa, is discussed. Every such person is shown to be inevitably subject to the influence of one or other of the two aspects of himself,



*viz.*, the *Ḍeva*, or his higher nature, and the *Asura*, or the lower nature.

In the next chapter the connection which exists between the higher nature and *Saṭṭva guṇa*, and that between the lower nature and *Rajo* and *Ṭamo guṇas*, are pointed out, and the respective bearing of these *guṇas* on a man's *sraḍḍha* or faith is impressively dwelt upon. In short, it is shown that the *sraḍḍha* or the faith of a man is either *sāṭṭvic*, *rājasic* or *ṭāmasic*, and his habits, customs, desires and aims are all necessarily tinged with the particular quality of the *guṇa* or *guṇas* which are dominant in him. In conclusion it is declared that if the disciple's *svarūpa* partakes of the "higher nature," his attraction will be towards *Nivṛṭṭi* or to the spiritual pole. If, on the other hand, his *svarūpa* partakes of the "lower nature," it will drag him further and further downwards. It is to indicate the fact that each of these three *guṇas* would lead to particular results that the chapter is named *Sāḍanaṭraya Giṭā*. It follows that every disciple wishing steadily to tread the path to *Kaivalya* should follow his own higher nature and resort only to whatever is *Sāṭṭvic*, eschewing sedulously all things *rājasic* and *ṭāmasic*.

The next chapter, called the *Māyā Giṭā*, is one of the utmost importance. The connection between this chapter and the two preceding ones lies in the circumstance that the subject-matter of the latter is all comprehended in that which forms the subject-matter of the former, namely, *māyā*. It is scarcely necessary to say that no term in the whole range of the literature connected with the sacred science has given rise to more controversies than this word *māyā*. But the explanation of it in the writings of *Hamsa Yogī* and some of his great predecessors is so clear and convincing as to set at rest all confusion prevalent about it.

The following translation of *Kumāra's* comments on the chapter of the *Giṭā* under consideration, from among the

authorities cited by the learned Editor on p. 161 *et seq.* in Vol. II of *Pranava Vāda*, will sufficiently show the substance of the views held by Hamsa Yogī and others of his school on this vexed subject of māyā :

### KUMĀRA KĀRIKĀ

All manifested existence (jagaṭ), inclusive of the rulers therein, is controlled by Brahma-Sakti. She is known also as Aṭma-Sakti, Isā as well as Māyā. Similarly Prakṛti (matter) is to be understood as consisting of three classes, *viz.*, Daivi, Kalyāni and Sarūpa.

In these resides Māyā as Daivi, Ēṣhā and Guṇamayī, respectively; Aṭma Sakti, when reflected in the Prakṛtis, is called Māyā.

In Māyā there exist three guṇas or qualities, which are the causes of bondage. Controlled by these guṇas, all perform karma or action diligently.

Paramātmā (Īshwara), along with the Lords of the worlds, all embodied in Daivi-prakṛti, is controlled by Daivi Māyā.

These rulers discharge their responsibilities in relation to the evolution and involution of Samsāras or schemes of manifestation under their charge with unclouded vision, and pass on to the states which are still higher.

They who become in a measure channels for the outflow of Brahmic power, and who incarnate for the preservation of dharma according to the needs of each cycle, abide in Kalyāni Prakṛti, being controlled by Ēṣhā Māyā. These Avaṭāras confer upon the righteous, fearlessness eternal (which follows the realisation of the unity of the Self).

Again, these Avaṭāras by the force of their own free will and yoga regulate the commencement and the completion of their missions, whether these last a moment or ages. Egos evolving in Bhaḍra and other Lokas or worlds by reason of their previous karma, abiding in Sarūpa Prakṛti bound by Guṇamayī Māyā, function in such Samsāra during the necessary period without the power of exercising their own free will. They tread the paths of forthgoing and return, according to the degree of their respective developments. The influence of prakṛti or matter on egos bound by it is of two kinds.

In the case of those who realise that all the manifestations of power in matter emanate solely from the Self, that influence acts as a help towards their liberation.

On the other hand, to those who deem all such manifestations as mere affections of the matter itself and nothing more, the influence only drags them down.

The discussion on this chapter may close with a remark as to the reason for the difference in the destiny of the two sets of egos referred to in the concluding passages of Kumāra's comments in the above quotation. The first-mentioned set of egos use the guṇas as their helpers in learning those lessons needed for the unfoldment of their own powers of ichchhā, jñāna and kriyā, in order that they themselves may become expert craftsmen, fit to participate in carrying out the divine plan connected with the creation of Samsāras and the building of worlds and universes. They accordingly receive their reward in the attainment of the human goal. But the other set of egos, through their unfortunate delusion, misapply the workings of the guṇas. They make those workings serve the sordid end of the gratification of their selfish cravings, and thus call forth the retribution they deserve.

The next chapter deals with mōkṣha or liberation. The reason for its coming in immediate succession to that of māyā is obvious. Though, along the Pravṛtṭi path, it is māyā which attracts jīvas to materialistic life and thus subjects them to bondage, yet it is the same māyā which, later on, urges jīvas to seek the Nivṛtṭi path and helps them to free themselves from bondage in matter. It is this latter work of māyā that accounts for the relative position of these two chapters. Further, mōkṣha has had assigned to it a separate chapter by itself, having regard to the fact that whilst bondage of jīvas is temporary, liberation, once reached, is for all practical purposes endless. It may be added that one of the great tenets of the writers of Hamsa Yogī's school is that liberation, spoken of as Sāmīpya mōkṣha or endless approximation to the Brahmic state, is the highest attainable by those who obtain their salvation. Gobhila, in his *Kārikā* on the *Gitā*, mentions Bhagavān Nārāyaṇa, the Head of this world's Hierarchy, as an instance well known to us, of those who have reached this highest

form of *mōkṣha* and who are entrusted with divine functions connected with world-governments and so on. One reason for the next chapter coming after this chapter on liberation, apparently is that the aspect of Brahman described in the former is the supreme object of devotion to all *mukṣas*. It is this aspect that the *Gīṭā* speaks of as the *Puruṣhōṭtama*, the highest object of adoration to all, and whose *svarūpa*, or nature, human speech cannot attempt to describe adequately.

The last chapter is devoted to the description of the infinite ways in which the *mahāchaitānyam*, which is as it were the right hand of the *Puruṣhōṭtama*, manifests its power and glory in all the cosmos—an aspect of the Godhead which every *Yogī* is enjoined ever to invoke. After noticing the contents of the chapters in a general way, *Hamsa Yogī* sums up in the following manner the lesson conveyed by the section as a whole: Arjuna's difficulty is to be ascribed entirely to his overlooking his own divine nature, which is capable of accomplishing anything and everything it wills by the adoption of suitable means. Once Arjuna realises such power of the Self in him, his will must regain its pristine strength, make his *Bhaktissradḍha*—devotion and faith—unshakable, and render perfect his mastery over his own emotional nature.

The third or *Kriyā* section has a special significance of its own. For it deals with what may be not inaptly spoken of as the high art of *Yoga*—an art the noblest that men can practise. *Yoga*,<sup>1</sup> in this connection, means the raising of the consciousness to and centring it in, man's highest vehicle, the *Ānandamaya-kosa*; and later on raising it to still greater heights; the result being union with the Self,

<sup>1</sup> The above statement as to what *Yoga* is, has no express authority to back it up. I may refer the reader interested in the matter to a very instructive study by *Hamsa Yogī* on *Rāja Yoga*, which should be available almost immediately, and before the publication of his *Commentary on the Gīṭā*. See pages 9 to 15 of the second part of *Dharmaḍīpika*, passing through the hands of the printer as these lines are being written.

accompanied by bliss and peace incapable of being experienced in the lower vehicles. Proficiency in this art implies the power of lifting one's consciousness and centring it, as just explained, at the will of the yogī.

It is obvious that such proficiency can only follow long practice. The section opens with a chapter devoted to the description of the means by which the initial and the most serious obstacle which lies in the way of the beginner is to be overcome. That obstacle arises from the tendency to that fickleness which is characteristic of the minds of the vast majority of people. The first work, therefore, to be taken in hand by the would-be yogī is to control the mind so as to keep it absolutely steady, and to restrain his sense-organs from being drawn away by their objects, in order that he may without hindrance keep his attention fixed on the aspect of the Godhead which forms the subject of his contemplation. This difficult task, as already stated, can only be accomplished by strenuous practice carried on for long years, and hence the practice is spoken of as *Abhyāsa yoga*. It is pointed out that such a discipline is necessary

In this study the author says that the elements of *Rāja Yoga* are three, namely: *Prāṇāyāma*, *Dhyāna* and *Bhāvana*, with *Swara* or *Bijāksharas* in relation to each of these three elements. Here the first is connected with the *Kriyā* aspect, *Dhyāna* with the *Bhakti* aspect, and *Bhāvana* with the *Jñāna* aspect of the *Yogī's* nature. He observes that among the qualifications of a candidate for *Yoga* the following are important: (1) study of the principles of *Rāja Yōga*, (2) companionship with others under training for *Yoga*, and (3) being considered fit for such training by a Master of Wisdom who can give the training.

*Hamsa Yogī's* observations on *Bhāvana* are worth noting and are quoted below:

दासानां भावना चैवं नियता स्यान्महर्षयः ।  
 देवतिर्यङ्मनुष्यादिव्यवहारस्य गोचरः ॥  
 जीववर्गश्च योऽस्त्येवं तदीयाश्च विभूतयः ।  
 तदीया ये च लोकाः स्युस्तेषां धर्माश्च ये मताः ॥  
 तत्समस्तं परब्रह्मस्वभावजमिति स्वयम् ।  
 सन्धारयेद्विशुद्धेन चेतसाऽनन्यगामिना ॥  
 एवं सन्धारणा या च भावना सेति गीयते ।  
 इत्युक्ता भावना सा च परा सिद्धा यथा भवेत् ॥

even in the case of one who has attained to proficiency in yoga, in order that the control he has acquired over his mind and senses may be fully maintained. It is further pointed out that the forces generated by this Abhyāsa yoga continue to operate, even in the subsequent incarnations of the man who has not succeeded fully, and impel him to try for the attainment of proficiency ever after. Another of the advantages secured by such Abhyāsa in the case of those who fail to attain complete success in a life, is to ensure for them subsequent births possessed of environments conducive to the resumption of the efforts to attain to success in yoga.

Hamsa Yogī states that this Abhyāsa is also called Prāṇāyāma. It is well known that as a preliminary to the performance of almost every religious rite or sacrifice among Hindūs, the sacrificer goes through a process of taking deep breaths, retaining them, and then exhaling; all the time mentally reciting certain appropriate mystic syllables.

One object of this is to secure to the party concerned that quiet and calm which is helpful to the performance of the rite with devotion and to his getting *en rapport* with the Devaṭā to be invoked. According to Hamsa Yogī the inhalation, retention and expiration of the breath, as stated above, serve also as a means of spiritual instruction to the would-be yogī. The inhaling of the breath is to remind him of the great truth that everything in manifestation is but a phenomenon emanating from the Supreme Self and resolvable into Him. The retention suggests the duty of fully realising the said truth and assimilating it. The expiration teaches the necessity for overcoming the heresy of separateness and rejecting all notions inconsistent with the fact that there is but one Self.

Hamsa Yogī next draws attention to the fact that, when the mind is quieted and the senses are controlled, meditation should follow. It is because all these three constitute the Prāṇāyāma, that the present chapter has been given that name.

The next chapter, called *Paramāṭma Gīṭā*, and the one succeeding it, called *Akshara Gīṭā*, are closely connected with each other in regard to their subject-matter, and they both together have the most direct bearing on the last step in the Prāṇāyāma practice, namely, meditation by the Abhyāsī, if I may so speak of him. This question of meditation is, of course, by far the most important part of the discipline to be steadily pursued by him throughout the whole course of his great work.

*Paramāṭma Gīṭā* explains with the utmost precision upon what the disciple should concentrate his attention during his meditation, and furthermore what is to be the object of his unremitting devotion and worship. This object, no doubt, is referred to in the chapter by such names as Paramāṭmā, the Supreme Self, and Purushoṭṭama, the highest Spirit. Nevertheless it is not what these names literally connote that the disciple has to understand, so much as that which he himself is concerned with directly. Hamsa Yogī, anticipating the doubt likely to be created by the occurrence of the said two names in the course of the description in question, explains it as follows, relying in support of the explanation on the Sruṭi text—"Sākāṣhtā sā parāgaṭiḥi"—"That is the extreme limit, That is the supreme goal". He argues that, as thus declared by the highest scriptural authority, Purushoṭṭama, though undoubtedly the one supreme object of worship to all yogīs, is yet far beyond the capacity and comprehension of beginners in Yoga, and consequently these beginners have necessarily to confine their attention to something really more within their reach. This conclusion, it is needless to say, is proved to be thoroughly well warranted by the rest of the description under reference. It is sufficient to rely on the words—"Yō lōkaṭrayamāvisya bibhartṛavyaya Ishvaraha" in the sixth verse—"He who, pervading all, sustaineth the three worlds, the imperishable Lord"—to show

that Hamsa Yogī's position is absolutely sound. The phrase "three worlds" here applies to and comprehends all the various schemes of evolution at work under the three classes of *ichchhā*, *kriyā* and *jñāna* samsāras, pervaded by the One to whom the description, "avyaya Īshvaraha"—"the imperishable Lord"—can apply. This Lord, in the very nature of things, can be no other than the Deity, the Creator, the Preserver, of our own Solar System, in whom all that live and move in it have their being, and who alone is entitled to be called the Lord, the Īshvara thereof. This is made abundantly clear by such words in the ninth verse as supervisor, permitter, supporter and enjoyer, showing the extremely intimate relation in which this Īshvara stands to every human being in His universe.

Such description is obviously inappropriate with reference to Purushoṭṭama, the highest manifestation of Parabrahman and the one Self in all the cosmos, visible or invisible, and of which our Solar System itself forms, as it were, but an atom. It is otherwise as between our own Īshvara and his children in our world. These children are but the sparks emanating from the ineffable flame which He is, and their growth and evolution are of course things completely within his parental care, and infinite love and wisdom. The application of such names as Paramātmā and Purushoṭṭama to Him is, however, not merely by way of praise and eulogy, for He is verily in His universe the one representative of Parabrahman Itself and the centre from which shine forth Its power and glory, as declared in the verse which runs: "I am the image of that Brahman which is deathless, undecaying, the eternal law and unique bliss." The remaining contents of the chapter are intended to guard our Abyāsa yogī against straying away from the path laid out so definitely for him, as above stated. He is warned against following the examples of those who offer worship to lower objects, such as elementals and the like.



Passing to the next chapter, the *Akshara Gīṭā*, the first question is—what is this Akshara? Apparently there is an amount of technical learning about it not quite easy for one in my position to follow. What I understand regarding it may be briefly stated thus. Now all manifested matter which exists in the four states of Sṭūla, or dense, Sūkshma, or subtle, Kāraṇa, or causal, and Ṭurīya, or the fourth, is somehow ever kept trim and ready to be manipulated in the innumerable ways which the carrying out of the divine plan of evolution throughout the cosmos renders necessary. What is the agency that ensures such wonderful working order in the economy of nature? The answer is: it is no other than one of the aspects of that Brahma Sakṭi which, according to the nomenclature of the Sākthas, is known as Kriyā Sakṭi. It is this ever-changeless and eternal aspect of Brahmic power and potency that the *Gīṭā* speaks of as Akshara or the indestructible; such description being by way of distinguishing it from those atomic or molecular forms of which all matter is made up and which are destructible. Having regard to the supreme nature of this Akshara, it has had at all times votaries called *Aksharōpāsakās*. Among them the devotion of those in whom it was due to selfish desires was held condemnable, while the devotion of others not thus tainted was recognised as legitimate and capable of proving helpful in its own way and measure to the devotee in treading the path to Kaivalya, as will be seen from the following verses:

Those who worship the indestructible, the ineffable, the unmanifested, omnipresent and unthinkable, the unchanging, immutable, eternal, restraining and subduing the senses, regarding everything equally, in the welfare of all rejoicing, these also come unto Me. *Athikāra Gīṭā*, chapter iv (15th and the 16th verses).

That spirit and matter are the two poles of the same thing, the two aspects of the manifested Godhead, is often not understood. The inseparable link between the Self in man and his bodies which It uses as instruments for the unfolding

of Its powers, is ignored quite commonly, and the vital fact that his spiritual progress is in proportion to the purity and refinement of those instruments is also lost sight of. The student who ponders over the contents of this chapter will avoid such serious errors. For they will impress upon his mind the fact that all the forms which constitute the visible material universe, though perishable in themselves, have, for their substratum, an aspect of the Shakti of Brahman Itself, which is eternal, unchanging and entitled to worship in common with the other aspects of that same Brahman, and show to him that only by such all-sided obeisance to the Absolute can the aspirant grow into the realisation of the supreme truth embodied in the great maxim of Yoga Brahma Viḍyā—"Sarvam Kalviḍam Brahma"—"All this is verily Brahman".

The title of the next chapter, *Rāja-Viḍyā*, is on the face of it quite suggestive. Hamsa Yogī points out that the term Rāja in the opening verse means Yoga. He supports this position by several convincing arguments based on statements in the *Gīṭā* itself and also on certain shruṭi texts, one of which runs thus: Sampūrna Yogo rājāh bhavaṭi, sa Yogī bhavaṭi. According to this interpretation Rāja Viḍyā means the science of Yoga; in other words, those principles and precepts which find application in the training of a disciple by the Masters of Wisdom, who alone are competent to give such training in Yoga. That these principles and precepts are, when such a course is necessary, communicated only in secret, is shown by the phrase Rāja Guhyam, immediately following the phrase Rāja Viḍyā. The reason for the observance of such secrecy is of course due to the fact that the powers which the training develops in the disciple, giving him, as it does, among other things, great control over some of the forces of nature, are so potent as to make the possession of such powers by one who is not absolutely pure, highly dangerous to society.

Hamsa Yogī explains that the disciples thus undergoing training fall in a general way under four classes, due to temperamental differences and other causes facilitating or retarding the progress of each pupil. He adds that the Masters of Wisdom adjust the methods of training with extreme nicety, so as to make them suit exactly the circumstances of each particular case.

The next chapter deals with the Paramahamsa stage, which is the culmination of human progress and the fruition of the training, as explained in the last paragraph. In other words, it is the kaivalya forming the subject of the last chapter in the first section, where it was referred to from the Jñāna point of view, whilst the reference here is from that of Kriyā or the actual working out of the plan of evolution of a human jīva.

The remaining chapter dwells on the true Sannyāsa, which is possible only to those who have become Paramahamsas. For, in them, the inner renunciation—Thiāga—of all desires and cravings for pleasurable contacts and experiences has become part of their very nature, and abstention from such contacts is normal and habitual to them.

It remains to add a few words with reference to a fundamental teaching of Yoga Brahma Vidya which is involved in the term Sannyāsa as it occurs in this chapter, and which covers far greater ground than the mere renunciation of certain desires and cravings, implied by the term in its ordinary acceptance. In the larger sense, Sannyāsa means the quitting of the particular stage reached in evolution by the Ego concerned. There is, it is scarcely necessary to say, a culminating point in every stage in evolution. When that point has been reached, he who has accomplished his task so far has at once to prepare himself for the stage next higher. The consequence is the renunciation or Sannyāsa by him of all further concern with the functions and duties of the stage

which he has now to quit. This is true even of Devas and Īshvaras, who also have to ascend the ladder of existence endlessly, the decree of the eternal law being Sāmīpya, or ceaseless approximation to the infinite Brahman. In this view it follows that, in the case of Paramahamsas, dealt with in the previous chapter, their Sannyāsa includes the dropping of all obligations and duties attaching to them as such, and getting ready for the superhuman stage which now opens before them.

S. Subramaniam

*(To be concluded)*

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## URANUS, THE TRANSFORMER

By LEO FRENCH

URANUS is the great Magician of the Planetary Cosmos. Uranian vibrations cause upheavals on all planes: mountains are removed and cast into the midst of the sea when the magician "gets to work"; the solid rock shudders, and is shattered into a million fragments; the train of gunpowder is laid under Uranian ægis, while Uranus glories in stage-managing a cosmic earthquake in all continents of consciousness. All that can be broken is shivered into unrecognisable fragments; yet this represents but the prelude to the Uranian symphony of manifestation. For Uranus destroys but to re-form, devastates to "rebuild nearer to the heart's desire". The untimely survival of the effete must meet some force of counteraction, on the dynamic plane, sufficient to act as leverage to the static inertia of "dead" shapes and forms, wherefrom beauty, life, light and force have departed. Decay, desuetude, decadence, represent the work of the Avenging Angel, whose dark, mysterious ministrations serve death and life alternately, with impartial obedience and efficiency.

Uranus inhabits a remote recess within the cave of mortality. Some contingency more or less remote, some divine occasion alone, rouses the æonian hero from his dreamless slumber within the flint-rock of material "earth-bound" consciousness. Uranus wakes to birth within the human cosmos through a series of apparently chaotic adventures, episodes

and experiences; in reality each represents a process in a master-plan. "Heroic measures" must be adopted when the hero's invocation and evocation are "due" in the epoch. It were fruitless to blow on a tin trumpet and think to summon aught but toy soldiers; trumpet and clarion call forth Uranian spirits "even from the body's tomb". The divine warrior is of the lineage of those violent ones appointed by right as divine as that which thrills through the mystic stringed instrument of Neptune's "still small voice". Uranus finishes what Mars begins—the super-explosive of the inner planes.

As to the sign forming the most direct channel and medium for the re-formations and devastations of Uranus, the writer believes that the force and virility of this magician-musician can tune any instrument at will, to sound his alarm, or to work his constructive will. Aquarius is the "popular" sign of Uranian higher manifestation, and Leo of so-called "fall" or "detriment". But if, as the writer believes, Uranus represents the Planet of ultimate solar transference, it seems irrational to look upon Leo, the solar throne, as a "detrimental" Uranian occupation in any sense, even though in physical space it represents an oppositional location. Aquarius and Leo appear to represent, respectively, the extremes of harmony and vital intensity of the Uranian gamut—Aquarius the secret Uranian breath, "informing" the cosmic and human lute, inspiring the world to-day with the celestial message from Gods to Man, that spiritual light and air of true brotherhood, joy in widest commonalty spread, "whose exhalation can alone breathe on these slain that they may live," in all worlds: Leo, the fiery yet spiritual self-governed sacrificial fire of life—the sense of sacrifice as life's most vital and significant contribution to manifestation. The quintessence of sacrifice on all planes—as differentiated from renunciation, the "passive" path—is realised and responded to by those whose "life is hid with

Christ in God" (*i.e.*, to whom "life" signifies freedom to express the highest at the expense of form-preservation) when Uranus, divine warrior, occupies the throne of the Sun.

Aquarian Uranians will play the leading part in the civilisation now at its dawn-gleam; their hands will be held up, strengthened, by concealed sacrificial fiery Solar-Uranian pacific warriors, older souls who stand behind, giving their lives, all that they have and are, to feed the Uranian-Aquarian spiritual "*Zeit-Geist*". For Uranus represents the Time-Spirit to-day with an intense and direct significance and actuality never surpassed, possibly unparalleled, in history. Uranian vibrations (conjoined with Martian) precipitated the war—dark, terrible, mysterious engine of blood and tears, sweat and torture. The inner bugle which led the hosts forth to battle, in all worlds, sounds now as stern and rousing a summons to the new era of Peace, a Peace that shall prove a manifestation, no longer a mockery—Peace springing from the ashes of strife, born of conscious recognition that the end of competition and the "civilisation" of rivalry is death accompanied by war, with its diabolical paraphernalia and infernal instruments of torture, maiming and slaying forms created in Deity's image; but that the goal and consummation of peace is life's renewal on all planes. For true peace includes freedom to expand, progress, and express the highest urge of the life-force.

War does its appointed work of blood-purgation and scavenging. Devastation must precede reformation, logically and astrologically. The spirit of Uranus calls to man with mysterious, insistent summons; though the presence be hidden, yet is it seen in adumbration, felt in each electric vibration, "dark with excess of light". Uranian mandate bids "reform the phalanxes"; if reformation prove less arduous and thrilling, less instinct with divine incitement to courage and heroism on all planes, it is the reformers who fall short in force and fire, not the divine adventure of reconstruction.

The pioneer-reformer to-day, as in the time of Paracelsus or Giordano Bruno, must take his life in his hand, for it consists now, as ever, in a series of campaigns against giant circumstance, facing odds, running risks, storming apparently impregnable positions. Those who think deeply, feel keenly and behold the present epoch with impassioned yet impartial gaze (which differentiates vision from mere observational sight), need no reminder that courage, united with imaginative sympathy, represent the forces appointed to stem the ever-threatening flood of a new deluge.

Our men died for freedom, gave their lives in protest against oppression of the weak by the strong. The world looks to Uranians to-day to use the dynamic might of "the will to power" against any perpetuation of injustice and oppression. This is the debt to our dead.

To all warriors with Uranus in Leo, to the "young bloods" now in our midst, with Uranus in Aquarius, echoes the far, yet reverberating Uranian bugle-call to action, with special direct insistence. The bones of "dead" and "living" mingle to-day in the valley of decision. "Can these bones live?"

Come from the four winds, O mysterious Breath of Uranus. Breathe on these slain ("dead" in trespasses and sins of sloth, selfishness, lethargy, or slain untimely through temporary supremacy of the dark forces) that they may live!

Leo French



## SUPPLICATION AND ADORATION

*Written for the Church of the New Age and dedicated to M. H. H.*

GRANT us Thy blessing, Lord,  
As now before Thy throne  
We kneel in adoration  
And worship Thee alone,  
Who art the Mighty Trinity  
Of Wisdom, Love and Light.  
Strengthen us in courage,  
And guide us through the night  
Of all our earthly sorrows  
Until at last we stand  
Rejoicing in Thy presence,  
One great triumphant band,  
Where Cherubim and Seraphim  
And all the mighty throng  
Sing praise to Him who is the theme  
Of Love's triumphant song.

Thou art the King of Glory,  
Descend to us, we pray,  
For lo! the earth expectant waits  
Thy Coming, Lord, to-day.  
Pour out Thy blessing freely  
In all Thy sevenfold grace ;  
Sanctify and purify,  
That we may see Thy face.  
We worship and adore Thee,  
Make our spirits free  
To come within the presence  
Of thine Infinite Majesty,  
Who art from the beginning  
The Uncreated One  
Whose essence is outpouring  
All Power from sun to sun.

We worship and adore Thee ;  
    May holy fires refine  
And lift us from the dross of earth  
    To joys which are divine.  
Submit the senses to the soul,  
    Exalt the higher mind  
And teach us to discriminate—  
    In all Thy wealth we find.  
We worship and adore Thee ;  
    Make our profession real,  
That in a world of sorrow  
    We may have power to heal  
And lift each burdened spirit  
    Unto Thy Fount of Truth,  
Where all may share the blessing  
    Of Thine immortal youth.

We worship and adore Thee,  
    Because Thou art Divine,  
Thou gavest unto each of us  
    A little spark of Thine,  
And, dimly as our candle burns,  
    Its feeble rays of Light  
Are whispering of to-morrows  
    And guiding through the night ;  
And we have only to reach out  
    And clasp a brother's hand,  
To form a mighty channel  
    And find a radiant band  
Is reaching upward to the Throne  
    From whence our Light descends,  
And with that world, the world of Power,  
    Our little candle blends.

ANNIE M. DE BOER

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## CORRESPONDENCE

### SYDNEY LODGE

#### AND THE LIBERAL CATHOLIC CHURCH

THE following has been sent for publication in THE THEOSOPHIST, with a covering letter from the Hon. Secretary, Mr. J. E. Greig, who says: "I am directed to state that the general wording of the letter has been approved by my Executive, by a majority of 10 to 5."

The Editor,

THE THEOSOPHIST

With reference to the letter to the T.S. on the Liberal Catholic Church, by the President of the Theosophical Society, I am requested by the Executive of the Sydney Lodge to point out that our esteemed President has, unfortunately, been misinformed. This is clear from her statement:

I append the following from the pen of Mr. C. Jinarājadāsa, written upon the refusal of the Sydney Lodge, Australia, to allow a member of the Liberal Catholic Church to be announced on its lecture list with his ecclesiastical title. This was a clear breach of the neutrality of the T.S., and I agree with Mr. Jinarājadāsa's statement of the case.

The Executive of the Sydney Lodge, which I represent, is certainly surprised that our great Head should print the statement that the Lodge has been guilty of a clear breach of the neutrality of the T.S. on *ex parte* statements made to her, without so much as asking the Officers of the Lodge itself for their version of the facts. Common justice, even common law, usually insists on pronouncing a judgment only *after* hearing both sides. Mrs. Besant, too, appears to be under the impression that Mr. Jinarājadāsa's letter—which she requests all T.S. magazines to reprint—was written *after* certain decisions were arrived at by the Sydney Lodge. Actually this letter was written *before* the Executive met to deal with the business under discussion; it was read and considered at the meeting itself.

I wish to make it clear that the Sydney Lodge Executive merely declined to make use of the services of a certain gentleman to lecture; a gentleman for whom, it may be mentioned, all of our Officers have the highest esteem.

To save space, and for that reason only, I refrain from mentioning any of the reasons which actuated that decision, but maintain that any Lodge in the T.S. has the right to manage its own affairs, to invite whom it will to aid it with its propaganda, to decline the services of any, if in its judgment the interests of the Lodge and of the T.S. are best served by such action.

There is no question of committing a breach of neutrality if we decide that Mr. or Mrs. So and so, or the Rev. or Right Rev. So and so be, or be not, invited to lecture, or if an offer by any person be declined. The Executive of the Sydney Lodge has, on several occasions, discussed the pros and cons of putting on its platform particular people, representatives of various organisations, and in some cases free lance lecturers, and has invariably decided according to what it conceived to be the best interests of the T.S. That the management of this Lodge has been sound and disinterested is, I think, sufficiently indicated by the fact that it is the largest and most active T.S. Lodge in the world, that it has maintained this position for many years, and that Sydney offered a fitting field for the labours of our esteemed friend Mr. Leadbeater, just because it was a well managed, coherent and forceful Lodge. To-day it numbers nearly 700 members in good standing, and is able to select from amongst its membership an Executive Body consisting of about 15 people, most of whom are at any time tried and experienced workers, and capable administrators of the affairs of the Lodge.

The decree of the President to the effect that the Liberal Catholic Church must not make use of the T.S. Lodge Rooms, confirms the judgment of the Sydney Lodge Executive. Friction was caused at the outset by supporters of the Church, on that Body, pressing for the use of the Sydney Lodge Room for the performance of the Mass, and for permission to erect an altar for that purpose at one end of the Members' Lodge Room.

In several of our Australian Lodges to-day, as well as in those of New Zealand, the Lodge Rooms (though not hired for other purposes) are used for the celebration of the Mass. It is to be sincerely hoped that, in future, the wise decree of the President will be observed in this respect.

It is difficult to conceive how much unnecessary irritation and friction has been caused by unwise persistence on the part of members of the T.S. who are also members of the Liberal Catholic Church, in forcing just such positions as this.

My Lodge has at no time sought to adjudicate on the question of the validity of the Liberal Catholic Church titles, but I cannot refrain from pointing out that if Mr. Jinarājadāsa is correct in his claim that "the public at large would construe such a discrimination against the priests of the Liberal Catholic Church," as implying that there was something less genuine about it than about the Roman Catholic Church, it also follows, if the Lodge officially decided to *recognise* the validity

of such titles, it could with equal force pronounce a judgment the other way.

Our members, during 1917, found on the tables of their Lodge Library copies of *The Occult Review*, in which the head of the Old Catholic Church in England strenuously denied such validity. I am sure our President does not wish us to accept it as part of the Theosophical Creed that such titles are valid, any more than that they are invalid. Many of our members are already honestly perplexed on this and other points, when they read their *Isis Unveiled* and the words (Vol. II, page 544) of the great Founder of the T.S. :

The present volumes have been written to small purpose if they have not shown:

1. That Jesus the Christ=God is a myth concocted two centuries after the real Hebrew Jesus died;
2. That therefore, He never had any authority to give Peter, or anyone else, plenary power;
3. That even if He had given such authority, the word *Petra* (rock) referred to the revealed truths of the *Petroma*, not to him who thrice denied Him; and that, besides, the Apostolic Succession is a gross and palpable fraud.

Students amongst us find it difficult to harmonise Madame Blavatsky's views with those, say, of Mr. Leadbeater. Of course it is a healthy, sound and invigorating fact that in the T. S. students need not harmonise the views of different writers. We have been brought up in that atmosphere, and we venture to claim that it is the only sort of atmosphere that will permit of the continued usefulness, even of the continued existence, of the T.S.; and we cannot suppose that Mrs. Besant, than whom no one living is more highly esteemed and trusted by our members, desires to make a T. S. dogma of any phase of belief.

The difficulties that beset such Lodges as ours in convincing the public that the T. S. has not become "*The Roman Catholic*" or even "*The Theosophical Church*," need not be emphasised—they are clamant.

On behalf of the Executive of the Sydney Lodge,

J. E. GREIG,

*Hon. Secretary.*

[The Executive of the Sydney Lodge is quite right in supposing that I do not wish to make a T.S. dogma of any phase of belief, held by Mme. Blavatsky, Bishop Leadbeater, or anyone else. I suppose no one has been more insistent than myself on the perfect freedom of T.S. members. The giving to anyone of a prefix or affix by which he is known in the body to which he belongs, does not imply anything more than courtesy. A Lodge has a perfect right to invite or not to invite anyone; that was not the point I raised.—ANNIE BESANT, P.T.S.]

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## OTHER HOME TRUTHS

THE Home Truths of Lady Emily Lutyens must have delighted a good many people. There is nothing so interesting as Ourselves. If we cannot be praised we are at least glad to be analysed unfavourably. It keeps us to the fore. Let me help the good work.

As to the question of happiness, this is surely exceedingly debatable. It may very well be that a lot of us are happy only in the comparative sense of a man who has escaped from death in a terrible illness and is convalescing. He cannot be said to be happy as a healthy and care-free youth may be, but he is happier than he was before. If I may use a Theosophical cant phrase, "from a higher point of view" the convalescent is absolutely happier. The care-free youth is like the man who fell from the tenth floor of a sky-scraper. As he flashed past the fifth, some horror-stricken friends there heard him cry out: "All right so far!" Considering the grim realities of life, such optimism is a bit unfounded.

It is a pity that members of the T.S. should annoy well-meaning and originally kindly relatives, and it is too bad that anybody for any cause should have crassitude of the cranium (a phrase more elegant than that used by the author of "Home Truths"), but after all the former phenomenon (as well as the latter) is quite as common wheresoever any solitary member of a family gets some new ideas, say becomes a Christian Scientist. Eccentrics who are frowned upon generally retaliate by setting themselves up as something rather extra fine—look at the early Christians! And as far as that goes, look at the latter-day Christian Scientists! They may set up and attain the ideal duty of being well and happy, but it is an essentially selfish and unnatural way of going at things. The fact that there are a lot of miserable and sickly Theosophists (which remains to be seen) is no more to be laid at the door of Theosophy (where Lady Emily wisely refrains from laying it) than Malaria in India at the door of Hindûism. It's Swamps, psychic in one case, physical in the other.

But what I want to talk about is our paucity of original thinkers. First we must have a census return, using a form in which the chief question will be: Are you an original thinker? If yes, think an original thought and forward same to this bureau for inspection. If we then found that our T.S. was low in the list, I should explain it like this:

1. The centrifugal force which was set up in the inner worlds to draw into the Society its membership, has as its main element an attraction toward service and has also a large element of faith.

2. It is rare in any Society to find in the same person these elements combined with intellectual capacity of outstanding order, for the intellect (lower mind) is separative, and Service and Faith are elements of another character, usually found specially developed in other types than the intellectual.

3. As the watchword is Service and Faith, the members are very largely engaged in faithful service. Science and original thinking are as long as art and we haven't much time for them, as time is fleeting.

4. A useful career of a worldly kind is nothing beside a direct serviceability in the special work of the T.S.

5. The Theosophical knowledge is such a large body already that it takes a very original thinker to master it even as it stands.

6. And as others have already thought it out for us, why think and duplicate effort?

7. The Mystic Number, Synthesis of all the others.

We *are* a ridiculous set of people, aren't we?

F. K.

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## QUARTERLY LITERARY SUPPLEMENT

*Atlantis: The Antediluvian World*, by Ignatius Donnelly. (Sampson Low, Marston & Co., Ltd., London and Edinburgh. Price 10s. 6d.)

The purpose of this book is explained in the first chapter as being to "attempt to demonstrate several distinct and novel propositions," which include the following: that a large island existed in the Atlantic Ocean opposite the mouth of the Mediterranean Sea, which was the remnant of an Atlantic Continent known to the ancients as Atlantis; that Plato's description of this is not fable but history; that man first rose from barbarism to civilisation in Atlantis, and from the Atlantean stock the neighbouring countries were populated; finally that Atlantis perished in a terrible convulsion of nature, the memory of which is preserved in the Flood and Deluge legends found in so many parts of the world to-day. An attempt is also made to prove that the Garden of Eden, the Gardens of the Hesperides, the Elysian Fields, Olympos, Asgard, and similar myths and traditions, all refer to Atlantis, and that the gods and goddesses of the various ancient races (including the Hindūs) were originally the kings, queens and heroes of Atlantis.

Although to the Theosophical student some of these propositions will be by no means "novel," and while he may not be prepared to concede others or to agree with all the conclusions arrived at, yet he cannot but be interested to find such a mass of physical evidence combining to prove the main thesis almost beyond dispute, and sufficient at least to demonstrate the probability of several of the corollary propositions, together with a great deal of interesting speculation with regard to the traditions and mythology of many races in different parts of the world.

After giving Plato's version of the Atlantis story in full, the physical possibilities of such a catastrophe are discussed, numerous examples being given of occurrences which, though on a smaller scale, nevertheless furnish exact parallels. Then the "testimony of the sea" is examined, as revealed by the deep-sea soundings of the *Challenger* and *Dolphin*, and Part I is brought to a close with a chapter on the evidence of flora and fauna. Part II is an exhaustive consideration of the Deluge legends of the various races, showing a wonderfully close agreement as to the main facts. Part III compares



the civilisations of the Old World and the New, and the author tries to show all civilisation as inherited from Atlantis.

Phœnicia, Egypt, Chaldea, India, Greece and Rome passed the torch of civilisation from one to the other; but in all that lapse of time they added nothing to the arts which existed at the earliest period of Egyptian history.

Egyptian civilisation he looks upon as "coeval with, and an outgrowth from, Atlantis". One chapter deals with the origin of our alphabet, and some remarkable resemblances are shown to exist between the alphabet of the Mayas of Yucatan and other ancient alphabets, such as the Phœnician.

In Part IV the mythologies of the old world are considered with a view to finding in them recollections of Atlantis, and here we feel the author has allowed himself to yield to the temptation to juggle with words and ideas in a manner which, though sometimes suggestive, lays him open to the criticism of being not only unscientific but occasionally quite unreasonable. For example, he endeavours to show the identity of the two words Olympos and Atlantis, and we are asked to think of the latter as gradually changing into Otlontis, Oluntos, and so to Olumpos. In the Gods of the Greeks, of the Phœnicians, and of Scandinavian mythology, he again sees the Kings of Atlantis, and the argument—since the matter is practically incapable of proof—degenerates into a series of speculative endeavours to make these ancient stories accord with a preconceived hypothesis. This part seems to us the least valuable section of the volume.

In the last and fifth part a considerable amount of evidence is collected in support of the supposition of Atlantean colonies in Central America and Mexico, Egypt, the Mississippi Valley, Spain, Peru, Africa and Ireland, each being dealt with in a separate chapter.

The book has been compiled with great care, and every passage referred to (even such as the story of the Flood from *Genesis*) is quoted in full in the text, there being no foot-notes throughout the volume. There are also a very large number of illustrations, and the chapter on the Alphabet is certainly a triumph for the printer! As the book is well indexed it should be of considerable value as a reference work. The writer does not appear to be acquainted with the record of occult investigations with regard to Atlantis; or, if he is, he entirely ignores it. But many of his conclusions, based on physical evidence, approximate closely with the statements made by occult investigators in such books as that of W. Scott-Elliot on Atlantis, and *Man: Whence, How and Whither*, by Annie Besant and C. W. Leadbeater.

D. H. S.

*The Industrial Future, in the Light of the Brotherhood Ideal*, by the Rev. John Clifford, D.D., and seven others. (George Allen & Unwin, Ltd., London. Price 2s. 6d.)

“In my view,” says Sir Robert Horne, Minister of Labour, “the Brotherhood Ideal is the solution of the whole problem of our Industrial life.” This statement, which was its author’s message to the meetings at which the speeches here printed were delivered, is the key-note of the contents of the volume before us. This volume presents us with almost verbatim reports of what was said by eminent men and women, leaders of thought and action, at a series of conferences, the object of which was to suggest to the public ways in which the great ideal of brotherhood might be applied to one of the problems which at the present time calls most urgently for solution—the problem of Labour. The old system of industry stands condemned; and, as the Rev. S. Maurice Watts points out, it has come to the cross-roads. What path is it going to follow? No one can be indifferent as to the answer which in the very near future will be given to this question, and many people will be interested to read the views of those who believe that the way of brotherhood is not only a practicable but a profitable road. There is no particular sequence aimed at in the choice of the subjects of these speeches; each lecturer chose his own topic according to his predispositions: “The Place of Industry in the Plan of God for the Education of the World” is the title selected by the Rev. John Clifford; G. J. Wardle, Parliamentary Secretary to the Ministry of Labour, spoke on “The Way to Industrial Unity”; Lord Leverhulme on “Labour Ideals and Their Limitations”; Mr. A. Lyle Samuel on “The Conflict of Rights”; Miss Maude Royden on “The Future of Women in Industry”; Frank Hodges on “Workers’ Control”; J. A. Seddon on “The Three Enemies”; the Rev. S. Maurice Watts on “Industry at the Cross-Roads”. It is significant of the times, and of interest to Theosophical students, that all the speakers are anxious to lay stress on securing for the community not only the rights due *to*, but also the rights due *from*, Labour.

A. DE L.

*The Life and Work of Alan Leo*, by Bessie Leo and others. (Modern Astrology Office, London. Price 6s.)

This book is a composite appreciation written by Mrs. Leo and some of her husband's many friends. It commences with an interesting Foreword by Mrs. Besant on his life and work, dealing with both in a general way, and pointing out that: "He was one of the foremost in raising Astrology from fortune-telling to a scientific forecasting of conditions, a delineation of tendencies in a character, a map of the personal nature, and a wide outlook on the coming evolution."

Mrs. Leo then gives a sketch of his early life; this leads on to his study of Astrology as a young man, which finally culminated in his starting an astrological magazine with some friends, in his thirtieth year. Mr. Lacey continues the story from this period, and tells us that they were the pioneers of free horoscopes, giving a short delineation to annual subscribers, and thus collecting the invaluable data which proved so useful in Mr. Leo's later writings. Apparently they sent out about fifteen hundred horoscopes during the first year, in spite of other work which claimed their attention all day. Mrs. Leo goes on with an account of her married life, relating how she met Alan Leo through Theosophy and Astrology, and how, in spite of various difficulties at the beginning of their attachment, these were overcome and resulted in an exceedingly happy marriage.

The reminiscences are continued by Mr. Leo's various friends writing of their different experiences in connection with their work with him. Mr. H. S. Green gives an interesting account of the connection between Alan Leo and Charubel (Mr. Thomas)—also deceased—who seems to have been an intuitive astrologer and one who thought highly of Mr. Leo's temperament and abilities. Miss Higgs, Mr. and Mrs. Barley, Mr. Arthur Mee, Mr. Charles Moore, and Mrs. Maud Sharpe—all have something to say about their friendship with Alan Leo, and convey to the reader in their various ways an idea of his kindly temperament and wonderful power of continuous work.

Mr. Robson closes the book with an able delineation of Alan Leo's horoscope, taking point by point carefully, and showing how the strength of the horoscope was in its generous tendencies and power of continued effort towards the ideal chosen in early life and never lost sight of in spite of every obstacle. Those people who have obtained help and illumination from his books will find in this one an interesting study of his temperament and methods of work.

B. A. R.

*Amritsar and Our Duty to India*, by B. G. Horniman. (T. Fisher Unwin, Ltd., London. Price 6s.)

In reviewing this book for THE THEOSOPHIST, the standpoint taken is not the political but the ethical one. Legitimate differences of opinion will always exist with regard to courses of action taken in the name of a nation or community, and normally we hold the discussion of such political questions to be outside the scope of a Theosophical publication; but when any course of action, whether political or otherwise, clearly strikes at the very root of ordinary humanity—in other words, violates the elementary principles of Brotherhood—we regard it as a Theosophical duty to speak out. Accordingly, in the case in point, we have no intention of criticising those portions of the book which deal with the events leading to the Panjab tragedy of April, 1919; neither are we concerned with the personal qualifications of the author to present the facts on which this book is based; we merely wish to draw the attention of our readers to the existence of such a book, as placing before the public a plain statement of a matter affecting the honour of every British subject. We may safely leave those who read it to judge for themselves.

For we have no doubt as to what that judgment will be. The evidence of General Dyer before the Committee of Inquiry evoked so unanimous an outburst of condemnation from the leading organs of British public opinion, that there could be no question as to the effect produced on decent-minded people by these boastful admissions of terrorism. Still less, therefore, is it necessary for us to anticipate the verdict of Theosophists; it is a foregone conclusion.

The value of this book, however, from the Theosophical point of view, goes deeper than the obvious aspect of criminality. Theosophists have been specially enabled to understand the spiritual significance of maintaining the link between Britain and India, the political link being but the means to a spiritual link; and anything which threatens the continuity of goodwill on which that link ultimately depends, is, in the light of Theosophical teaching, a direct challenge to the progress of the world. It is inadvisable, therefore, for any student of the plan of evolution to remain ignorant of the extent to which the relations between the two countries were strained by a species of "frightfulness" (the word used by Mr. Justice Rankin, a member of the Hunter Committee) reminiscent of the worst forms of militarism—to free the world from which, Britain entered the war. And to make matters worse, this occurred at the very time when the Reform Act was in preparation.

Mr. Horniman does not mince matters, though he confines his attention to substantiated facts and exercises a noticeable restraint in his comments. The book is exceedingly painful reading, but the national karma of these misdeeds will have to be faced, and the recognition of a danger is the first step to its removal.

W. D. S. B.

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*Theophrastus Paracelsus, Mediaeval Alchemist*, by W. P. Swainson. (William Rider & Son, Ltd., London. Price 1s.)

This small book is the first of a series which is to deal with the lives of the mystics and occultists in a handy and popular form. The life of Paracelsus, his writings and teachings, form a subject of perennial interest, all the more fascinating on account of the mysterious and wonderful element which enters into it. The present booklet deals with this vast subject in eleven short chapters, the whole only extending over fifty-two small pages, so that nothing more than a brief outline of the subject is possible.

The first two chapters give us some idea of his wandering and erratic life; the next seven attempt to explain his main teachings and theories under such heads as Necromancy, the Origin of Diseases, Magic, Alchemy, Astrology, etc.; the tenth compares him with the other mystics, while the last shows him to have been essentially a Christian occultist. The writer has endeavoured to summarise Paracelsus' main doctrines in the language of present-day Occultism, and considerations of space have rendered it impossible for him to refer to chapter and verse, or to give more than a very few actual quotations from Paracelsus' own writings. Consequently, although the booklet makes interesting reading, one feels a little doubtful as to how far the summarising may not have been coloured by the views of the writer himself. The literary style might surely have been improved by a little more care and polish.

D. H. S.

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*Self-Health as a Habit*, by Eustace Miles. (T. M. Dent & Sons, London. Price 5s.)

Mr. Eustace Miles is so well known as a practical food-reformer that what he says is worthy of our earnest consideration when he gives us the result of his experience in various diets. For many years also he has had a very large amount of experience in advising those who for various reasons wish for a change of diet and habits. In this work

he has had the assistance of Mr. Collings, who carries out the threefold test in serious cases. The book we are reviewing is largely the result of these investigations, and we are struck by the width of view he takes in most cases. His choice of diets and of exercises is much more varied and interesting than that prescribed by other teachers of physical culture. He acknowledges the good that certain diets (such as the unfired food diet) do, but points out that in many cases the results are unsatisfactory. He therefore advises patients to find out what suits them individually, after having the benefit of expert advice as to the cause of their ailments. Where so much is good, one hardly likes to point out deficiencies, but it is rather extraordinary that a writer in these times does not mention "mental conflict" as one of the prevalent causes of ill-health. When it is estimated that a large proportion of "nerve" cases are due to unconscious conflicts, we feel that the ignoring of such cases is a serious omission. In fact the whole question of sex, which is one of the principal causes of mental conflict, is dismissed in a short paragraph recommending the wise education of children on this point. Yet self-health is impossible unless the individual is well-balanced in his whole nature. It is true he speaks of the immense importance of cheerfulness, leisure and high thinking, and much of his advice is excellent on these points. An index is the weak point in most books, and unfortunately this is no exception; it is not nearly full enough.

Any book which helps us to realise the possibilities of a healthy body is valuable in a time when nearly every one is handicapped by some ailment. Mr. Miles holds up a high ideal of personal health, and his exercises are so simple and practical, and his advice so much in accordance with common sense, that anyone can gain help by reading this his latest work.

K. B.

*Letters from India*, written by J. S. H. (The Swarthmore Press, Ltd., London. Price 2s.)

This is a very readable collection of letters, in which a young missionary gives his impressions of India, with special regard to educational work. His religious outlook is naturally that of a Christian to whom Christianity is *the* religion, but he is exceptionally broad-minded, and there is nothing in these letters to offend the susceptibilities of the followers of other Faiths.

In the first place he pleads for better education and preparation of the missionaries sent out to India, who ought to go through a

course of study in language, Indian antiquities and the history of Indian civilisation, Indian thought—philosophical and religious—and modern political and religious movements in India; thus prepared, they should add the most important requisite—natural contact with Indians *on terms of equality*. Personal friendship, the example of the missionary's life, he considers the best qualifications for successful work; for "if the divine love dwells in us, the growth of the Church will look after itself. Moreover, many a heart will be converted to Christ without being converted to Christianity. Friendship has an attractive power that is utterly beyond the realm of proselytism." Again: "Our task is not to add members to the Christian Church, but to endeavour to form in others a character like the character of Christ."

Comparing East and West, he holds that in the East the importance of individual personality has been neglected, whilst in the West it has been over-emphasised. The West must teach the East the dignifying of human personality, while the East brings to the West the gospel of the Immanent God.

Moral teaching must be the first care of the educationist; purely secular education, as in Government schools, being fatal, especially in India, "where religion traditionally controls the whole life of a man from cradle to grave".

It would be far better for Government to organise the teaching of Hindūism and Islām to Hindūs and Musalmāns in its schools, than to continue the present system, which leads inevitably to materialism and to the undermining of the restrictions and restraints of religion and morality.

The second part of the book contains letters descriptive of the havoc caused by the influenza epidemic, and of the relief work organised by the author under difficult conditions, while Part III adds some of his own poems.

We have perused this little book with interest, especially Part I; for if the spirit of these letters were to spread among missionaries, many of the objections to missionary enterprise would vanish and their work would gain immensely in dignity and value.

A. S.

*Catholicity*, a Treatise on the Unity of Religions, by the Rev. R. Heber Newton, D.D. (G. P. Putnam's Sons, New York and London.)

If this book were to fall into the hands of an orthodox Catholic, whether Roman, Anglican or Liberal, he would probably be surprised at the title of the first paper—"Christianity a Re-Baptised Paganism". From this first essay, in which the author proves his point pretty clearly, we go on to chapters on "The Cypher of the Cross" and "The Witness of Sacred Symbolism to the Unity of Religion," which are really extensions of the first, showing how all the common signs and symbols of Christianity were equally common in Egypt, Assyria, Greece and India, as far back as history can trace them. It is curious, however, that unlike H.P.B., who has covered the same ground in much greater detail, he stops short of tracing them a step further, and finding their prototypes in the cosmic significance of the Zodiac.

Leaving the symbols for the things symbolised, he then takes up the parable of evolution and shows how Christianity is the natural and inevitable flower of previous systems, though most closely connected with Judaism; then he falls into the common mistake of supposing that Christianity is the opening out and giving to the world of the truths taught to the initiates in the Mysteries.

His chapters on "Religion and Religions," "The Limits of Religious Fellowship," and "The Possibilities of Common Worship," are indicative of his extraordinary breadth of mind and sympathy; for him there are no Religions—only Religion; there are no limits of religious fellowship, for all are seekers after the same God; and he quotes with equal love and appreciation Nicholas Herman of Lorraine, and Shri Ramakrishna Paramahansa; he finds the basis of common worship in the common Fatherhood of God, voiced in various languages as *Dyaus Pitar*, *Zeus Pater*, Jupiter, Our Father which art in Heaven.

After this, one is not disposed to find much fault with his conclusion that Christianity is, among religions, the survival of the fittest, for his Christianity is of the broad and loving variety which is most fitly called "Catholic," and is indeed the essence of all religions, without which religions, whether of East or West, are but the "framework that waits for a picture to frame".

The book is a valuable contribution to the literature not only of religious but of social reconstruction, for such reconstruction will only be secure as it is founded on the broad basis here indicated—of the essential one-ness of all humanity.

E. M. A.



*The Twentieth Plane: A Psychic Revelation.* Reported by Albert Durrant Watson. (Sampson Low, Marston & Co., Ltd., London and Edinburgh. Price 10s. 6d.)

A very curious record of communications, purporting to come from "the twentieth plane," is here set before us. It consists of addresses, messages, conversations, and answers to questions, given ostensibly by notabilities of bygone years and ages, among whom figure Plato, Socrates, Shakespeare, Benvenuto Cellini, Robert Ingersoll, S. T. Coleridge, and others too numerous to mention.

The method of the reception of these communications was, we are told, threefold—by ouija board, automatic writing, and trance address—always with the same Medium, or "Instrument" as he is described throughout these pages. We are informed by the compiler, Dr. Watson, who is a Fellow of the Royal Astronomical Society of Canada and President of the Society for Psychical Research in Canada—a gentleman beyond suspicion—that the "Instrument" is a Mr. Louis Benjamin, a commercial man of Hebrew extraction: "something of a mystic, and an investigator interested in the great problems of man and incidentally of human immortality," but by no means a person of widespread knowledge or of deep reading. In the Preface is considered very candidly the possibility of either the compiler himself or one of the circle being the source—unconsciously—of the communications received; but, on what one is bound to admit seem to be sufficient grounds, this hypothesis is rejected.

One of the compiler's chief arguments in favour of the authenticity of the messages received is the extreme diversity of style displayed; and a few extracts will show that this claim is well founded. Here is one professing to emanate from the Master Jesus as its source:

The old world of the dispensation now ending is but a Sheol, a place of burning, a refuse-heap outside the walls. I never formulated a creed . . . I never even gave a name to my Religion. I was the voice of God in the valley of earth life.

Another, from a less exalted fount—Robert Ingersoll:

Nothing is worthy of utterance unless it teaches something high and noble . . . The voice of your life will sing, and its singing will reach the Master of Masters and blend with His, till all shall hear the divine song of your characters.

Voltaire is credited with the following aphorism: "Truth is a broom that can hold back the ocean." And Benvenuto Cellini with the quotation below:

The thing which reveals all has finished its story. Thus its strength to that extent is gone. But great things, that only half reveal, cause the spectator to use his analytical power to learn more; thus he is more greatly impressed.

To the student interested in psychic phenomena the volume above referred to may be recommended. Many of the matters treated are handled in a lofty and striking style; one cannot say that anything peculiarly original in thought is produced; but after all there is little new under the sun, while the account given of after-death conditions differs much from that in Theosophical or ordinary Spiritualistic literature, and, as a new presentment of the subject, should be worth considering.

G. L. K.

### MAGAZINE NOTICES

*Shama'a*, an Illustrated Quarterly Magazine of International Art, Literature and Philosophy; edited by Mrinalini Chattopadhyay. (Published at "Aghore Mandir," San Thomé, Madras. Annual subscription: Rs. 8.)

The first number of this magazine bears striking testimony to the new spirit that is revitalising Indian culture. The name is a Persian word, meaning "light," and though the outlook is essentially Indian, it is also delightfully cosmopolitan and modern in the best sense of the word. In her eloquent Introduction, the Editor strikes the key-note of a confident and practical idealism:

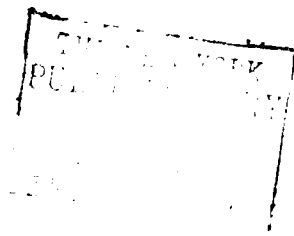
It will be the purpose of this magazine to attempt to study the trends of philosophic thought and artistic expression among the nations of the world and present them to our readers. It will be our endeavour to study the thought of as many nations as possible, and with this end in view we have called our magazine International and invited large numbers of contributors from all parts of the world. Our principal object will be to acquaint ourselves with the currents of modern thought, not because we are without reverence for the past, but because the past is valuable to us in so far as it lives in the present and will survive in the future. We belong to the New Age, and our interest lies in the new ways of thinking.

A typical article is that entitled "The Art of the People," by Radhakamal Mookerjee. It deals more especially with the sociological aspect of art, and reveals an intimate knowledge of, and a deep-rooted affection for, the various handicrafts that beautify the village life of India. The writer lays much-needed emphasis on the recognition of true art as a necessary element in the life of every human being, instead of as a luxury solely for the rich, and elaborates his theme with thoroughness and ingenuity. Bhagavan Das begins a masterly study of Shri Kṛṣṇa, in which he expounds the doctrine of Avatāras in simple and modern language; his vivid portrayal of character brings India's hero very near to us, and makes us feel that the days of "great men" are by no means over.

Another contribution which calls for special mention is "Reconstruction: the Future of Literature in India" by Satya V. Mukerjee. It is a keenly discriminating survey of the phases through which Indian literature has recently passed, and carries with it much encouragement and constructive suggestion for the future; for instance, the drama is recommended as the most appropriate form of expression for the new tendencies of Indian thought. Other articles are "Modern Tendencies in Poetry," by T. S. Eliot, and "Chinese Buddhist Poetry," by Arthur Waley.

Poetry is represented by Rabindranath Tagore's "The Debt," "Reverie," by Harindranath Chattopadhyay, "A Lament," by P. Padmavathi, and "Before a Golden Lily," by James H. Cousins—the latter took our fancy immensely. One of the most pleasing features of this tasteful publication is the frontispiece—a coloured reproduction of a picture by a young Indian artist; it is called "Raga," and a charmingly characteristic interpretation is given by Harindranath Chattopadhyay on the opposite page. *Shama'a* is a production worthy of Indian genius, and we can wish it nothing better than to continue to fulfil its self-appointed dharma of light-bringer to East and West alike.

*Theosophy in Scotland*, which "reincarnated" at the beginning of this year in a business-like grey and red cover, is amply justifying its second plunge into matter by the excellence of its numbers. One of the best features is the series of papers issued under the heading "For Students"; these papers, by J. M. A., show a careful study of *The Secret Doctrine* and a gift of lucid interpretation which should do much to stimulate individual research. Another excellent feature is the series by R. L. Christie, entitled "Elementary Theosophy". The reviews are attractive, and the questions and answers add to the live interest of the magazine.



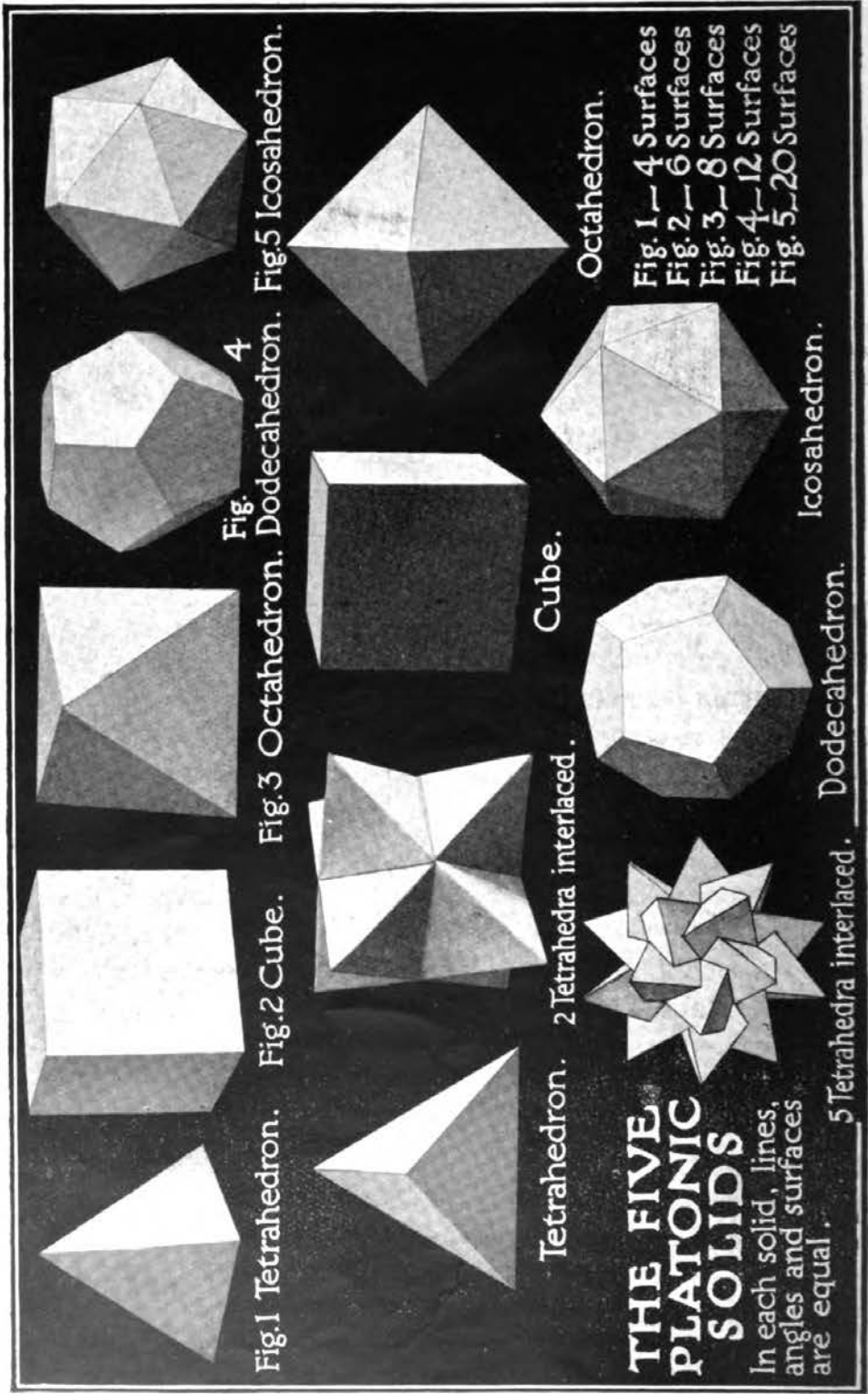


Fig. 81

# THE THEOSOPHIST

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## ON THE WATCH-TOWER

I DO not often duplicate paragraphs in THE THEOSOPHIST and *The Adyar Bulletin*, but the suggestion of the Shri Bharata Dharma Mahamandal, Benares, is of so striking a character that the widest publicity should be given to it, and I take from the *Bulletin* the account that I wrote a fortnight ago.

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A strange and significant proposal has come from a hitherto very orthodox body, the Shri Bharata Dharma Mahamandal. It proposes, as a "Worthy War Memorial," the setting up in Benares, the very centre of Hindū orthodoxy, of a Hall of all Religions, urging that "it would be helpful in diffusing the feeling of brotherliness among the followers of different Faiths". In a pamphlet are set forth the outlines of the scheme, and it is pointed out that, even in these days, "though Religion has ceased to be the principal cause of conflict in the world, it is one of the potent sources of ill-feeling, affecting vast populations of almost every grade of intellect". And then comes the following paragraph, which might have been copied from a Theosophical textbook :

The primary purpose of Religion, however, is (to repeat a mere truism) to promote the spirit of harmony and brotherliness in mankind by making all races and classes of men realise that they are the children of the Almighty God who is Father of all. It is simply

ignorance of the basic tenets and creeds of each other's Faith (which are common to all religions and schools of Theology) which is responsible for keeping alive the smouldering fire of religious animosity that had raged so fiercely everywhere in pre-modern times.

It is proposed that the Hall shall "serve as an Academy for the study of comparative religion and philosophy," and all recognised denominations, "Hindūs (including Sīkhs), Musalmāns, Christians, Jains, Buddhists, Pārsis, Jews, etc.," and "various schools of dissent, such as Brahmos and Ārya Samājists among Hindūs, and Nonconformists of other persuasions" will all be equally welcome, and have an equal title to the Hall. There are to be a Library, containing the Holy Books of all religions and philosophies; places of worship for all, as Hindū and Sikh temples, Islāmic musjids, Christian churches, Jain mandirs, Buddhist vihāras or pagodas, Jewish synagogues, etc.; homes for priests, ministers, teachers, etc., with the places of worship; rooms for students of comparative religion and philosophy.

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It seems that the Mahārājā of Darbhanga suggested this as an appropriate memorial of the War, but he unfortunately chose the *Calcutta Englishman* as his medium of communication, so that it has not spread far among the Indian public. A Trust has already been formed, with a donation of six lakhs of rupees—£90,000 according to the normal value of the pound sterling, now about £60,000; but the exchange value does not affect the rupee, except by the great rise in prices here, as elsewhere. Land is to be given to each Faith for the building of its own place of worship, under most reasonable conditions, designed to promote and maintain harmony and goodwill. The Trust was created on the 14th December, 1919, the day of the Peace celebrations. "It is laid down that no special sect or creed shall practise or perform, within the limit of the Trust land, anything which would hurt the moral or religious susceptibilities of others," even "though sanctioned by the principles of religion and morals of any particular sect or creed". Every follower of any sect or creed may

support his own views, but may not run down or reflect on the religion of any other. The Maharshi Yājñavalkya is quoted as saying: "A Dharma which stands in the way of other Dharmas is not a real Dharma but a pseudo-Dharma." The writer states :

In a society, as in a government, the working of Materialism drags humanity downwards, leading to the chaos of barbarism and ultimate extinction of the whole civilised race. Dharma, faith in God and the Daivi Jagat (Occult World), and spirituality in general, serve as a balancing-force which prevents such downfall. To make the civilised race lasting on the earth, therefore, the effective means should be to promote the culture of the Religious spirit, Devotion to God, Faith in the Occult World and Spirituality in general, in perfect harmony with all the Faiths of the world.

Could anything be more Theosophical? May we not see in this noble scheme a place in which the Coming Jagat Guru may fitly proclaim His Message of peace? All will join in wishing well to this great enterprise.

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Never was the message of peace and brotherhood more sorely needed than it is needed to-day in India, where hatred has been developed into a science of politics. The terrible events last year in the Panjab, with the massacre in Amritsar, intended, according to its author, to impress the Panjab, caused such a fury of anger that riots broke out where its news spread, and it was the cause of 60 per cent of the crimes which occurred in the Province. The brutality with which Martial Law was administered, and the racial hatred shown by the British, have resulted in a hatred of them which lies at the root of Mr. Gandhi's programme of Non-Co-operation. He probably is not himself moved by hatred, but his peculiar religious views lead him to the duty of cutting himself off from one whom he regards as an evil-doer. He said, the other day, that if a father behaved unjustly, his children should leave his roof. To have anything to do with the evil-doer makes one partaker of his sin; hence, if a Government does a wrong thing, you must refuse to co-operate with it, to have anything to do with it, to enter Courts of Law, or Councils, or occupy



any post in its service ; if enough people follow this method, Government will be paralysed and forced to submit.

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Moreover, you must ostracise all the people who decline to follow this astounding method. Casually, you must boycott the Prince of Wales. You must act in everything as though you were moved by the bitterest hatred, though you are requested not to nourish that passion. There was, in truth, a period in ancient Indian history, when a king was a tribal chief, and if he proved oppressive, the people would march away and leave him high and dry, while they settled comfortably down elsewhere without him—a king without subjects. Non-Co-operation seems to be based on that old method, but 315,000,000 of people can hardly emigrate and leave the Viceroy and his Court in sole possession. When no such separation is possible, propinquity and mutual irritation will obviously breed trouble.

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Last year, Mr. Gandhi preached a law-breaking campaign, and he and a few friends walked about in Bombay streets and sold a few pamphlets at very high prices, the pamphlets being printed in defiance of the law which required an imprint. The proceeding was harmless, and a good-natured Government looked on and took no notice—a most annoying way of dealing with would-be martyrs. But more serious law-breakers caught up the cry, where Sir Michael O'Dwyer's oppressive rule had alienated the people. Hence rioting, and Mr. Gandhi's regretful admission that he had under-estimated the evil in human nature, and his withdrawal of the campaign. This year, he has elaborated a far-reaching method of Non-Co-operation, a far more dangerous scheme than last year's.

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Mr. Gandhi lives in a world of his own, quite different from the world of human beings, with their crude ideas, their easily aroused passions, and their sudden bursts of activity. He is dangerous, well-meaning man as he is, because his imaginary

human beings whom he arranges so nicely are not the human beings who live in our world, and do not dance to his piping, as he expects them to do. His imaginary Government which is paralysed by Non-Co-operation bears no resemblance to the actual Government, prepared to take a part in the game not laid down for it in the drama. Thus, when a Non-Co-operator lately said he would not co-operate with Government, the Government serenely declined to co-operate with him and would not supply government water to his land. There was a certain humour in the situation, but the first Non-Co-operator was naturally indignant when the Government acquiesced in his proposal. Unhappily, the outcome, when the proceedings really begin, will not be of this farcical nature.

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It all means alienation, hatred increasing between the two Nations in whose union lies the hope of the world. Are things to go from bad to worse till He comes, who can heal the wounds of the world? We had dreamed of a World Peace in which the Way would be prepared. But nothing seems further from the world than peace.

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I am glad to see our members working so well for the little children in the war-devastated area of Central Europe to save them from complete starvation. We find, as usual, the names of Dr. Haden Guest and Mrs. Beatrice Ensor are prominent in work. They have issued a Scheme to bring over to England large numbers of children, as it is found impracticable to supply food enough to support them on the spot. Norway, Sweden, Denmark, Holland and Switzerland have all opened their doors to the hapless army of little ones; Italy joined after the War, and Britain is now one of this band of Mercy. This Hospitality Scheme co-operates with Miss Jebb's "Save the Children Fund," and with other like agencies. The need is so enormous that no sums, no materials, can be too much. Mr. Hoover "has staved off death and disease from perhaps three million children. In

Poland alone 1,300,000 children are being fed under his scheme". His funds are, I believe, drawn from the United States.

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One of the great needs is for clothes, for with winter approaching, suffering will be terribly increased. In every country of Central Europe and the Near East, we are told, there is dire need of clothing, the more that coal shortage is likely. Paper is used for baby clothes, and their wraps are half paper, half cotton, and fall in pieces after three washings.

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One of our members, Mr. Peter Freeman, writes :

My proposed tour through Central Europe was duly accomplished, as suggested in my last letter, during February. I went through Belgium, Germany, Poland, Czecko-Slovakia, Austria, and returned through Switzerland and France, and was thus able to see for myself some of the actual conditions under which the people are living (or perhaps one should say dying) in this famine-stricken country. The terrible conditions which exist can hardly be exaggerated—it is stated on good authority that twice as many people die *daily* from the results of starvation and disease as were being killed by shot and shell during the War. From what I saw and heard, when there, I can well believe it.

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The following notes on the Brothers of Service, which reached me too late for the T. S. Report, will interest my readers :

There are, at this writing, eighteen Brothers. Eleven are in the National Education work ; two are employed mainly in connexion with the Theosophical Society itself ; three were drafted into the political and social reform fields ; one continued to work for the Order of the Star in the East ; and another has reverted for the time being to student life, in order to better equip herself by taking a degree. Novices number six. Four work for the National Education cause, one for the Theosophical Society, and the other in the political and social field. There are now sixty-two Probationers. Since the last Report six have been admitted and three struck off the list. There are seventy-one Lay Brothers, paying one-tenth of their income,

There are twenty-two Associates, donating sums fixed by themselves. The Brothers and Novices all reside in India. Of the others, fifty-six live outside of India, fifty-one being in America, three in Great Britain, one in Australia and one in Norway.

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Toward the end of 1919 a small beginning was made in bringing together at a common meal fortnightly such of the fully pledged Brothers as are resident at the Headquarters of the Order, so that the communal life might receive a little more attention; it being felt that the truest value of the Order will become evident only if those who are entirely pledged to it come to know each other as members of one family. The Brothers in India have been without the personal presence of their beloved Chief most of the year, and now rejoice that she has once more come back to them. Mr. Jinarājadāsa, Secretary, and Mr. Wadia, Treasurer, have also been absent since early in 1919. Mr. Fritz Kunz has acted, and continues for the present to act, as Secretary and Treasurer.

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Bishop Leadbeater's wonderful book on *The Science of the Sacraments* has found a warm reception in New Zealand. In a review in the *Dunedin Star*, a column in length, it says :

*The Science of the Sacraments* is, or ought to be, an epoch-making book, for it brings what thousands upon thousands of earnest Christians long for—knowledge: it offers detailed information as to the hidden side of Christian ceremony that satisfies the minds of worshippers, even as the issue of unwearying, devout performance satisfies their hearts. There have been eras when such knowledge was not needed by the many—it was always the possession of the few—but in our day, when intellectual development is the salient characteristic of human progress, it is imperatively necessary. Without it those who will at all costs follow the right are torn between the sad alternatives of stifling intellectual questionings, walking in blind faith, and breaking altogether from the old, loved forms.

It is a sign of the general ignorance of the widely beneficial value of the church—as of other—services, spreading an atmosphere of purity and strength around them, that this is spoken of as “a new idea of church worship”. It is only new in the sense that it has been forgotten for so

long. Every Hindū, who performs his morning and evening worship, knows that he performs it for the sending out through his neighbourhood of streams of spiritual help. The review concludes:

We said at the outset that the volume under notice is, or should be, an epoch-making one. It should be found in every theological library, and on the shelf of every earnest student of Christianity; and for a time at least oftener in his hand than on the shelf. It is a magnificent gift to Christendom; one of the most valuable contributions to the progress of the Christian Faith that have appeared in the whole course of its existence. In the light it brings, the armistice of recent years between science and religion should blossom into a true League of Nations, all possibility of further misconceptions and hostilities gone for ever. Our debt to the Right Reverend author is incalculably great.

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It is a great time for the annual meetings of Theosophical Federations just now in India, and I am presiding at quite a number. There is one, the Tamil Federation, in Madras itself, on July 31 and August 1, held in Madras rather than in Adyar, because it is thought well to reach especially the Tamil-speaking population. July 24 and 25 I go to Coimbatore, where the later part of my internment was lived, where the Seventh District Conference is to be held with the First Western Tamil Districts Conference. These Conferences are very useful here as in Britain, where also they form quite important features of the Theosophical year. There is to be held in Benares in September a Summer School, lasting some ten days or a fortnight—a kind of minor Convention devoted to study and lectures. The great political activity in the country does not interfere with the constant steady work carried on by the Theosophical Society.

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## ADULT CHILDISHNESS

By CYRIL SCOTT

*(Concluded from p. 326)*

I HAVE dwelt upon jealousy, not because any of you will disagree with me that it is a childish and undesirable emotion, but because it is one of the greatest illusions, and therefore a factor in our present point of view. Now I come to a most important stage in this Gospel of Childishness—the stage which I have called discrimination between relative and unconditional happiness. And to begin with, I must maintain, however much we may try to elude the fact, that the incentive to all activity (and even inactivity) is the search for happiness. The murderer, lusting for money, kills the miser in order to steal his hoard—this is the search for happiness; the saintly hermit sits in a cave and contemplates the Divine—this also is

the search for happiness. Even the appeasing of the smallest twinge of conscience is the search for happiness.

But, as already hinted, there is a relative and an unconditional happiness; the former is dependent on external things and appears to come from *without*; the latter is *not* dependent on anything and therefore comes from *within*. The Advaitist says: "I am That Absolute Existence and Bliss," while the Christian says: "The Kingdom of Heaven is within"—both meaning the same thing. Now, a man attains to that unconditional happiness when he makes his mind *one* with it; and the greater his capacity for making his mind *one* with it, the happier he becomes. And to illustrate this, let us suppose a child and a man are playing with a certain toy and all at once that toy gets broken. Why does the child set up weeping and lamentation, whereas the man merely smiles and remains emotionally neutral? Simply because the man is a little nearer to that unconditional happiness than the child; therefore the breakage of a toy cannot appear to him as a tragedy. Now carry this fact to its logical conclusion, and we see that only for the undeveloped or ordinary man, whom we may call the childish soul, is the world full of tragedies; but to the sage or adult soul even life's greatest tragedies are but as the breakages of so many toys.

But the matter does not end here, for now comes the important concomitant to it, namely, that he who can regard life's tragedies as merely the breakage of so many toys must at the same time regard life's weaknesses in a similar light.<sup>1</sup> To him, such things as hatred or revenge, or all forms of spite and uncharitableness, are not worth indulging in; they are something (to use a quotation) "too small for man—a monkey-trick he ought to have outlived, a childish storm of tears he ought to be able to control". To put oneself to enormous inconvenience in order to "get back" on somebody, is a feat of

<sup>1</sup> See *The Way of the Childish*. Kegan Paul.

childishness *par excellence*. To be upset because people make unflattering aspersions upon one, is another feat of childishness; and the reason is obvious, because it shows that one allows one's mind to dwell on futile and barren things.

Some of you, however, may contend: "If we are not permitted to feel all these unpleasurable emotions because they are childish, why is it not equally childish to feel love and forgiveness and beauty, and other emotions of the same category?" And the answer to that is: "Because these latter are real and eternal (as any philosopher will maintain) and therefore *one* with happiness, while the former are transient, illusionary and at the same time pain-bearing." Now, it is a characteristic of children to cling to illusions and illusionary things; a child's pastime is usually to *pretend to be* this or that, and this pretending belongs to his pleasures; a child's pain, on the other hand (if it be not purely physical), is to be afraid of the dark, or of supposed ghosts or fairy goblins, or other illusions of a like nature. But there is yet another point connected with childish characteristics, and that is a certain perverse delight in clinging to pain. People whose minds are of a rather childish order make a species of hobby out of their bodily ailments; having nothing better to think of, they become chronic valetudinarians; in other words, their one idea is to excite sympathy in order to gratify their vanities. Children are guilty of the same desire, there being hardly anything a child longs for so much as sympathy. But what I would *emphasise*, is the fact that *only* the foolish cling to pains of any description; the wise man or adult soul makes war against them and leaves no stone unturned until they are vanquished. Just as a headache is a pain of the body which every sufferer endeavours to banish, so is malice or jealousy or hatred a pain of the mind—an unpleasant sensation.

Now, as there exists that unconditional happiness of which we have spoken, so does there exist an unconditional



love; indeed this latter is an attribute of the former. The welkin, for instance, is not only vast but it is also blue; and to think of the welkin without thinking of its vastness and its blueness at the same time, is not possible. And so it is with love and happiness; only he who feels a distinct kindliness, compassion and loving sympathy for every human being (nay animal as well) can enjoy perfect and permanent happiness. For this reason I must touch on the necessity for tolerance, since tolerance is only a more definite word for the greatest of all, namely, charity—or again, to use another variant, love. And I use the word tolerance instead of mercy because, whereas gods and kings, and beings placed high up above the ordinary mortal, may exercise mercy, yet it is essential for the man in the street first to acquire tolerance—an attitude to be adopted between equals, since mercy always implies inequality in one form or another.

If we attempt to define this attribute, we may put it as follows: “To allow ungrudgingly others to do and think that which one does not care to do and think oneself”—that is tolerance. Yet how few there are who possess this most peace-making quality to its full extent. Those who possess it not at all are the conventional people, the people who think the highest virtue is to be a parrot or an ape; and these are the Pharisees transported into the present generation. Those who possess it to *some* extent are those who are tolerant about religious feelings and beliefs, but grossly intolerant towards any form of human vice or love passions. I have a suspicion as to why this is so, and I think it is because a man’s beliefs can seldom touch us in any very definite way, but a man’s vices may cause us considerable annoyance and inconvenience. It is much the same as our hearing of a terrible railway accident in Timbuctoo; it is so remote that we hardly take any interest in it; but if we hear of a terrible railway accident in London, our attitude is vastly different, for there

is the dreadful possibility that we might have been in it ourselves.

This half-hearted tolerance, then, is but a spurious thing, far nearer indifference and selfishness than loving charity; and therefore it is useless as a factor in spiritual happiness, being an emblem of separateness and not unity. For only when there is understanding and sympathy is there love in the highest sense of the word. Moreover, in true love the first desire is to help; and to be shocked at anything whatever is to frustrate that desire in a very practical way. He who faints at the sight of blood can never offer first aid to the wounded; likewise he who is shocked at the sight of vice can never nurse the morally sick.

Yet, at this juncture, no doubt many of you are thinking to yourselves: "Here is this man, who has done nothing but run down children for the whole of his lecture, having the effrontery to preach tolerance to us!" (It is most fortunate no children are present.) Well, you may indeed be excused for your aspersions; yet if I were not to exonerate myself, the innate meaning of my lecture would be entirely lost. Who in the world is brutal and foolish enough to despise a child for being a child? Do you not see that the idea of childishness carries with it an infinitude of tolerance, whereas the idea of sinfulness carries with it intolerance and disdain? We scold our children that they may progress (though it were often better lovingly to advise them), but he who does not scold his children with his "tongue in his cheek," has hardly learnt the art of controlling his temper. We all agree that it is very expedient for children to learn to obey, but we must also admit it is very useful for the parent to be obeyed;<sup>1</sup> for what parent does not often command his children to refrain from doing perfectly harmless things (such as

<sup>1</sup> See *ibid.*

making a noise) in order that he or she may selfishly be spared the discomfort of it? Indeed, so useful do many parents find it to be obeyed, that they continue to order their offspring about, long after that offspring has attained to majority; in fine, they conveniently forget to remember that their children have grown up.

I once knew an old gentleman of eighty-five who ordered his son, aged about sixty-three, as if he were still a little boy of six. Needless to say, as the son, aged sixty-three, had several grown-up sons and daughters of his own, he had to avoid the company of his father when they were present, in order to exempt himself from that blow to his dignity which in colloquial language is called "being thoroughly sat upon". But the entertaining part of the matter is that where you find this attitude of wilful forgetfulness respecting the fact that one's children have grown up (which means, in other words, the childish desire to command, and the equally childish lust for power), you find at the same time an inherent craving for love and servile admiration. And this craving may be gratified to some extent as long as the children from whom it is demanded are young and innocent; but once they are grown up, enlightenment pricks the bubble of the illusion, and they come to regard that parental authority in its true light, namely, as vanity and intolerance, or sheer love (to use a piece of expressive slang) of bossing.

But leaving aside parents who even in their old age have not learnt wisdom, and returning to younger and more tolerant ones, we must face the fact that it is the nature of children to be naughty and to make a noise (so that their lungs may expand) and to do other foolish things, so that by painful experiences they may learn how great is the profit of being good. Tolerant parents realise this, and know that to lock their sons and daughters up in cages (so to speak) is not to cultivate true virtues in them, but the spurious,

negative virtues of a feelingless piece of stone. What then is the practical drawback of intolerance? Why, that if you exact too much perfection from a human being, that human being deceives you out of self-defence.

How beautifully does the attitude of the benign sage contrast with the stern disciplinarian! A man approaches a sage and says: "Sir, I am afflicted with certain troublesome vices, advise me how I may be rid of them." And then that sage, smiling lovingly in his tolerance, gives him the advice of which he stands in need. Don't you think that man would go away with the feeling in his heart: "This loving yogī has been so gentle to me that I will spare no effort to show myself worthy of his kindness; for in understanding and sympathising with me, he has helped me more than anyone in the world"? But supposing that yogī, on being approached, had said: "How dare you pollute my holy atmosphere by your vicious proximity? Get rid of your vices before you come and crave the pearls of my wisdom." Then either that man would go away for ever in sorrow and resentment, or, if he desired to learn the way of Wisdom very ardently, he would come after a space of time and try to deceive that sage. Therefore it is a scientific fact, if we may so call it, that the greatest of all is charity, for only charity can help. What is the use, as Swāmi Vivekānanda said, of telling people: "Be good, be good," all the time, unless you tell people *how* to be good.

Nevertheless we must not omit to mention those who are apt to regard tolerance as a very doubtful quality, for they attempt to argue as follows: "If all people were as tolerant as you suggest, the world would be a hotbed of vice and iniquity, since there would be nothing to act as a deterrent to human wrong-doing." Part of this fallacy lies here in the "if". Why posit a thing which does not exist? Why (to use a homely simile) trouble

oneself about the vices of the maggots in the green cheese of which the moon is *not* made? There are millions of intolerant people on the earth to act as a deterrent to wrong-doing, so that it need not be *our* business to cultivate evil in ourselves, that other people should be good; for that would mean merely the exchange of one evil for another. The Government may deem it necessary to possess a few hangmen, for instance, but it is not *my* business to be a hangman, any more than it is *my* business to write nursery rhymes instead of lecturing to you on ethics. Let those who cannot or will not find loftier occupations, by all means be hangmen as long as they are needed as a necessary evil, but an evil in one sense of the word they will remain all the same. And so let it be with the intolerant; those who cannot be rid of that evil quality will act as the essential deterrent; but for those who are already, or wish to be, beyond it, to take a step back in spiritual evolution—such a course were indeed ridiculous and entirely out of place. Besides, to revert to hangmen once more, it is a matter of much argument whether capital punishment *does* act as a deterrent in the way many people suppose, for there are others who think it were far better to reform criminals with kindness than to revenge oneself upon them in the manner adopted by some countries under the guise of law and so-called just punishment.

But there is one other very important factor to be mentioned before we leave this subject. As I have already said, tolerance is a variant of love, and therefore to preach love to people is to wean them away from criminality and vice. How is it possible to murder people or to get them into any form of trouble if we really feel love towards them? Moreover, as tolerance is a quality which belongs to a certain degree of spirituality, the very man who possessed tolerance could not possess criminality, any more than a vessel full of water could be full of ice at the same time. Why, it is just

intolerance which makes the murderer commit murder; he is so intolerant that he is intolerant actually of another person's very existence, and therefore deprives him of it. All this being so, we need hardly trouble ourselves with spurious arguments based upon unrealisable suppositions, for let us remember that forgiveness unto seventy times seven is nothing but tolerance extended to its logical conclusion.

And here (as we draw to our conclusion) we pass on to the duty of Art; for in spite of all the jargon about Art for Art's sake, I, as an artist, am constrained to be heretical enough to think that Art has a duty, and a very exalted one too. All occultists know that true Art is, as it were, the transplantation of beauty from the higher planes on to the duller, greyer planes of earth. For, in poetic stanzas,

All fairness falls from Heaven as soul-sweet rain,  
In world-worn weakness yearning heavenwards again,  
And we are that which nearest unto Heaven's fairness soars,  
Not this which labours on these earth-cold floors.

The sacred duty of Art, therefore, is to help us to become what in reality we already are—a divine and perfect Unity of the Divine Consciousness. Even for those who have no belief in that Divine Consciousness, Art can manifest the road to Wisdom, it can point out the method by which we may vanquish childishness, and especially can poetry and the drama accomplish this. And so it goes without saying that we do not want dramas showing us how children conduct themselves, but how supermen *should* conduct themselves. We want our poetry and our plays to show us a new and nobler point of view, not platitudes of which every one is weary. We are outgrowing the old and for ever reiterated subject of jealous and outraged husbands; we want a non-jealous and magnanimous husband. Nor do we desire stories of Countesses (as Strindberg has depicted) who have intrigues with their butlers; we desire Countesses who elevate their butlers, and society ladies who convince revengeful ruffians

(as in *Captain Brassbound's Conversion*, by Bernard Shaw) that revenge is a childish thing and not worth an iota of trouble.

Then in poetry, surely a subtle psychology relating to the very finesse of morality, or to the mellifluous dulcitudes of the Elysian Fields or Devaloka, is of more value than a string of swear-words? In the olden days a great Greek poet or playwright took for his heroes beings higher in the scale of evolution than ourselves; he wrote plays about gods and goddesses; but nowadays a great French playwright takes for his heroes beings lower in the scale of evolution than ourselves—he writes a play about cocks and hens. The reason for gods and goddesses as dramatic characters is obvious—it gave the audience an ideal to look up to and to emulate; as children imitate their elders, human beings should imitate the gods; but only a music-hall artist or a guttersnipe imitates cocks and hens. The greater an Art, the more creative it is; and therefore to portray human beings exactly as they are in everyday life is merely to be a *photographer*. The intrinsic artist depicts people as they are not in everyday life: he creates nobler people, and his technique consists in being able to convince his audience that they are natural.

Before concluding I would just forestall one or two ideas which are apt to arise in my listeners' minds. The first might frame itself thus: "You have told us that vanity, intolerance and jealousy, and so on and so forth, are all a form of childishness, but you have not told us how to be rid of all these attributes." And my answer to that is: "If I had set before you ideas which, without the smallest effort, you could live up to to-morrow, I should have spent the entire evening simply talking platitudes." What would be the use of such a precept, for instance, as "love your enemies," if everybody *did* love his enemies to begin with? Would it not remind one somewhat of the man who, hearing the Byronic lines: "Roll on, thou deep and dark blue ocean—roll," drily

whispered to his neighbour: "I cannot see the object of poetry which simply tells things to do what they are already doing."

Therefore I make no apology for placing before you ideals which are not attained in a day, but which, on the other hand, the very idea of childishness is in itself a great help towards attaining, just as the correct diagnosis of a disease is half way towards the cure. But although, as already said, the word childishness carries no intolerance along with it, yet the child who has got a little beyond childhood does not care to be called or thought a child. It is the same with adults; let one diagnose their so-called evil propensities as childishness, and in most cases they will not care to cling to those propensities any longer, for the illusion respecting them has vanished. As a man walking in the dark sees before him a piece of rope, and thinks to himself: "Here is something useful, I will keep this rope"; and so goes to pick it up, but discovers it to be a serpent; and then not only does he seek to avoid it with all possible haste as a poisonous and repulsive thing, but at the same time finds that the illusion of the rope vanishes for ever—so may the pain-bearing attributes of those who hear this lecture vanish before the serpent of childishness; for what is the use of any philosophy unless it bring us peace?

This question, then, of *how to overcome* childishness strikes the more *thoughtful* temperament. A less thoughtful temperament, however, adopts quite a different attitude; he says: "But I don't want to lose what you call childishness; the calm, unruffled existence you portray would be one of insufferable tedium." In answer to this latter point of view I shall conclude with an allegory. There was once a dog and a love-ecstatic poet in a beautiful meadow; and the dog gambolled about, hunting for rabbits, while the poet reposed, dreamily imbibing the loveliness of the surrounding mountains. Then, shortly, that dog begins to tire of its hunting and running



around, and comes and lays itself down at the feet of the poet and begins to pity that poet, reflecting in its heart: "Poor man, all he does is to lie there and do nothing for hours on end! Why doesn't he enjoy a good hunt like I do; why doesn't he enjoy a good meal like I do, or now and then a good fight?" And the poet, on his part, looks affectionately at the dog and thinks: "Poor dog! All it has to enjoy in life is a run round after rabbits, a good meal and a sanguinary fight with another dog; it cannot understand this lovely scenery, nor the joys of being in love, nor the ecstasy of music and art and poetry; all these things are lost upon that poor limited little animal." Now I ask you—could one person in a million say with complete sincerity: "I prefer those limited pleasures of a dog (and also the insatiable desire for food which all dogs manifest) to the higher pleasures of a human being"? In other words, would any being on earth, having once reached manhood, ever wish again to become an animal? The answer is obvious.

So with the adult soul who possesses the larger consciousness of unconditional happiness and has rendered himself immune from life's manifold worries and sorrows. Truly to him existence itself is an unending panorama of loveliness and delight, and a boundless field for joyful utility; for as only the healthy can nurse those who are sick, so only those who themselves are beyond sorrow can comfort the sorrowful, and lead others to the felicitous estate of spiritual manhood, because *they* have reached it themselves.

Cyril Scott

THE FOUNDING OF THE T.S. AND THE  
NEW CYCLE

AN ASTROLOGICAL INTERPRETATION

By B. A. ROSS

WE are told that the close of the last century saw the dawn of a new Cycle in the founding of the Theosophical Society, which shall be the Light of the Aquarian Age. The Pisces Age, a Cycle of two thousand years of storm and disaster, is wellnigh over, and Aquarius, the next Sign of the Zodiac to make itself evident, is already sending its messengers into the world of men.

Uranus is the planet which is said to rule over this Sign, "the Sign of the Man," the water-bearer and the bringer of Light and Truth to all. The most advanced of mankind are beginning to cease from living almost wholly in sensation, or being content to accept dogmas and ready-made opinions; and these individuals might be said to be coming under the influence of the planet Uranus, which impels each one to think and act for himself. Naturally, at first, only the oldest souls would be able to answer to this influence, leaving the rest still submerged in chaotic thought, mixed with ready-made opinions and prejudices, until such time as they too have the strength to stand alone and think as separate individuals. Always the advance guard of a new line of thought have to meet with the greatest opposition, because their ideas are strange and their

behaviour unusual as a rule. At any rate this was the case with Madame Blavatsky and Col. Olcott, the Founders of the Theosophical Society, the pioneers who came to herald the Aquarian Age. Both of them had Uranus at birth in its own Sign, Aquarius—a very strange coincidence—and so it might be taken that they were the first Uranians, a man and woman living together unconventionally, ignoring the chatter of the foolish, and selflessly acting up to a standard a century or more ahead of their time.

The Sign Pisces ruled the Age that is passing, an Age in which each man watched his neighbour and rarely dared to express a thought that was original, for fear of the consequences. If Jupiter really rules Pisces, as some think, this is not surprising; for Jupiter, the Law-maker, is a conventional influence and punishes severely those who dare to attempt to ignore his edicts. Travestied as he has been by the priests and kings of the past two thousand years, we see, as a result, tyranny and bigotry materialising all down the centuries, ignorant and arrogant men quoted as authorities for the justification of the most disgraceful crimes imaginable. What wonder, then, that at the close of the Cycle, Jupiter's authority is becoming rejected by many as obsolete, from every quarter where individual thought (albeit incomplete and hasty for the most part) is expressed?

Pisces is the Ocean of Chaos, the dissolving influence, the transmuter of the subtle bodies before the union of the higher and the lower self can take place. The symbol is the sign of the two fishes, back to back, tied together by the cord of discontent. What wonder, then, that this Cycle has been one that has been associated, far more than others, with pain, confusion, doubt and disaster? The ruling planet, Jupiter, though usually considered a benefic planet, has been unsuccessful in maintaining either spiritual or temporal authority, largely because mankind as a whole was only capable of

materialising the lower side of Jupiter, *i.e.*, hypocrisy, orthodoxy and dogmatic assertion, leaving the more spiritual side of the planet's influence neglected and ignored. The kings and priests of this era have grossly abused their power and authority, with the result that, as the time draws near for the close of the Cycle, both are viewed with suspicion by the masses, now at last rising to power through various organisations and demanding self-expression in every department of life.

If Jupiter be the ruler of the Sign Pisces, how comes it that his place should be menaced? And if he is to be overthrown, what influence is to take his place? Here comes the opportunity for speculations and suggestions, for using the intuition and advancing arguments sufficiently reasonable to be considered as possible of acceptance. We live in an age of transition, when there appears to be no power likely to remain permanent or viewed with universal respect. Everything is in the melting-pot and subject to the criticism of the masses, if they feel so inclined, in a way that has never been so prevalent before for centuries—at least, as far as history can tell us. Probably the reason for this is that the dawn of a new era on humanity would hardly be possible if the ruling influence of the previous Cycle were proving a working success. Man would be satisfied, and therefore not likely to recognise the fact that there was the necessity for change. Discontent is the first step towards improvement, either in a man or a nation. And it is now that Divinity may be directing its energies through the discontent in the masses, because they are the least satisfied and the most numerous in the world at present.

Jupiter has been allotted to the Signs Sagittarius and Pisces, commonly called the positive and negative signs of that planet. But, as Miss Pagan says in her book *From Pioneer to Poet*, can a planet rule a sign negatively? It seems

a contradiction in terms; and she shrewdly suggests that Pisces is not ruled by Jupiter but by Neptune, and other astrologers have been inclined to think the same.

Now very little is known about the planet Neptune; it is one of the latest to be discovered astronomically and astrologically, and the data that has been collected about it covers a wide field of influence of the most extreme kind. It has been found to be associated with mysticism, trance-states, and psychism generally. It gives feelings of exaltation and depression in alternating succession, including all the experiences of the seer and the mystic, that have been described in the early Christian literature—so peculiarly Neptunian in character—while, in the lower sense, it is associated with a complete lack of morality in the desire for experiencing new and strange sensations. In a worldly sense it deceives by insinuation and suggestion. The company promoter might be said to come under this lower kind of influence, the lower manas being used to confuse and dupe large numbers of people into investing their money in dubious concerns.

Few people can reach the selfless outlook of a seer or a mystic—the goal of the Christian religion. Occasionally bright stars shine out, like St. Francis or St. Catherine of Sienna; but the rest of the world, unable to reach the supreme negation of grasping nothing for self, have frankly fallen back before the test of the Cycle—symbolised in the life of the Christ, two thousand years ago—and have become lost in the frantic struggle of chaotic competition surrounding them on every side.

Viewing Neptune as the overtone, or rather the interpenetrating influence, of the Sign Pisces, it is not to be wondered at that Jupiter has failed in many ways to maintain his control of the Cycle until the end. Wars, religious and otherwise, have shown this to be the case in the past. But

now we have a situation upon us that is wholly new—not one king fighting another, or a pope extending or maintaining his area of influence over the various countries, but the people of all countries challenging the right of either kings or popes to control them at all. This is a very serious state of affairs, and heralds changes that may involve the whole of civilisation in disaster. Perhaps it was for this reason that the Masters, foreseeing this possibility of overwhelming materialism sweeping everything before it into destruction, founded the Theosophical Society as an attempt to check this tendency and lead the world on to the new Cycle with a scientific explanation for existence. It heralded the Uranian Age, under the Sign Aquarius, in the persons of H.P.B. and Col. Olcott, the Founders of the Society, both of whom had Uranus placed in Aquarius at birth, and powerfully aspected. The opposition to the sun that this planet formed was in both horoscopes—for both had the sun in Leo—showing what obstacles they had to overcome in the outer world. This aspect was continued in the horoscope of Mrs. Besant, although in her case the aspect was from other Signs, albeit just as powerful. In all three cases there is the combination of Fire and Air, from Aquarius to Leo and Aries to Libra—a rhythmic combination.

Many other Uranians came at the close of the last century; but their work was, in most cases, to perform the duty of destroyers. The materialistic wave of scientists played their part in the programme by destroying, through ruthless criticism, the fallacies that had grown round the history of Christianity, and ridiculing the dogmas that had also become accepted with the passing of time.

The map of the founding of the Society is known by some who have studied it with interest and drawn their own conclusions, but it was not until the solar eclipse of January 11th, 1910, that a definite moment of time was viewed as of immense importance, and given out as such to the world in

general. Hitherto the stars and their courses, for the T.S. and the world alike, in a general sense were either looked upon as a hobby for the few, if viewed tolerantly, or frankly regarded as a means by which charletans could dupe their credulous clients.

The Science of Astrology, as far as the world was concerned, died as a science in Chaldea, and has never been regarded since in the same light. It is true that in the Middle Ages the kings and queens patronised astrologers, but chiefly for personal ends; and woe to the astrologer who made an inaccurate prediction or caused his patrons to suffer thereby. Later it became even further degraded, until it was made a penal offence to practise it in a professional way at all, largely because it had fallen into the hands of the unscrupulous, and those outlaws of society that have existed through all time, such as wizards and witches, and the gipsy fortune-tellers of later years.

But after all, Occultism had suffered a similar eclipse; and it was not until the Society had existed for a considerable time that the prejudice in regard to all occult subjects was even slightly ameliorated. Anybody who knows how to read a map correctly might be appalled at the oppositions and squares (the major bad aspects in any map) it contains. Yet it has lived and grown in spite of everything, and the reason for this success can only be that we have passed the worst point in the scheme of human evolution and are now struggling up out of chaos into some sort of order and co-operation.

When the Theosophical Society was founded, on November 17th, 1875, at 8. p.m., Cancer was rising (the Sign that governs the personality through its ruler, the Moon), and its ruler was in the sign Leo, which governs the heart and is taken by most astrologers as that influence which rules over the Spirit. This shows that the Personality must be merged in the Individuality, if the end of evolution is to be achieved. The only other

planets rising were the mystical planet Neptune, in the tenth house, and the occult planet Uranus, in the second. All the rest were setting, showing that their influence has to do with the past karma and is *not* to become evident to the same extent in the future. For planets which are setting have to do with the working off of past deeds, and planets rising are in every case connected with the possibilities that are to come.

The tenth house is considered the house of public standing, worldly position, work, honour, etc. With Neptune placed therein, it is evident that this planet rules over all the departments of life above mentioned. The tenth house is literally the culminating point of the whole horoscope, which shall decide the fate of the Society and its members, in honour or dishonour, success or failure. All the great shakings that the Society has experienced have been of a distinctly Neptunian character. That is to say, it has been accused—or rather its most prominent members have been—of either fraud, deception or immorality of a peculiar kind. Only a purified intuition and a genuine sense of Brotherhood—also associated with the higher side of Neptune—have enabled its members to survive the tests as they came. The feeling that the other worlds count for more than the physical is also essentially Neptunian. Sublime indifference to things mundane is his peculiar gift. However, he is apt to remain a negative influence, demanding seclusion for the realisation of these feelings, as was shown to be the case in the Middle Ages.

Frequently the Society has been accused of being unpractical; but as Neptune, the most unpractical of all the planets, rules over all its physical activities—from the tenth house, and elevated over all the other planets—what else can be expected? But those who are practical are generally anxious to grasp for themselves, and as such, therefore, neither ready nor fitted for membership of a society that tries to materialise Brotherhood and selflessness before everything else.



Neptune stands at the portal of the Pathway of Return, and sifts every emotion to its root. Supreme selflessness is demanded before the pupil dare touch the powers promised him through Occultism (Uranus). He is, as it were, the Dweller on the Threshold, warning the candidate before he attempts to pass on.

He is therefore a fitting ruler for the close of the Pisces Age, before the beginning of the upward arc of evolution, because he teaches weariness of all sensations and, above all, the desire for personal power. The ceremonies of Jupiter appear childish to him ("you must learn that ceremonies are not necessary," says the Aquarian), and even the subtlest pleasures are exhausted. He questions everything, and leads each man in turn to the door that leads to nothingness, the point of balance when man hangs bodiless between earth and heaven, between Matter and Spirit. In that moment of Silence the Self is found; the man returns with a purpose, for the first time safely positive, to take up the Uranian work in the world of outer activity or creative impulse.

The old monasteries came under the influence of Neptune. There, in seclusion, away from the temptations of the world, their members tried to contact God. But the desires of the world were not always destroyed for their inmates, as the literature of those times reveals. They feared their return, in some cases, or else desired to feel and express them once more. But this showed that the object of their seclusion had failed. There must be no possibility of return. Indifference must become absolute and complete—a capacity to reflect all outside emotions with minute detail without any answering spark from within. This is complete security, a centre in nothingness from which a purified positive action may safely spring. That is why Neptune rules the tenth house of the Theosophical Society and is thus exalted over all the other planets.

As Neptune is the last and subtlest planet to be added to the rest for consideration at present, he may comprise the realisation and exhaustion of all emotions, ambitions and desires. That is why he is considered by some to be the exaltation of the Moon, the apotheosis of the personality, and therefore the supreme tester. It is a strange thing that the place of Neptune in the 1910 Cross—17 degrees Cancer—should be exactly on the ascendant of the map of the founding of the Society in America. Also that at the time of the lunation of the Cross in 1910, Cancer was rising at Madras, containing Neptune in the first house, the house that stands for the body which shall, in every horoscope, contact the physical plane. That is to say, it is the house which gives the physical medium for the rest of the horoscope to express itself through.

It has been thought by some astrologers that, as the Cycles overlap to a considerable extent, there is no sharp demarcation between the end of one and the beginning of another. So probably Neptune, acting as an overtone of Jupiter, might act as a subtle conductor of force from the Cycle that is finishing to the Cycle that is beginning, an acting of two forces in partnership, as it were, for a considerable period, until the second or later force that is to preside may control the Cycle entirely. This suggestion may give a clue to the reading of the opposition of Uranus to the planet Neptune in the 1910 Cross, showing the necessity of the equal balancing up of the two forces in partnership rather than antagonism. For it is only in later years that an opposition has been looked upon as an aspect that afflicts; though there may be high tension, yet two opposite houses are considered as complementary, and the same should apply to two planets in a similar position.

If Saturn be the planet of karma, the "ring-pass-not" of the physical plane, Neptune may rule the plane beyond that; the first steps that are taken to contact the astral world may come through him—the trance-state, mediumship,

clairaudience, and so forth. But these steps are all steps in the dark, more or less, and full of doubtful developments. Yet, for that matter, man has always had to take risks of one sort or another all through his evolution, and grows thereby. To few is it given to contact straight away the powers of Uranus, to become a fully conscious worker upon any plane. This gift is for the few Initiates at present; the many will not obtain such for centuries to come.

Naturally, as Uranus is the later development, it may rule the final root-race of this globe. Certainly it requires more than ordinary ability, and a distinctly wide and experimental temperament, to contact its vibration, even in the lower mental sense. Before the soul can be daring mentally it is usually daring emotionally; the one is linked with the other in nearly every case.

The Pisces influence will still be affecting the more backward of humanity far on into the Aquarian Cycle; so if the 1910 Cross is to be looked upon as the key to the coming Cycle, Neptune, through its opposition to the planet Uranus, may be considered a more elastic and satisfactory influence to hold the power of Uranus, as it increases through the centuries, than Jupiter, which squares both Uranus and Neptune. For the aspect of square is hard to transmute. There is no possibility of making any two planets complementary which receive this aspect; fire and water, earth and air, are not as a rule sympathetic.

One thing is certain: henceforth the whole world must feel to an increasing extent the influence of these two marvellous and subtle planets. Materialism will fade before the proofs of life after death, as more and more data is collected and sifted by expert hands. Unfortunately, with the increasing belief in occult and spiritualistic subjects, there will come a tendency to go on the wrong lines also. This is inevitable, for you cannot have good given without a possibility of evil

also, in equal relationship. Man must make the choice for himself, as knowledge is unveiled to him with his upward growth. So, if Neptune is the Dweller on the Threshold, he will be also, in the times that are to come, the doorkeeper who may close a Round or dispensation for those who cannot pass on to the goal set for us. He stands for the purified soul, or its ghastly alternative, the lost personality—a veritable Mr. Hyde, capable of the most atrocious acts and lost to all sense of decency or pity. What immense possibilities lie between these two alternatives !

B. A. Ross

## THE BLUE SPIRALS

*(For a picture by H. W.)*

I SAW the Forces of Beauty pouring down  
In whirling spirals of celestial blue,  
Curving, swirling, ever descending,  
Forming a vortex from whose lowermost point  
There rayed out a flower,  
A vast pale many-petalled lotus.

It was a dream-flower,  
A flower seen through blue glass,  
A flower growing under blue water,  
A flower floating in blue, luminous air—  
The Flower of Beauty.

O swift strong forces of Creative Life,  
Catch me up in your whirling spirals,  
Drown me in your heavenly azure,  
Fling me into the heart of Beauty,  
Into the heart of that pure Flower,  
Flower of Wonder,  
Flower of Light !

Let my life ray out into one of those starry petals,  
Flow into one of those delicate veins, and vanish ;  
Let it arise, a breath of irradiate perfume,  
Into the crystalline spheres of the Uttermost Spirit !

EVA MARTIN



## FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

### X. THE EVOLUTION OF MATTER AND FORCE

*(Continued from p. 45)*

**N**OW that we have gained a general idea of the speculations of modern science as to a possible "genesis of the elements," we can understand more fully what Theosophy

reveals of the mysteries of force and matter. From the beginning we must remember that there is no such thing as a "fortuitous concourse of atoms"; the building of the universe was thought out by a Divine Builder and each step in the building is directed by HIM, and atoms rush together or part, only because HE so wills.

The first stages in the building of matter by the LOGOS

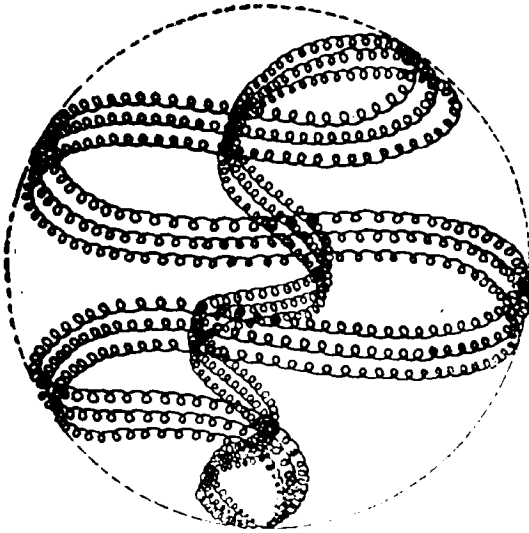


FIG. 78

have already been described in Chapter VIII, on "The Work of the Triple Logos," in Figs. 64, 65 and 66. Out of "*koilon*," the primordial substance, "Fohat digs holes in space," as says *The Secret Doctrine*. Then these holes, now filled with the consciousness of the LOGOS, are whirled by HIM into spiral formations. When, in the process of forming the physical atom, spirillæ of the sixth order have been formed, HE then coils them into three parallel series, as in Fig. 78. The coils in this figure go from right to left, in order to make a positive atom;<sup>1</sup> the coils are wound from left to right also, to make the negative atom.<sup>2</sup> These three coils in some mysterious way are charged with the three types of energy characteristic of the Triple LOGOS; "in the three whorls flow currents of different electricities".<sup>3</sup> Then the seven embodiments of the Triple LOGOS, the Seven Planetary Logoi, twist seven parallel coils to complete the

<sup>1</sup> The word "atom" is used henceforth in the Theosophical sense.

<sup>2</sup> The details of this subject of "occult chemistry" will be found in *Occult Chemistry*, by Annie Besant and C. W. Leadbeater.

<sup>3</sup> *Occult Chemistry*, p. 7, 1st Ed.

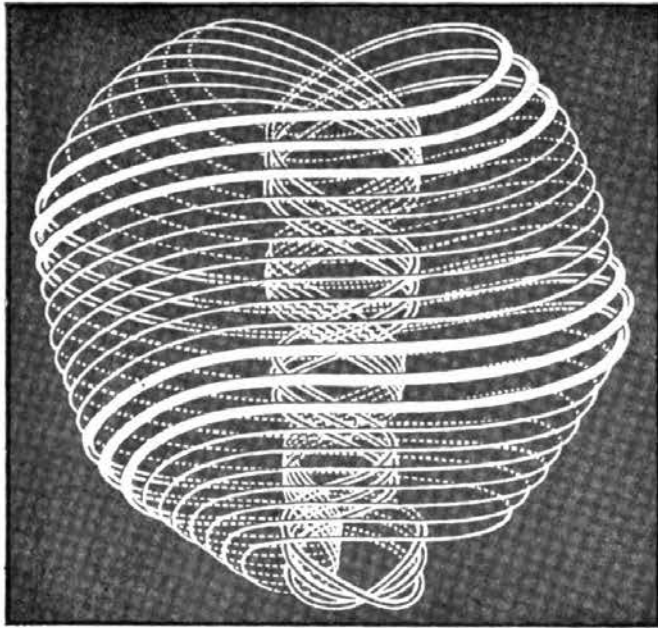


FIG. 79

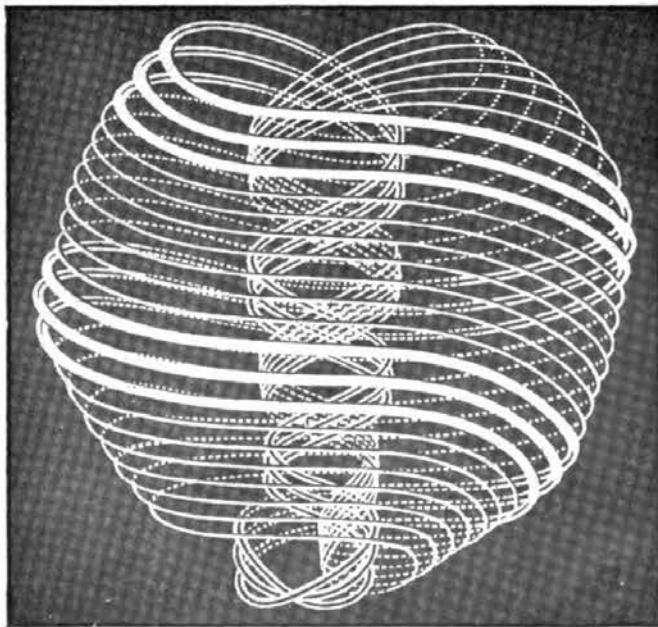


FIG. 80



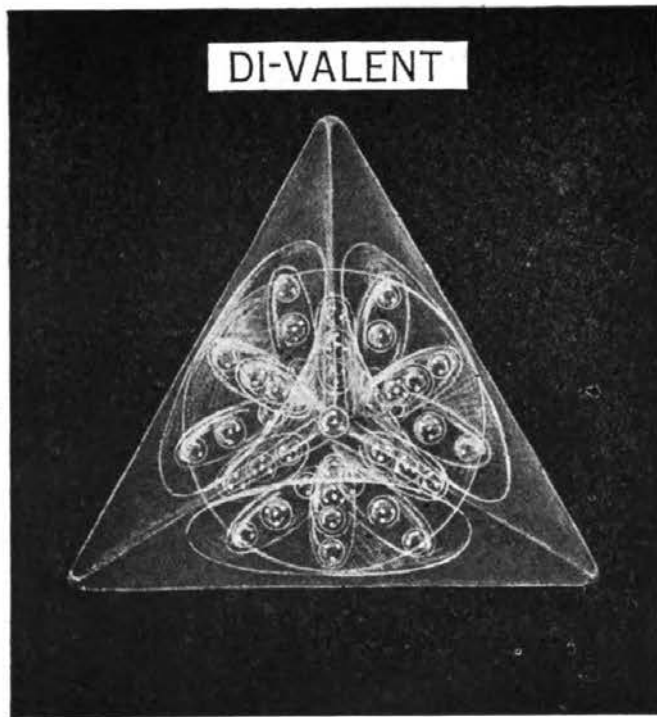


FIG. 82

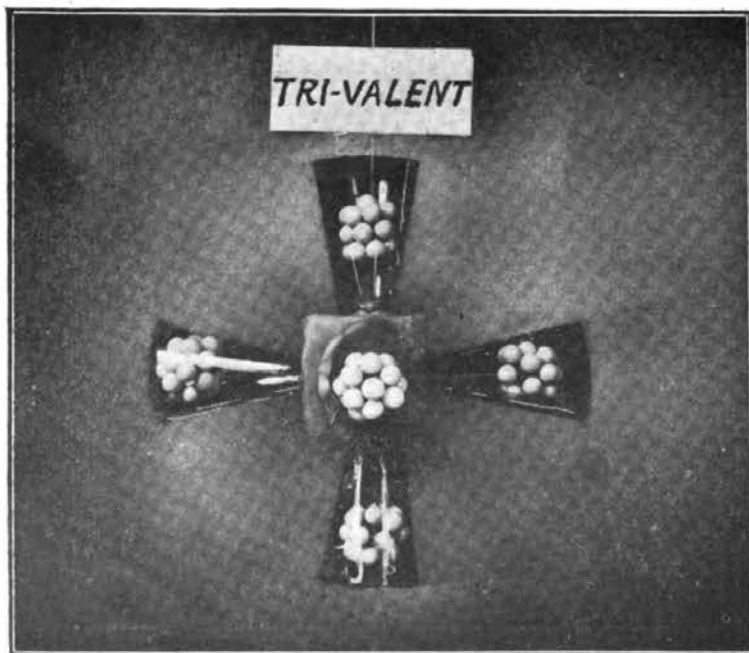


FIG. 83

physical atom. Each of these minor seven coils, when affected by light and sound, throws out one colour of the solar spectrum and one of the seven sounds of the natural scale, and therewith the special influence of its Planetary Logos. The atom, when completed, appears in outline as in Figs. 79 and 80, which are diagrams of a positive and a negative atom. We must never forget that the atom is not substance, but the negation of substance; the white lines in Figs. 79 and 80 represent the bubbles in their coils, and are lines of force. The substance, the fundamental æther, is represented by the black background of the diagram. So, as Poincaré truly said, the atom is only a "hole in the æther". Yet is this "hole in the æther" filled with the Divine Nature; "hole" though it be, when compared with *koilon*, it is real to us, true substance to our knowing, just because the LOGOS is there, and creates in us the thought of substance and reality. As He thinks, *at our level*, so think we with HIM.

When the physical atom, of the two types, positive and negative, is constructed, then begins the building of the chemical elements. They are built according to the Periodic Law, outlined in Fig. 77; but there is more wisdom and beauty in the Periodic Law than has yet happened to the scientific imagination to conceive. Before we can appreciate the Periodic Law in all its magnificence, we must turn aside for a while to study what are known as the Platonic Solids (Fig. 81, frontispiece).

There are five, and only five, three-dimensional solids, in each of which its lines, angles and surfaces are equal. They are the Tetrahedron, Cube (Hexahedron), Octohedron, Dodecahedron and Icosahedron. In the first row of Fig. 81 are illustrations of them, just as the five solids lie on a flat surface. In this position their symmetry is not readily evident; hence they are placed in a different position in order to bring out their symmetry, and their appearance then is given

in the illustrations of the second and third rows. These five "Platonic Solids" were considered of especial significance by the Platonic Schools of Greece and Alexandria; the reason for this will be evident soon. Now, these five solids, distinctive though each is in the number of its lines, angles and surfaces, are all developable from one solid, the tetrahedron. Thus, the cube and the octohedron are developed out of *two* tetrahedra when symmetrically interlaced (see the second figure of the second row); the 8 corners of the 2 interlacing tetrahedra give the 8 corners of the cube, while the 6 intersecting points give the 6 points of the corners of the octohedron. This fact has long been well known in geometry. But the further fact, that the two remaining Platonic solids, the dodecahedron and the icosahedron, are also developable from the tetrahedron, was discovered by Señor Arturo Soria y Mata, of Spain. By interlacing 5 tetrahedra, we have the complicated solid shown in the first figure of the third row; the 20 corners of the 5 interlacing tetrahedra make the 20 corners of the dodecahedron, while the 12 intersecting points give the 12 points of the corners of the icosahedron.

There are, in the five solids, surfaces and corners; these give the directions for the building of the chemical elements. Taking the first three solids—the tetrahedron, cube and octohedron—we have:

SOLID	SURFACES	CORNERS
Tetrahedron	4	4
Cube	6	8
Octohedron	8	6

We find that these three solids are the *tanmātras*—"the measure of THAT"—or axes for the building of the Divalent, Trivalent and Tetravalent elements of the Periodic Law. Thus all divalent elements, both positive and negative, paramagnetic

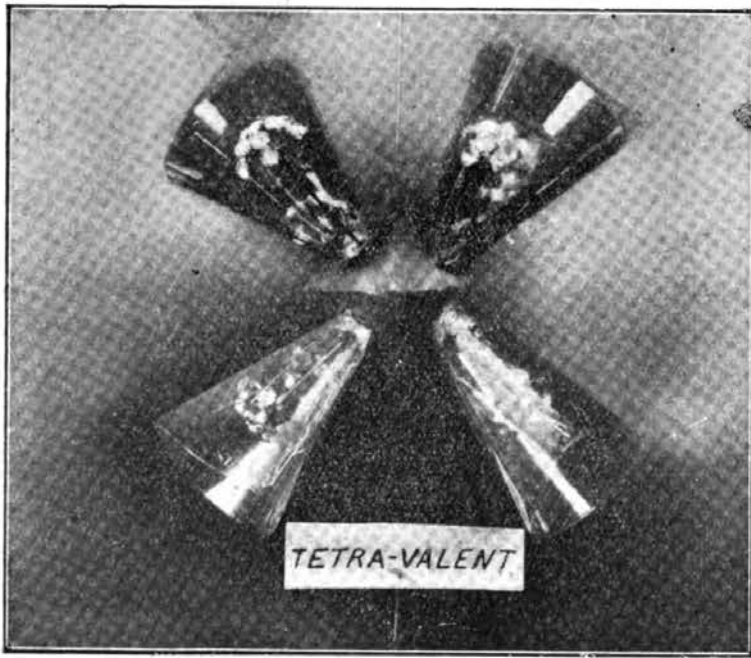


FIG. 84

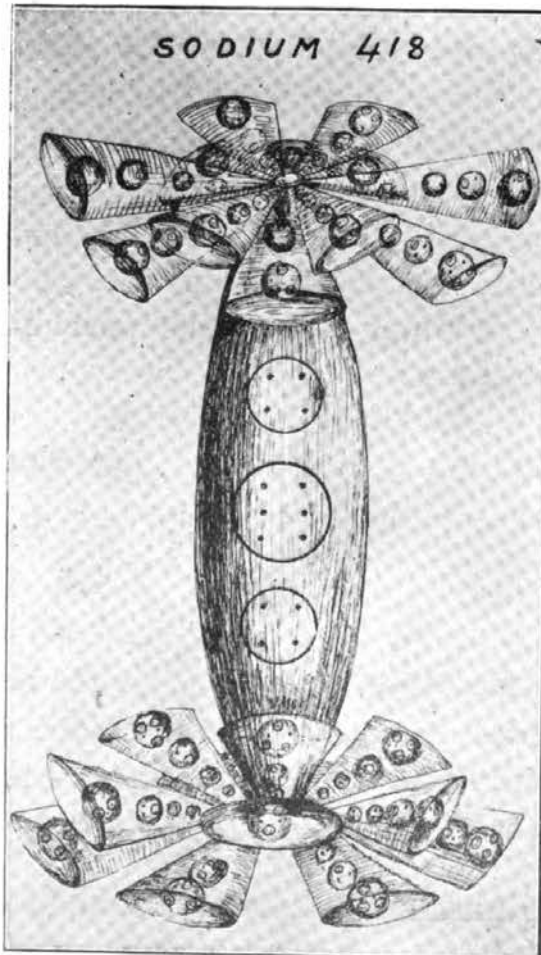


FIG. 86

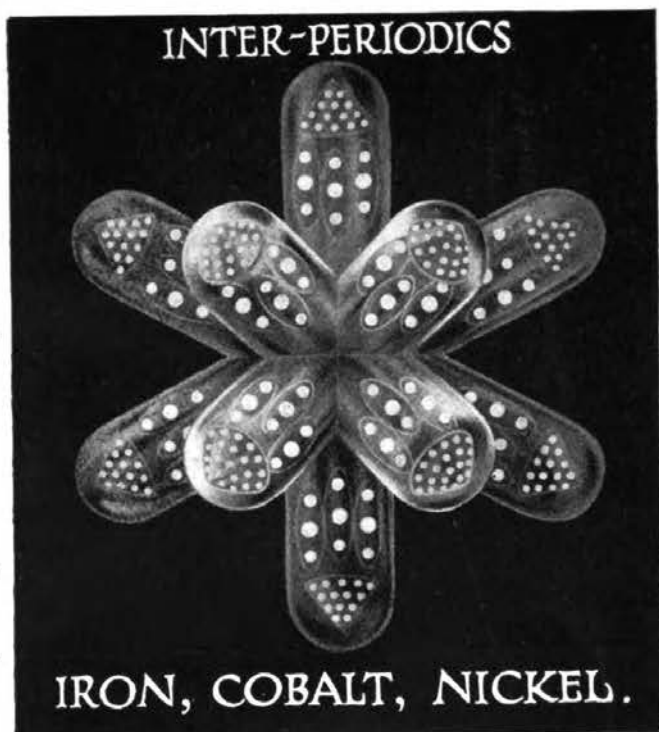


FIG. 87

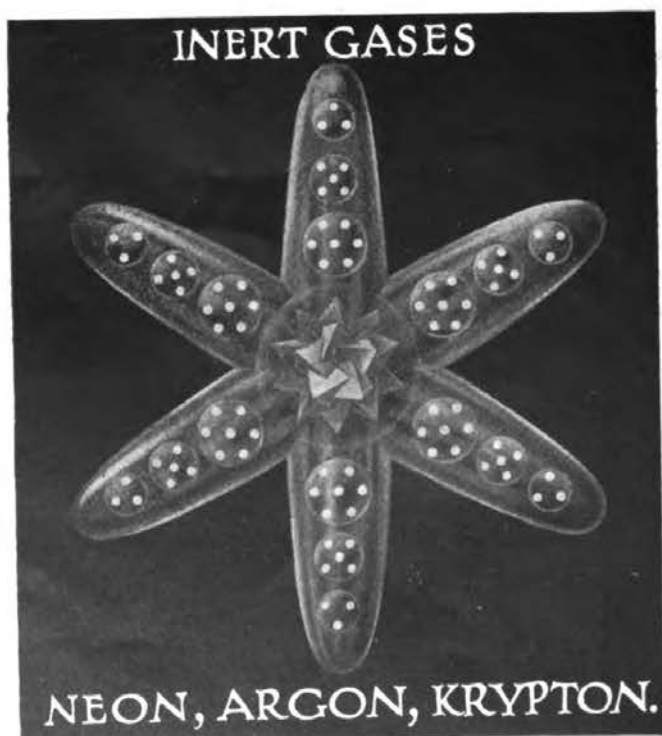


FIG. 88

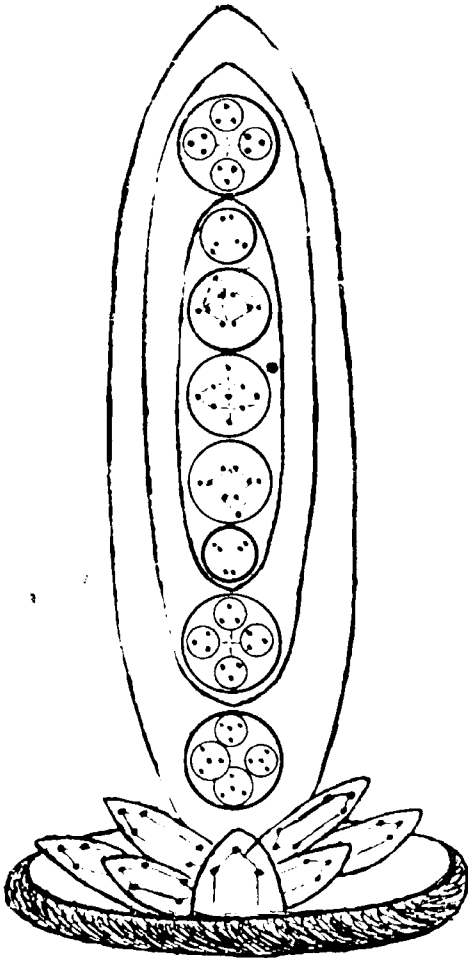
and diamagnetic (with the single exception of Oxygen), are of the general type of Glucinum, illustrated in Fig. 82. Physical atoms, of the positive and negative types, are massed together in groups, but especially in four main groups or "funnels," which radiate from the centre of the tetrahedron to its four *surfaces*. This is the simple divalent structure for the lighter elements; in the heavier elements there appear, in addition to the "funnels," new groups termed "spikes," four in number, and radiating from the centre to the four *corners*. (Each element is surrounded by a spherical limiting wall, composed of the circumambient atomic matter, but, for the sake of simplicity, this is not shown in the diagrams.)

All trivalent elements, with the exception of Nitrogen, are of the type in Fig. 83; the lighter trivalents are composed of six "funnels" radiating from the centre of a cube to its six surfaces; the heavier trivalents have, in addition to the six funnels, eight "spikes" radiating to the eight corners of the cube.

All tetravalent elements, with the exception of Titanium and Zirconium, are of the type in Fig. 84; the lighter tetravalents are composed of eight "funnels," starting from the centre of an octohedron and pointing to its eight surfaces; the heavier tetravalents have, in addition, six "spikes" pointing to the six corners.

There remain the dodecahedron and the icosahedron; the former is the *tanmātra*, not for any one type of elements, but for a constituent of some of the elements. This constituent is composed of groups of atoms which are placed at the twenty corners of a dodecahedron. Except that the icosahedron is implied in a dodecahedron—for the corners of an icosahedron are the twelve points where the five tetrahedra regularly intersect—no definite groups of bodies in the building of the elements have so far been noted, as placed in the twelve corners of an icosahedron.

The monovalent elements are built according to the



*Lithium 127*

FIG. 85

types represented by Figs. 85 and 86. The paramagnetic monovalents start with Lithium, whose structure is given in Fig. 85; the remaining elements down the line of Lithium, in Fig. 77 of the Periodic Law (with the exception of Fluorine), have the centre pillar or "cigar" of Lithium, but made heavier by the addition of new bodies, and multiplied in a definite series, and radiating from a common centre. The position of these radiating bodies has not yet been determined, but they will be sure to follow definite positions formed by the interlacing of various solids. The diamagnetic monovalents, the lightest member of which is Sodium,<sup>1</sup> are all built after the type of Sodium in Fig. 86; there is a

central bar or rod, which connects an upper group of twelve radiating funnels with a lower group of twelve similarly radiating funnels.

<sup>1</sup> Strictly speaking, this is not correct. The element on the median line of Fig. 77, marked \*54 (christened "Occultum" in 1906), is probably a monovalent, as it is used in the building of Gadolinium and Gold. When the diagram, which is Fig. 77, and the plate from it, were made in 1910 in U.S.A., only Gold had been investigated, and though Occultum was found incorporated in it, yet that sole fact did not warrant putting \*54 as a monovalent element before Sodium. Hence it was put on the median line, as a possible neutral gas. But, since it is incorporated in Gadolinium and Gold, one may justifiably place it on the monovalent column. It is, however, not of the "ancestral type" of Sodium, and is an "exception" to the dumb-bell structure.

There are two remaining groups in the table of the chemical elements to be accounted for ; these are the "inter-periodic" metals, and the "inert gases" of the atmosphere. Both groups come on the median line of the diagram of the Periodic Law. The appearance of the Interperiodics (Iron, Cobalt, Nickel, Palladium, Ruthenium, Rhodium, etc.) is given in Fig. 87. Each is composed of 14 "bars" radiating from a centre. The four interperiodic groups so far noted go in triplets (with the fourth group adding a fourth member), and they have a striking peculiarity in that each member of its group is 28 atoms heavier than the preceding member. Thus, since each Interperiodic is composed of 14 bars, all of whom in one element are alike, we have "periodicity" coming regularly as follows in each group :

#### GROUP I. IRON, COBALT, NICKEL

	<i>In a Bar</i>	<i>Total 14 Bars</i>	<i>Total Weight, H=1</i>
Iron	72	1008	56
Cobalt	74	1036	57·55
Nickel	76	1064	59·11

#### GROUP II. RUTHENIUM, RHODIUM, PALLADIUM

Ruthenium	132	1848	102·66
Rhodium	134	1876	104·22
Palladium	136	1904	105·77

#### GROUP III. X, Y, Z

X	189	2646	147
Y	191	2674	148·55
Z	193	2702	150·11



## GROUP IV. OSMIUM, IRIDIUM, PLATINUM, PLATINUM B

Osmium	245	3430	190·55
Iridium	247	3458	192·11
Platinum	249	3486	193·66
Platinum B	251	3514	195·22

This same characteristic of periodicity appears in the second type of elements which come on the median line, the inert gases. Their general appearance is given in Fig. 88. These inert gases go in pairs, the second member of the pair having exactly 42 atoms more than the first member. Fig. 88 shows us that in the centre there appears the complicated five interlacing tetrahedra which came in Fig. 81; radiating from this, but all on one plane, are six arms, each having the same number of atoms. Periodicity appears in the fact that, in each inert gas, the second member has 7 atoms more in each arm. (In all of the inert gases, the centre sphere has only 120 atoms.)

## GROUP I. NEON, META-NEON

<i>Gas</i>	<i>Number in an Arm</i>	<i>Total Weight, H=1</i>
Neon	40	20
Meta-Neon	47	22·33

## GROUP II. ARGON, META-ARGON

Argon	99	39·66
Meta-Argon	106	42

## GROUP III. KRYPTON, META-KRYPTON

Krypton	224	81·33
Meta-Krypton	231	83·66

GROUP IV. XENON, META-XENON

Xenon	363	127.66
Meta-Xenon	370	130

GROUP V. "KALON," "META-KALON"

"Kalon"	489	169.66
"Meta-Kalon"	496	172

In the description given above of the elements, it has been stated that certain elements (*i.e.*, Nitrogen, Oxygen, Fluorine, etc.) are *exceptions*. There are no "exceptions" to Divine laws; the word is merely used in the conventional sense, to imply that as yet we have not discovered of what law the "exception" is an example. We do not yet know why the "exceptions" are different in structure from that which is seen as the "ancestral type". But, even from what little we have already seen of the building of the elements, it is fairly clear that further discoveries will explain exactly why these "exceptions" have their present formations. Of the few

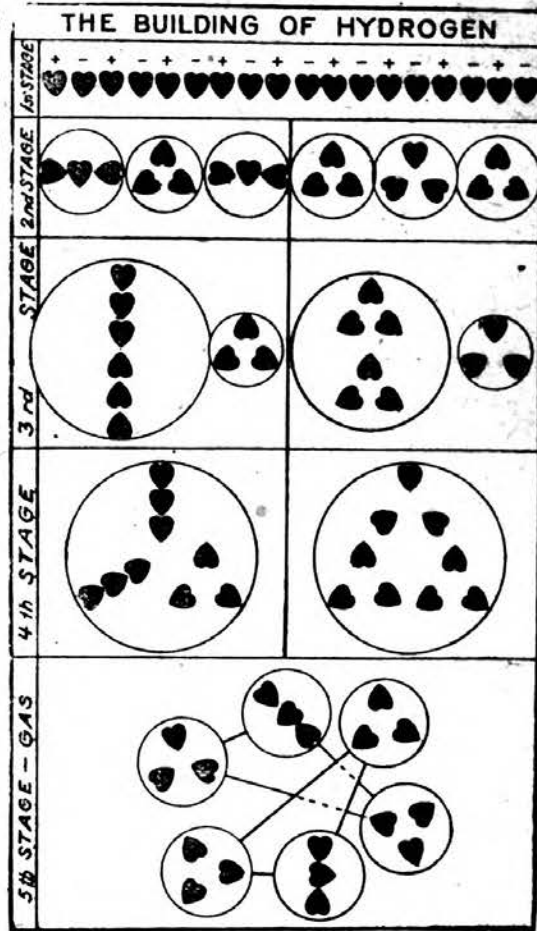


FIG. 89

"exceptions," among the noteworthy are Hydrogen, Nitrogen

and Oxygen, represented in Figs. 89, 90, 91. In Fig. 89,

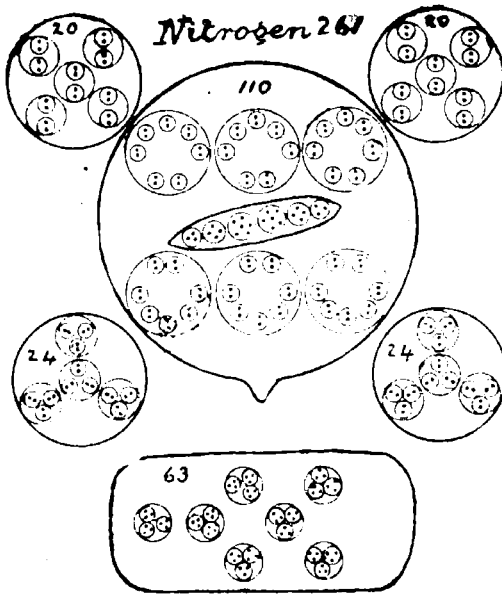


FIG. 90

which is that of Hydrogen, the stages of its building are given. In the first stage, there are 18 physical atoms, 9 of which are positive and 9 negative. These exist on the atomic sub-plane of the physical plane. At the next stage, on the sub-atomic sub-plane (see Fig. 49), the 18 atoms arrange themselves into 6 groups of 3 each. At the next stage, on the super-etheric sub-plane, there is a

re-arrangement. At the fourth stage, on the etheric sub-plane, there is a further re-arrangement. Finally, when we come to the gaseous sub-plane, the 18 atoms making up the one particle of Hydrogen (the *chemical* atom of Hydrogen) re-group themselves into 6 groups of 3 each; three of these 6 groups are specially linked together as a positive half of Hydrogen, while the remaining 3 groups link themselves together as the negative half of Hydrogen.

In this *First Principles of Theosophy*, it is obviously out of place to write fully on "Occult Chemistry," *i.e.*, chemical structure as seen by the enlarging power of trained clairvoyance. But Occult Chemistry is interesting even to a beginner in Theosophy, because when, after leaving on one side mere theories and speculations about chemical structure, one sees how elements are actually constructed, then one realises how, even in the electron, the atom and the element, the LOGOS is at work, building. The vision of "things as they are" is a vision revealing a wonderful craft and an inspiring

wisdom. A glimpse of HIS Plan, even for the chemical element, enables one to know that there is nowhere where HE is not, and no thing where HE is not working. We have had glimpses of the modes of HIS working in the elements in their geometrical design, in their periodicity, in their "valency". Another glimpse do we get as we look at one more diagram, that of Fig. 92, which gives us the skeleton of the structure of six monovalent elements—Sodium, Chlorine, Copper, Bromine, Silver and Iodine. All these come on one line of the Periodic Table (Fig. 77), and all are of the "ancestral type" of Sodium shown in Fig. 86. That figure shows us Sodium somewhat like a dumb-bell in shape; there is a central rod connecting two groups of funnels, an upper and a lower; the funnels of each group are twelve in number, and each set of twelve radiate on to two planes from a central sphere. This "dumb-bell" structure is carried on to all elements appearing on the diamagnetic monovalent line. If, therefore, in any one of these elements, we know the bar, one funnel, and one sphere from which the funnels radiate, we can construct the full element. Then, by counting the total number of atoms, and dividing by 18 (for Hydrogen has 18 atoms, and if we make  $H=1$ , to reduce "atomic weights" to a common standard), we get the "atomic

*Oxygen 290*

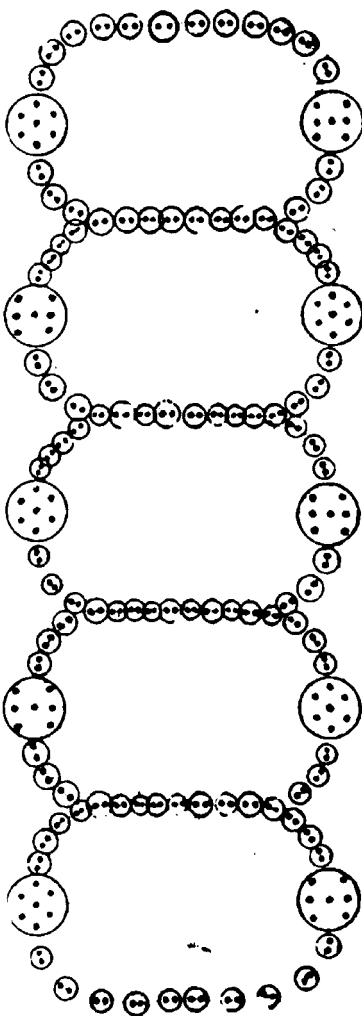


FIG. 91

weight" of an element in terms of Hydrogen.<sup>1</sup> Fig. 92 is illuminating, as it shows us how the LOGOS builds from an "ancestral type". To make a funnel of Chlorine, the funnel

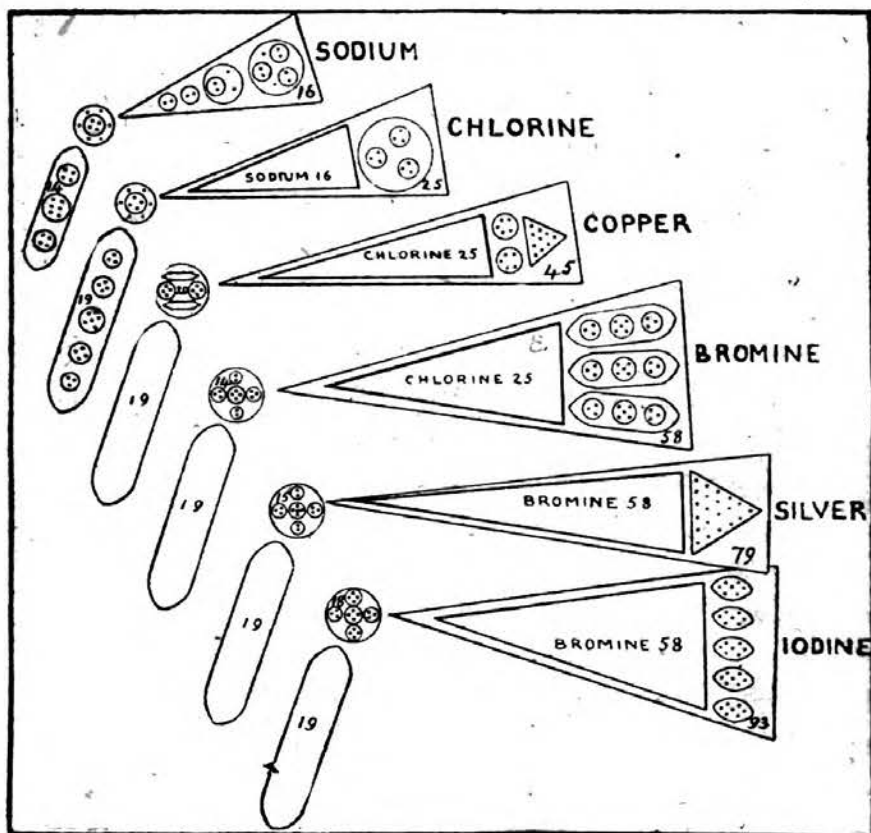


FIG. 92

of Sodium is taken, and added to. Then the funnel of Chlorine is in turn taken to make the funnels of Copper and Bromine, and new groups of atoms are added. Bromine in its turn is taken to build Silver and Iodine, and the Bromine funnel of 58 atoms is used with additions in order to build them. The changes made in the spheres connecting the funnels are shown in the diagram. It will be seen that from

<sup>1</sup> If it is desired to get the "atomic weight" in terms of Oxygen=16, as is done now in Chemistry, the divisor will have to be made 18.144.

Chlorine to Iodine no change is made in the bar. Counting all the dots, which represent atoms, and remembering that in each element there is one bar, two spheres, and 24 funnels (see Sodium, Fig. 86), we get as follows :

<i>Element</i>	<i>No. of Atoms</i>	<i>Weight, H=1</i>
Sodium	418	23·22
Chlorine	639	35·50
Copper	1139	63·27
Bromine	1439	79·94
Silver	1945	108·05
Iodine	2287	127·05

Here I must leave this fascinating subject of the building of the chemical elements, referring students who care to follow the matter further to the special work on the subject, *Occult Chemistry*, by Annie Besant and C. W. Leadbeater.<sup>1</sup>

\* \* \* \* \*

When most of us turn our attention to the substances around us, which are all composed of the chemical elements, we think of these substances by the relation which they bear to us. Utterly wrapped up in our man-centred outlook, we say that this substance is useful, or that useless. We look at a diamond with interest, but with no interest at all on a piece of granite or clay. It has not yet dawned on our imagination to try to realise that all substances have their part in the Divine Plan, and are doing their work to further that Plan, irrespective of their relation to us mortals. How different all Nature appears when we come to know that even the "dead" substances which compose our world are evolving, and that, as each one of us is irresistibly drawn upwards towards an ideal, so is each element and its combinations drawn

<sup>1</sup> First edition, 1908 ; second edition, 1919.

upwards slowly, to become more perfect lenses of the Divinity dwelling within them. For HE does so dwell, even as in the soul of man. Did not Christ the Logos say: "Raise the stone, and there thou shalt find Me; cleave the wood, and there am I"? To him that hath ears to hear, not only is there a melody in the surf of the sea and in the whispers of the wood, there is also a Song of Nature wherever even the tiniest speck of matter exists and does its part in the great Plan. Out of the earth, out of heaven and hell, from every corner of all the worlds visible and invisible, there ever rises one triumphant pæan of Nature:

Thus at the roaring loom of Time I ply,  
And weave for God the Garment thou seest Him by.

C. Jinarājadāsa

*(To be continued)*

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## IRRELIGIOUS RELIGION

By C. SPURGEON MEDHURST

*(Concluded from p. 353)*

**I**RRELIGIOUS religion is, in a word, plain, simple irreligion; and irreligion is just prayerlessness. The spring of religion is, as we have seen, man's yearning for the divine. Hence all religions are dramatised prayers, and all become irreligious whenever the spirit of prayer departs; but prayer is a spiritual exercise of many grades. By what test may we determine whether it is prayerful or prayerless? An unembellished answer is scarcely possible. The best that can be done is to state what prayer is when it is fullest and adequate, and to leave each to measure the reality of his daily devotion by the standard.

Prayer is "power from on high". It is properly neither a ceremony for obtaining benefits nor a petition to an anthropomorphic deity. It is a sinking below the surface into the hidden depths of the Silence, but it is neither loss of identity nor a state of semi- or entire loss of consciousness. It is to be fixed and focused in the Centre, that one may hear the message of God. It is a blending of the self with other selves, as a lover loses himself in the beloved. It is to know oneself as a pipe, large or small, in the great cosmic organ on which the Master Musician is ever sounding forth His harmonies. It is to feel that one is discordant or dumb if apart and alone. It is



the experience of S. Paul: "Not I, but Christ who liveth in me"; the submergence of the human in the divine. It is the sublime cry of assurance uttered by Jesus in Gethsemane: "Not my will but Thine be done." What matter the form of faith, or even the rejection of all creeds, if this prayer be breathed and if this be the spirit of all activities? This is religion! Irreligious religion cannot set its foot here. "Blessed are the pure in heart, for they shall see God."

Our world is a world of opposites, and the pursuit of our somewhat negative line of argument must not be construed as a denial of a positive reality. A discussion of irreligious religion does not disprove religion. A description of a cloudy day casts no reproach on the sun, and if the fog be the result of unconsumed city smoke, the story may lead to civic improvements. This is the hope which has inspired the present discussion. We are all too inclined to accept without thought traditions and practices in which we have been brought up, and indeed the spread of the miasmous influences of irreligious religion is a matter pressing for earnest consideration. Men are suffering from temptations they feel they are powerless to resist. In each there are possibilities which, if taken advantage of, might open a door of escape. Of these they are ignorant. The message of religion has not reached them. They welcome any revelation which they recognise as true and helpful, but the current presentations by the accepted forms of religion do not appeal to them. To the majority they seem as a cold collation which has become stale. The people no longer care about left-over meats. Instinctively they feel that the heart of religion should be a warming fire, but they do not find enough steam-heat in the church. They want religion, but they do not know how to obtain it.

There is nothing occult, nothing hidden, in this connection. The Master Jesus, in one of his undigested sayings, uncovered the secret of all religion: "Inasmuch as ye did it unto

one of these my brethren, even these least, ye did it unto Me. . . . Inasmuch as ye did it not unto one of these least, ye did it not unto Me." One of His followers, Walt Whitman, penned the understanding verse: "You cannot degrade another without degrading me"; but the larger number of religious professors, wrapped in their pharisaic separateness, have not learned the lesson. Hence we are faced with the awful fact that after Christianity has been at work for nearly two thousand years, and, with the exception of Muhammadanism, after every other religion has been operating for still longer periods, irreligious religion is still everywhere endemic. The world has awaked to the truth that much that it had prized is an illusion. It is shocked at the spectacle. A babel of cries is arising from every side, calling for a reconstruction of society. Can any Faith, however ancient, remain indifferent to its own anæmia and not be marooned? Had the purity of the religions been preserved, the resonant note of religion would be now resounding above men's despairing shrieks, and humanity would see its way to the light. There has surely been a retrogression since Plutarch composed the eloquent passage quoted in the first part of this essay.

The wares of religion are ideals, yet religion lacks the imagination that captures the invisible. The most conservative realm of human thought, religion, is apparently unable to spin finer gossamer-threads from the wider aspirations of mankind, and to weave for itself new garments for the new day. It is, however, perhaps as well that it should linger, provided that the present delay is but a gathering of strength for future swift leadership. New theories are not necessarily true presentations of fact, and for religion to lean on untried ideals and have them fail her, would be a cataclysmic disaster. On the other hand, religion will certainly be rudely shoved into a corner if it greets the coming dawn in its pyjamas. That a new day is dawning is undoubted. The universal acclamation

for reconstruction is a demonstration of the fact. It is the crowing of the cock announcing the passing of the night, but the light has not yet brightened and dispersed the darkness.

Russia has torn down her old structures, and with bleeding hands is working to erect better buildings, drawn on a new scale and according to a new plan. It is significant that alarm at the novelty of the erections is greater than the interest which is natural in any fresh erection. The British Empire is doubtless a safer example of reconstructive work, for there the ancient foundations are unmoved, the old site is retained. Elsewhere there is the sound of many hammers and of innumerable voices, but the work that is proceeding is that of repairing rather than of reconstruction, and the pity of it all is that nowhere, not even in religious lands like Russia and India, has religion a strong, decisive voice in men's councils. Religion and politics are, of course, absolutely different modes of human activity. The two should never be confounded; but they are partners, not strangers. It is the task of religion to supply the principles which politics must apply. Failure on the part of religion to realise this, is responsible for much political failure. The leader has not led, the follower has taken the front position. Hence, although there has always been much talk of freedom, a great deal of planning of new organisations, a variety of devices for stopping war, there has been but little digging at the roots; and consequently emancipation has proven self-assertion; organisation has shifted burdens but not removed them; war has recurred with frightful periodicity; while economic, commercial rivalry—a terrible slaughter-house—has never ceased to function. The meaning of spiritual liberation, and its applicability to the destruction of these evils, has not been made clear to suffering humanity. Irreligious religion has been too busy building, repairing and reconstructing theology. There are signs, however, that this will not continue, that even in the world of

religious thought, as in the world of political activity, there is to be "a new heaven and a new earth".

Through the practical zeal of the Jewish Peace Society in England, a League of Religions was born in Caxton Hall, London, on November 5, 1919, with the Bishop of Kensington in the chair, in the absence of the Bishop of Oxford. The League aims at linking all religious and ethical societies throughout the world, for the purpose of promoting a sound international conscience on all questions of national and international righteousness. The League will not interfere with anyone's faith, but invites all religions to join in applying to the problems of the day the principles common to all. Hindū and Buddhist representatives at the meeting avowed their intention of starting branches in their native lands upon their return home, although the original plan of the promoters had not reached so far as this, at least for the initial stages. This movement will doubtless increase in momentum and strength, for it is the one thing the world is waiting for; probably it is the only agency which can bring about a condition in international matters in which Americans will cease to be Americans, Britons to be Britons, Frenchmen to be Frenchmen, or Asiatics to be Asiatics, but, when discussing a matter of world-wide importance, all shall be just sons of men, members of the great race of humanity. The Secretary of this new League is Miss Behrens, 75 Avenue Chambers, Southampton Row, London, W.C. 1.

There is only one other quarter in which I find an effort being made at genuine reconstruction, for to accomplish this work properly there should be a pinning of the foundations as well as the erection of new superstructures. The task cannot be accomplished apart from religion, and thence I would also direct attention to a bright religious luminary, rising as a herald of the dawn. I refer to the Liberal Catholic Church, a legitimate offspring of what has hitherto been known as the

Old Catholic Church. I am not a member of either the L.C.C. or its predecessor the O.C.C., nor have I had the pleasure of associating with any of the leaders, or of attending any of the services of the younger association; but I have been an observant spectator of the inception and growth of the L.C.C., and I warm towards it because, while it preserves what may be called the *patina* of Christianity, deep and mysterious, the work of the hand of time, it displays certain features which give promise of being able to undo some of our religious tangles.

There are two features about it which specially impress me. Ecclesiastically, it occupies a middle ground; it is neither Roman Catholic nor Protestant. Its ritual is new, but not original in the sense that it is all newly written. It is recited aloud in English, and continues, rather than breaks away from, the orthodox Roman and Anglican forms of worship; but every phrase, whether uttered by priest or people, which suggests fear or gloom, has been eliminated. Confession and Absolution are provided for, but the idea maintained throughout its services is that man, when worshipping, is returning to the Source whence he came. Hence joyous aspiration and thanksgiving have supplanted temporal petition and self-abasement.

Another feature of the L.C.C. is that all, or nearly all, its clergy—bishops and priests—are reincarnationists and members of the Theosophical Society. There is nothing in the constitution of the Liberal Catholic Church requiring that this should be so, or that it should co-operate with the Theosophical Society. The two organisations are distinct. The L.C.C. is as independent of the T.S. as it is of the Church of Rome; but an organisation in its development generally takes its colour from its founders, and therefore the philosophical hue of the first generation of the L.C.C. hierarchy deserves special notice. For many, Christianity is a broken arch, leading

nowhere, because the stone engraved "Reincarnation" has dropped out. It was the recovery of this submerged Christian truth which restored his lost faith to the present writer; it has been a right understanding of this basic human fact which has enabled thousands to cross the stream from the bank of doubt and uncertainty to the opposite shore of complete assurance and serenity. The rise of the L.C.C. is one of the most significant signs of the world-changes now in progress. Theosophy, it is true, has been with us for nearly half a century, but Christianity has looked at it askance and with suspicion; the man in the street has thought of it as something aloof from the ordinary interests of life and as too subtle for the common comprehension, but now there is a Christian Church with a pulpit which is practically wholly Theosophical.

This means much for Christianity, for though Theosophy is not new in the sense of being a new revelation of something before unknown, it is new in the sense of presenting long-known but scattered facts in such a way as to form a coherent explanation of the inception, development, and final end of all things. The new Theosophic pulpit, as represented by the Liberal Catholic Church, will undoubtedly reach ears which have been deaf to the calls of the message of Christianity as hitherto delivered. This surely should encourage those who mourn the fact that the many to-day neglect the Church. We have said that the Liberal Catholic Church is neither Roman Catholic nor Protestant. It is not Roman Catholic, for it owes no allegiance to Rome or its representatives; it is not Protestant, for it rejoices in an unbroken genealogy from His Eminence Cardinal Antonio Barberini (1607-1671), to whom the Roman Catholic hierarchy traces its apostolic succession. Its present bishops are the Rt. Rev. James Ingall Wedgwood, Presiding-Bishop for the British Empire; the Rt. Rev. Rupert Gauntlett and the Rt. Rev. Robert King, Bishops-Auxiliary for Great Britain; the

Rt. Rev. Charles Webster Leadbeater, the Rt. Rev. Julian Adrian Mazel, Bishops-Auxiliary for Australasia ; and the Rt. Rev. J. Irving Cooper, Bishop-Auxiliary for America. All the members of its hierarchy, priests and bishops, are unpaid.

Only artificial and illogical reasoning, springing from an ignorant prejudice, could imagine that an organisation with such a history and such an executive was any sort of "back-to-Rome" movement ; for, as an eminent philosopher once remarked, a chicken cannot be replaced in the egg-shell. Although there can be no rational objection to the L. C. C. on the ground that it has Rome-ward tendencies, for its only *raison d'être* was its rebellion against Roman Catholic autocracy, there will be many who will object to its ritualistic form of worship. This, however, is an accident, not an essential ; a matter of education, not of principle. The most significant and hopeful feature of the Liberal Catholic Church is that it aims to restore, for all, the dignity and purity of the Sacraments. It excludes none from its altars, who approach them reverently and with a desire to worship. It is minus ecclesiastical and credal barriers. It extends its arms and embraces humanity.

We may or we may not temperamentally incline towards this new religious phenomenon. We should at least give it a welcome as a possible remedy for the devastating disease of irreligious religion. Of course every Church and every scripture gives to the recipient only in proportion as he is able to receive, and to his capacity to receive on previous preparation ; but this new Church holds out certain strong inducements to that very inclusive class whom we have described as being without religion, but as having religious antennæ, and it should therefore be received as a fellow-worker by all who love religion.

And Jesus, knowing the reasoning that was in their hearts, took a young child and made him stand by His side and said to them :

Whoever for my sake receives this little child, receives me; and whoever receives me, receives Him who sent me.<sup>1</sup>

John said to Him: Rabbi, we saw a man using your name to expel demons, and we tried to hinder him, on the ground that he did not follow us. Jesus replied: You should not have tried to hinder him, for there is no one who will use my name to perform a miracle and be able the next minute to speak evil of me.<sup>2</sup>

C. Spurgeon Medhurst

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## BENARES FROM THE GANGES

THE temple bells melodiously at even  
 Tell that the hours of earthly toil are done;  
 The temple spires, lit by a dying sun,  
 Lift up the heart in peaceful thoughts of heaven.  
 On Gangā's dreamy tide my boat is driven,  
 By palaces whose princely course is run,  
 Silent the sarangi, the sethar dumb,  
 Those golden-slippered hours have run to seven.  
 The yogi meditates beside the waters,  
 And thousands wash away the dust of toil,  
 Here taper-lights in earthen cups of oil  
 Are set afloat by one of India's daughters.  
 The fires of faith both time and history foil,  
 This Heart of India centuries fail to soil.

D. M. CODD

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<sup>1</sup> *Luke*, ix, 47—48.

<sup>2</sup> *Mark*, ix, 38—39.



## A NEW DEPARTURE IN RELIGION

By C. JINARAJADĀSA, M.A.

A NEW departure in religion has just been made in the World Religion established by the Lord Buddha. When the great Lord proclaimed His doctrine in the valley of the Ganges, He laid emphasis on conduct, and on belief only in so far as belief was helpful to right conduct. He worked within the pale of the Hinduism of the time; and there is nothing on record to show that, when He accepted disciples from Hinduism, or from any other teaching, He expected them to renounce a previous Faith before accepting Him as their guide. In the *Mahānāma Sutta* He has laid down that to be a Buddhist it is only necessary to "take the Three Refuges," and to observe the "Five Precepts". He never asked anyone to renounce whatever was precious to him in Hinduism.

This catholicity of Buddhism has been most strikingly illustrated in Ceylon, where practically in every temple there is not only a Holy of Holies for the Image of the Lord Buddha, but also one or more Shrines, either to Shiva or Vishnu. These Shrines are quite distinct from the Buddhist Shrines, but they are within the temple grounds and are called *Devālyas* or "Abodes of the God". Since no prayers are offered to the Buddha and nothing is ever asked from Him by way of a boon, and since also the Gods of the Hindu Pantheon will accept worship from men and grant boons, we have the remarkable phenomenon of Buddhism and Hinduism flourishing side by side, even within the precincts of one and the same Buddhist temple, each complementary to the other.

In strict accordance with this ancient liberal tradition of Buddhism, a new departure has been made by one of the High Priests of Buddhism in giving me authorisation to admit into Buddhism all who desire to become Buddhists. There is nothing novel in this, as a similar permission was given by the late High Priest Sumangala to Colonel Olcott and to Mr. C. W. Leadbeater. But the novel departure lies in the fact that I am permitted to accept into Buddhism all who care to come into it *without asking from them any renunciation of whatever religious faith they may have already found has given them help*. Of course, to be a Buddhist one must profess a certain faith, but this faith has always been perfectly simple, and has not involved any great theology, except the simple belief in the "Three Gems," which are the Lord Buddha, His Doctrine, and the Great Brotherhood. I give below the documents authorising me to admit Buddhists. The High Priest, the Venerable M. Nāṇissara, is the successor of the late High Priest Sumangala, both as Principal of the Vidyodaya College for Buddhist Priests, and as High Priest of the well known temple in Colombo which was the residence of the High Priest Sumangala.

VIDYODAYA COLLEGE,  
MALIGAKANDA, COLOMBO.

*June 28th, 1920.*

I hereby give authorisation to C. Jinarājadāsa to admit into Buddhism all who accept the principles in the document annexed to this, and who formally take Pancha Sila<sup>1</sup> in token of their adherence to the Teachings of the Lord Buddha.

(Signed) M. NĀṆISSARA,  
*Chief Buddhist High Priest,  
Colombo,  
and Principal, Vidyodaya College.*

<sup>1</sup> The ceremony of "taking Pancha Sila" or the "Five Precepts" consists in repeating, in the presence of a Buddhist monk, and after him in the ancient Pāli language, a profession of faith in the "Three Gems" and in the "Five Precepts," as follows: 1. Praise be to the Blessed One, perfect in wisdom and understanding. 2. I take my refuge in Buddha. 3. I take my refuge in the Dhamma. 4. I take my

## THE FUNDAMENTAL PRINCIPLES OF BUDDHISM

1. I believe in the Lord Buddha, who after many lives of sacrifice for men, attained by His efforts Buddhahood, and gained the Supreme Wisdom in order to share it with all His fellow men.

I take the Lord Buddha as my Teacher to lead me on the Path of Holiness.

2. I believe in the Dhamma, the eternal truths as to Righteousness which are inherent in the universe, and which were proclaimed by the Lord Buddha.

I take the Dhamma as my Guide to lead me on the Path of Holiness.

3. I believe in the Sangha, the Brotherhood of the Noble Ones of the Four Grades—Sota-āpanna, Sakridāgāmi, Anāgāmi and Arhat.

I take the Sangha as my Example to lead me on the Path of Holiness.

4. I accept as binding on me the Five Precepts, and I pledge myself to try to live without violating them.

5. I believe in the doctrines of Reincarnation and Karma, and I believe that I shall, as the result of my efforts, attain Nirvāṇa.

Before permission was thus formally given to me by the Venerable High Priest, I carefully explained that, as a Theosophist and a Buddhist, I could not, in admitting anyone to Buddhism, ask him to renounce his faith in his own original religion. The High Priest thoroughly agreed with me that the Lord Buddha never asked for any such renunciation, and that since Buddhism is a great life of Morality under the inspiration of the Three Gems, it was quite possible for a Buddhist, if he desired it, to profess other teachings, provided that they did not fundamentally contradict his belief in the Three Gems, nor his vow to observe the Five Precepts.

We have now the curious phenomenon that a person may belong to Buddhism, and also to another religion if he so wills. In fact, while in Australia, I was given permission by cable to admit Buddhists; and my admissions, then *sub conditione*,

refuge in the Sangha. 5-9. I accept the precepts to refrain from (1) taking the life of any living creature, (2) taking what is not mine, (3) all wrongful sexual intercourse or practice, (4) untrue speech, (5) all intoxicants and drugs which produce intoxication. See *The Smaller Buddhist Catechism*, by C. W. Leadbeater and C. Jinarājadāsa. Adyar Pamphlets, No. 41.

have been validated by the High Priest, and we have already several Christians who are now Buddhists, as also one Hindu Brahmana who has added to his Hindu faith membership in Buddhism.

All those Theosophists who understand what is implied in the phrase "World Teacher," or "Jagat Guru," will realise how this new departure in Buddhism, under the auspices of one of the most learned and leading Priests of Southern Buddhism, is thoroughly full of that great spirit of universal religion which must be radiating from the great Head of all Religions. As a Buddhist by birth, and as one who has ever been attached to the splendid idealism of Buddhism, I am profoundly glad that Buddhism contains such a broad-minded leader as my teacher, the Venerable High Priest Nāṇissara. The latitude which he has shown is an augury, surely, of the great day of the Brotherhood of Religions, when all men will work side by side without rivalry to realise the hidden forces of the spiritual life, which at all times and everywhere have been the eternal possession of man.

C. Jinarājadāsa

## POEMS

MUSIC of hearts, poems, ye soar forth in beauty,  
Spreading your wings in sunlight of the world ;  
And those who hear your strains look up in rapture,  
Tuning their souls to your life-giving words.

And yet, great music, so powerful and entrancing,  
In hopeless night of sorrow thou wert born ;  
Thine every note whose sweetness leaves us singing  
Is a heart's blood, its every throb doth mourn.

'Tis human anguish that beareth dreams of beauty,  
The bliss that might have been that fashions bliss to be ;  
And silenced joys that lie for ever buried,  
Are living dead who whisper songs most free.

For there is nothing in their meditation  
That linketh them to any life on earth ;  
They may sing bliss and pain, sing all the scope of love  
and wonder—  
They are alone to dream, alone to quench their thirst.

MELLINE D'ASBECK

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## THE PĪTHA, OR MYSTIC CIRCLE<sup>1</sup>

By SWAMI DAYANAND

(OF THE BHĀRAṬ DHARMA MAHĀMANDAL, BENARES, INDIA)

**B**EFORE entering upon the subject-matter of this article, we shall deal with certain forms of what is called Spiritualism and other psychic powers, a consideration of which will help us in understanding our subject. We shall not deal with Spiritualism or psychic powers at large, or in a systematic manner, but shall merely take certain examples

<sup>1</sup> This article will form a chapter in *The World's Eternal Religion*, a book which will shortly be published by the Bhāraṭ Dharma Mahāmandal.

which will help the reader in clearly understanding our proposed topic.

Table-turning is a common form of what has been called "motor automatism". It is done in this way: two or more persons of a mediumistic type sit quietly for some time with hands in contact with some easily movable object, say a small, three-legged table; and on their desiring its movement, that object will often begin to move. The sitters may then ask questions and receive answers, indicated by taps on the floor, from the "spirit" that possesses the table. If, further, they desire it to indicate letters of the alphabet by the movement of the table—as by filing once for "a," twice for "b," and so on—it will often do so, and answers unexpected by anyone present will be obtained.

But beyond the simple movements or table-turning, and the intelligent responses or table-tilting, both of which are at least *prima facie* physically explicable by the sitters' unconscious pressure, without postulating any unknown physical force or spirit at all, it is alleged by many persons that further physical phenomena occur, namely, that the table moves in a direction, or with a violence, which no unconscious pressure can explain; and also that percussive sounds or "raps" occur, which no unconscious action, or indeed any agency known to us, could produce. These raps communicate messages like the tilts, and it is to them that the name of "spirit-rapping" is given. But Spiritualists generally draw little distinction between these four phenomena—mere table-turning, responsive table-tilting, movement of inexplicable violence, and responsive raps—attributing all alike to the agency of spirits of departed men and women, or at any rate to disembodied intelligences of some kind or other.

Faraday's explanation of table-turning, as being the result of the summation of many unconscious movements, does not explain all cases. Myers is of opinion that beneath the

superficially conscious stratum of our being there is not only a stratum of dream and confusion, but a still subjacent stratum of coherent (subliminal) mentation as well.

Another form of motor automatism is automatic writing through the well-known "planchette". An instance of an experiment with a planchette is the following :

Mr. Smith and his nephew placed their hands on the planchette, and a purely fantastic name was given as that of the communicating agency.

Q. Where did you live ?

A. Wem.

This name was quite unknown to either of the sitters.

Q. Is it decided who is to be the Archbishop of Canterbury ?

A. Yes.

Q. Who ?

A. Durham.

As none of them remembered his name, they asked :

Q. What is his name ?

A. Lightfoot.

How far the main statement was correct, the sitters did not know. The peculiarity at the time rested in the fact that a name was given which none of them could recall, but was found to be right.

Inexperienced readers are here warned that answers received from "spirits" through the table or the planchette, or other forms of automatic writing, etc., are in most cases nonsensical, absurd, fantastic and untrue, but sometimes perfectly true. We give two instances of a peculiar nature :

Mme. X is also a writing medium. She was writing a letter one day, with no thought of unseen agencies, when suddenly she felt her hand checked. Warned by a special sensation, she still held the pen. Her hand placed itself on a sheet of paper and began rapidly to write alarming predictions. The writing retained this tone for a few hours, and soon the communications became trivial in character and, save in some exceptional instances, have since remained so . . .

Mme. X is accustomed to arrange her own hair. One morning she said laughingly : "I wish that a court hairdresser would do my hair for me ; my arms are tired." At once she felt her hands acting automatically, and with no fatigue for her arms, which seemed to be held up ; and the result was a complicated coiffure, which in no way resembled her usual simple mode of arrangement.



We shall now pass on to hypnotism. Hypnosis is induced in the subject either by mechanical means, or by suggestion, or by passes, or by a combination of any two of these. A convenient mode of bringing on hypnotic sleep is by the "magnetic chain". Any number of persons, from six upwards, sit round in a circle and take each other's hands by the thumbs. Let them sit quiet and motionless, with all their muscles relaxed, and in the most easy manner, with their eyes closed or directed to the centre of the floor between them, and let them resolve to give way to the consequences for at least thirty minutes. Sooner or later some one of the chain will show signs of hypnosis by an involuntary falling of the head. Then let some one of the chain give to the subject suggestions of sleep and also make passes over him. The subject will soon be in a state of hypnosis.

Dr. Moll gives a typical experiment. He says :

Mr. X, forty-one years old, seats himself on a chair. I tell him that he must try to sleep : "Think of nothing but that you are to go to sleep." After some seconds I continue : "Now your eyelids are beginning to close, your eyes are growing more and more fatigued, the lids quiver more and more. You feel tired all over, your arms go to sleep, your legs grow tired, a feeling of heaviness and the desire for sleep take possession of your whole body. Your eyes close ; your head feels duller ; your thoughts grow more and more confused. Now you can no longer resist, now your eyelids are closed. Sleep !" After the eyelids have closed I ask him if he can open them. He tries to do so, but they are too heavy. I raise his left arm high in the air. It remains in the air and cannot be brought down, in spite of all his efforts. I ask him if he is asleep. "Yes." "Fast asleep ?" "Yes." "Do you hear the canary singing ?" "Yes." "Now you hear the concert ?" "Certainly." Upon this I take a black cloth and put it into his hand. "You feel this dog quite plainly ?" "Quite plainly." "Now you can open your eyes. You will see the dog clearly. Then you will go to sleep again, and not wake till I tell you." He opens his eyes, looks at the imaginary dog and strokes it. I take the cloth out of his hand, and lay it on the floor. He stands up and reaches out for it. Although he is in my room, when I tell him that he is in the Zoological Gardens he believes it, and sees trees and so on.

Jendrassik and Krafft-Ebing obtained marks like burns on their subjects by means of suggestion. If some object, such as a match-box, a pair of scissors, a snuff-box, etc., were

pressed upon the skin of the subject while in hypnosis, and he was at the same time told that the skin was being burned, a blister in the form of the object resulted.

Any suggestion that takes effect in hypnosis will also take effect post-hypnotically; movements and delusions of the senses, itching, pain, hunger, thirst, etc., can be induced. Dreams can be influenced. Suggest to the subject while in hypnosis that he will dream that while he is in a boat on a river, that a storm will suddenly arise, that the boat will capsize, that he will have to swim to the shore; and he will dream all this in detail. Suggest to him that three days hence he will pay a visit to a certain person, and he will carry out the order.

These phenomena, together with telepathy, possession, trance, double personality, veridical character of dreams, somnambulism, clairvoyance, etc., are never satisfactorily explained by any theories of the Western scientists. The Hindūs would call them all merely lower forms of pīthas, or the play of consciousness and of prāṇa.

Before we take up the subject of pīthas we shall make certain remarks on consciousness and prāṇa, which are necessary for the better understanding of the Hindū pītha theory. According to the Hindūs, when creation begins to manifest, the *Avyakṭa* (Nature) begins to vibrate, and the first modification of it is *Mahaṭ*. This *Mahaṭ* might be called universal consciousness, or consciousness in all its aspects—consciousness, subconsciousness, and superconsciousness—from which are evolved the five *Tanmātras* (or subtle centres of vision, of hearing, of taste, of touch, and of smell), the five subtle sensory and motor nerve-centres (*Jñānendriya* and *Karmendriya*), the *Manas* (mind), and the five gross *bhūtas* (i.e., earth, water, heat, air and ether). Such, in brief, is the nature of creation. And it is also held by the Indian Ṛṣhis that what constitutes the macrocosm constitutes the microcosm. If we study a grain of sand, we study the universe.

Beyond Prakṛti (Nature) is the Puruṣha or Brahman (absolute existence, absolute consciousness, absolute bliss). It is only the grosser elements, the last order of things evolved out of Prakṛti, that are perceptible to the ordinary senses. They constitute what is ordinarily understood by the term "matter". But it should be distinctly remembered that Mahat or the universal consciousness, Manas or the mind, and the rest, are as much matter as the grosser elements—only matter in finer form.

This Indian view, namely, the manifestation of the gross from the subtle, is perfectly in agreement with physical science. Physicists, by increasing their knowledge of so-called "matter," have been led to doubt its reality, and have dematerialised the atom, and with it the entire universe which the various atoms compose. The trinity of matter, ether and electricity, out of which science has hitherto attempted to construct the world, has been reduced to a single element—the ether (which is not the matter of science) in a state of motion. According to the Sāṅkhya the objective world is composed of *Bhūtas* which are derived ultimately from *Ākāśh*. I do not say that the scientific "ether" is *Ākāśh*, which is a concept belonging to a different train of thought. Moreover, the sensible is derived from the supersensible *Ākāśh Tanmātra*, and is therefore not an ultimate. But it is important to note the agreement in this, that both in the East and West the various forms of gross matter derive from a single substance which is not "matter". Matter is dematerialised, and the way is made clear for the Indian concept of *Māyā*.

There is a point at which the mind cannot any longer usefully work outwards. Therefore, after the *Tanmātras*, the mind is turned within, to discover their cause in that Egoism which, reaching forth to the world of enjoyment, produces sensorium, senses and objects of sensation. The view that the mind and senses are also material has the support of some

schools of Western philosophy, such as that of Herbert Spencer; for he holds that the universe, whether physical or psychical, is a play of force which, in the case of matter, we experience as object. Mind, as such, is, he says, as much a material organ as the brain and outer sense-organs, though they are differing forms of force.

His affirmation that the matter of science is an appearance produced by the play of cosmic force, and that mind itself is a product of the same play, is what the Sāṅkhya and Vedānta hold. While, however, Spencer and the Agnostic School hold that the Reality behind these phenomena is unknowable, the Vedānta affirms that it is knowable and is consciousness itself. This is the Self, than which nothing can be more intimately known.

Force is blind. We discover consciousness in the universe. It is reasonable to suppose that if the First Cause is of the nature of either consciousness or matter, and not of both, it must be of the nature of the former and not of the latter. Unconsciousness, or object, may be conceived to modify consciousness, but not to produce consciousness out of its unconscious self. According to Indian ideas, Spirit, which is the cause of the universe, is pure consciousness.

We must distinguish between consciousness, as such, and modes in consciousness. Consciousness is the unity behind all *forms* of consciousness, whether sensation, emotion, instinct, will or reason. The claim that consciousness, as such, exists, can only be verified by spiritual experience. All high mystic experiences, whether in East or West, have been experiences of unity in differing forms and degrees. Even, however, in normal life, as well as in abnormal pathological states, we have occasional stretches of experience in which consciousness becomes almost structureless.

The discovery of the subliminal consciousness aids Shāstric doctrine in so far as it shows that, behind the surface

consciousness of which we are ordinarily aware, there is yet another mysterious field in which all its operations grow. It is the Buddhi which here manifests. Well-established occult powers and phenomena now generally accepted, such as telepathy, thought-reading, hypnotism, and the like, are only explainable on hypotheses which approach more nearly to Eastern doctrine than any other theory which has in modern times prevailed in the West.

We have now the scientific recognition that from its *materia prima* all forms have evolved, that there is life in all things, and that there are no breaks in Nature. There is the same matter and consciousness throughout. There is unity of life. There is no such thing as "dead matter". The well known experiments of Sir Jagadish Chandra Bose establish the fact of response to stimuli in inorganic matter. What is this response but the indication of the existence of that Saṭṭwa Guṇa which the Vedānta and Sāṅkhya affirm to exist in all things, organic and inorganic. It is the play of Chiṭ (consciousness) in this Saṭṭwa, so muffled in Ṭamas as not to be recognisable except by delicate scientific experiment, which appears as the so-called "mechanical" response. Consciousness is here veiled and imprisoned by Ṭamas. Inorganic matter displays it in the form of that seed or rudiment of sentiency which, enlarging into the simple pulses of feeling of the lowest degrees of organised life, at length emerges in the developed self-conscious sensations of human life. Consciousness is throughout the same. What varies is its wrappings.

There is thus a progressive release of consciousness from gross matter, through plants and animals, to man. This evolution the Indian doctrine has taught in its 84 lakhs of previous births.

According to the Hindū books plants have a dormant consciousness. The *Mahābhāraṭa* says that plants can see, and thus they reach the light. Such a power of vision would

have been ridiculed not long ago, but Professor Haberlandt, the well-known botanist, has established that plants possess an organ of vision in the shape of a convex lens on the upper surface of the leaf. The animal consciousness is greater, but seems to display itself almost entirely in the satisfaction of animal wants. In man we reach the world of ideas, but these are a superstructure on consciousness and not its foundation or basis. It is in this modeless basis that the various modes of consciousness with which we are familiar in our waking and dream states arise.

It would appear, therefore, that there is nothing unreasonable or unscientific in the Hindū doctrine of the five *koshas* or sheaths, the wrappings of the soul. The Vedānta holds that every being has the following five *koshas*: (1) Ānandamaya Kosha. (2) Vijñānamaya Kosha. (3) Manomaya Kosha. (4) Prāṇamaya Kosha. (5) Annamaya Kosha.

The Annamaya Kosha, the lowest in the order, is the gross body, which "dies". The other four constitute the being's Sūkshma Sharīra or subtle body, which is not destroyed at "death," but survives and goes to other worlds for enjoyment or punishment; after which, he is "born" again in another Annamaya Kosha to work out his karma. These five *koshas* envelope the universal consciousness of the Jīva. As one after another *kosha* falls off, the Jīva's consciousness is proportionately increased; and when all the *koshas* are destroyed, the Jīva's consciousness, hitherto bound and limited by the sheaths, is freed, and it mingles with the Supreme consciousness. This is Freedom or Mukṭi (Release).

Here we find the true explanation of hypnotism, clairvoyance, and such-like phenomena, in which the Annamayakosha is put to sleep, while the subtle Prāṇamaya Kosha, having thus obtained a greater sphere of action, is left free to operate. The Prāṇamaya Kosha is the seat of the prāṇa. In its ordinary and popular meaning, prāṇa is taken to be the breath. When

life in a man becomes extinct, we say that "his prāṇa has gone out". But prāṇa is not the breath. It is not the air that goes into the lungs. Respiration is one of the actions of prāṇa, not prāṇa itself.

Prāṇa is a subtle force pervading all things in the universe. Out of this prāṇa is evolved everything that might be called force. The sum-total of all forces in the universe, whether mental or physical, is called prāṇa. The prāṇa is the vital force in every being. It has five centres in the human being, from which it controls and guides the brain and every nerve centre, and thus regulates all bodily actions. The prāṇa can be controlled by yogic practices. The yogī who has perfectly controlled the prāṇa acquires miraculous powers.

Such then is prāṇa. The places and objects in which we see a special manifestation of prāṇa are called pīthas. The universal prāṇa may be compared to a swift stream in which eddies are being constantly formed in the rushing waters by the forces of attraction and repulsion. The pīthas may be likened to these eddies. As some of these eddies last longer than others, so there are some permanent pīthas, while others are transitory. Impermanent pīthas, either good or evil, are being constantly formed around us by our thought-force.

These pīthas, or circles of prāṇa-force, are formed by its own forces of attraction and repulsion. They may be formed naturally, or by our concentrated and continued thought-force. Yogīs who have controlled the prāṇa can create pīthas in their own bodies, or anywhere they please, by simply touching a place with a finger.

The Annamaya Kosha contacts the material world, and the other four koshas the subtle, supersensuous world. The Prāṇamaya Kosha is the link which connects the two worlds. Communication between the two worlds can be made through the Prāṇamaya Kosha only. Just as the material world is the support of the Annamaya Kosha, so the Sūkshma Sharīra

is the support of the Prāṇamaya Kosha. A circle of prāṇa may be formed in the Prāṇamaya Kosha by the forces of attraction and repulsion of prāṇa acting on it. This is a pītha.

A pītha might be called the support or the resting-place of the Sūkshma Sharīra. A pītha may be formed voluntarily or involuntarily. By the practice of concentration and of the control of the prāṇa-force one can form a pītha voluntarily. At the time of coition a pītha is formed involuntarily. When a pītha is formed, Ṛṣhis, Devaṭas, Piṭṛs, spirits, and such-like beings, are generally attracted by it to rest on it awhile. These beings, with their subtle bodies, can appear only on a pītha, the circle of subtle prāṇa-force. Just as a bit of straw in the rapid current of a river floats along, and stops not in its course except when caught in a whirlpool, so the invisible powers-that-be alight and rest, as it were, for a time in the whirlpools of the continuous and all-pervading stream of prāṇa.

We are continually absorbing and rejecting prāṇa ; or, in other words, the prāṇa in us is imbibing congenial prāṇa from the universal prāṇa, and rejecting the unsuitable prāṇa. This has been stated as attraction and repulsion. The action of these two forces of prāṇa is seen in inspiration and expiration.

Now let us see what happens at a séance. We shall take table-turning as an instance. The sitters' prāṇa-forces begin to attract and repel each other, the consequence being that a circle of prāṇa or a pītha is formed. Spirits are naturally attracted by pīthas. Restless and evil spirits, called Preṭas, are usually and easily attracted by these low forms of pītha. The consequence is that the "replies" obtained are generally untrue. It is because Preṭa Loka is not far away from this our world, that the inhabitants thereof generally come and "possess" these pīthas. And how can pure spirits come, in the presence of the evil ones with their impure auras? If sāttvic persons sit at a séance, purer spirits than the Preṭas may come.



The Hindūs recognise five classes of principal pīthas. They are :

(i) Upāsana Pīthas, such as images, fire, water, etc. When pīthas are formed in these, invisible divine powers are invested in them. The pītha of fire may lose its heat, and the water of the water-pītha may in special cases move and splash and ripple as if it were a thing of life. The pīthas under this head are of sixteen kinds, as explained in the *Mantra Shāstras*.

(ii) Parthiva Pīthas, such as temples and places of pilgrimage, or Christian churches and Muhammadan mosques, etc. Such pīthas are of two kinds, *viz.*: (a) Niṭya or permanent, and (b) Naimiṭṭica or transitory. A permanent pītha is one where the "whirlpool of prāṇa" was formed naturally, as in permanent Hindū Tīrthas; and a transitory pītha is that where the "whirlpool" was formed in course of time by the accumulated thought-force of men. The latter sort remains a pītha so long as the thought-force lasts; the former remains always a pītha. The Tīrth-pīthas are divided into many classes in the *Shāstras*, which need not be mentioned here.

(iii) Jīva-Yantric Pīthas, where pīthas are formed in human bodies, such as in the worship of boys and girls, in "Nakha-darpan," in cases of clairvoyance, etc.

(iv) Sthūla Yantric Pīthas, which have absolutely nothing to do with worship or the display of divine powers, but are formed by men to obtain so-called responses from the "spirits". Under this head come table-turning, planchette, and other forms of "spiritualism".

An Indian example of a form of "motor automatism," in which a pītha of the kind mentioned under this head is formed, is given here. It is very common amongst the women of Rajputana. Two women take each other's hands, the right by the right and the left by the left, thus forming a kind of cross. At the cross is placed a

small earthen pot with flowers in it. After a few minutes the pot begins to move, as in table-tilting.

(v) Involuntary pīthas, such as those formed at the time of coition. Such a pītha may be formed in animals as well as in human beings. It is the pītha that is thus formed which is the cause of propagation. For this reason the act of coition has been held so sacred by the Hindūs.

The "whirlpool" of prāṇa is created with the help of the mind, mantras and objects. By mind we mean the thought-force of the mind, and by mantras we mean any syllable or phrase (particularly one possessing occult powers, having been used by many in connection with a certain object), or any action, which aids the concentration of the mind to bring forth powerful thought-force. Lastly, by an object is meant any external object, such as an image, or a table in table-tilting.

It has been remarked that evil spirits may come into a pītha. To ward off their influence and prevent them from coming into a pītha, the Hindūs, when creating a pītha, purify the ten directions (*dik-bandha*).

*Shava-Sādhana* is an instance of a pītha prevalent amongst the Ṭāntrikas. In such a pītha the prāṇa is concentrated on a newly dead body, sitting on which the *sadhak* meditates. If the pītha is formed strictly according to the prescribed rules, the corpse will rise and speak.

The ancient Hindūs understood well the workings of the subtle prāṇa. There are deep meanings in some of the apparently unreasonable customs of the Hindūs. A Brāhmaṇa or a Sannāyasi has been forbidden to bow down before an idol set up by a Sūdra. The reason is that the pītha established by a Sūdra, who is usually low in spirituality, is generally weak as regards the amount of prāṇa in it. A Brāhmaṇa or a Sannyāsi, who is highly advanced in spirituality, is likely to draw into himself the prāṇa that is in the pītha, and thus destroy the same. Or it might be that some of the prāṇa in

the Brāhmaṇa or Sannyāsi might be imbibed by the pītha, thus doing them spiritual harm. One's thoughts, surroundings, etc., are much influenced by one's prāṇa, which may be pure or vitiated. This principally explains the "touch" and similar customs in India.

The philosophy and the practical exercises connected with the pītha are very essential, for *Upāsana* as well as for the realisation of the occult world. The subjects of *Upāsana* and the occult world have been dealt with previously in separate articles. Our Mahārshis have indicated two means for realising the power of pītha: (i) By means of the development of yogic insight. (ii) By means of special natural gifts with which some persons are endowed. In the Shāstras there are many classifications regarding such. (i) Yogic powers are those which enable the yogī to see and communicate with so-called supernatural beings. Some yogīs develop, among other things, what might be called telegraphic centres in the body for the automatic perception of things and forces occult. Western enquirers have not yet known of these. But the second class (ii), *viz.*, natural gifts, is manifested in the West among those who can, for example, see spirits with the physical eye; so the understanding of this class of phenomenon is becoming easier nowadays. The more the Westerners go into Spiritualism, the more they will have to go into the science of the pītha.

Swami Dayanand

NEPTUNE, PLANET OF COSMIC CONSCIOUSNESS,  
UNIVERSAL SOLVENT

By LEO FRENCH

Beware! Beware!  
His flashing eyes, his floating hair!  
Weave a circle round him thrice,  
And close your eyes with holy dread,  
For he on honey-dew hath fed,  
And drunk the milk of Paradise.

S. T. COLERIDGE. From "Kubla Khan".

Neptune's is the last word, final chord, most mysterious lord,  
in the language, symphony and hierarchy of the spheres.

**D**AEMON *est deus inversus*. Extremes meet, under Neptune,  
master and mage of water's secrets. The universal  
solvent, medium of mystic baptism, as of permeation and  
permutation, great arcane "fluid" force, power behind mag-  
netism, as Uranus represents the life of electricity.

The music of Neptune is known to the Muses and Sirens,  
both,

The same that oft-times hath  
Charmed magic casements, opening on the foam  
Of perilous seas, in fairy lands forlorn.<sup>1</sup>

Spiritual romance, the quintessence of life's colour and  
music, love's elixir, expresses the mortal manifestation of  
Neptune, on this earth. Romance is not to be confounded  
with sentimentality, its counterfeit and caricature. Romance  
is the "*afflatus*" of Neptune's aura, proving to man his dream-  
like remoteness from the dull substance of flesh as element

<sup>1</sup> Keats. From "Ode to a Nightingale".

of self-identification. Neptune's bequest is divine nostalgia for "things not seen in surety but treasured in hope". "Instability," "unpracticality"—these are hurled at the wanderers from a far shore, whose sight, hearing and perception are not in tune with the earth-chord. Have they not heard the music of Neptune? With that cosmic choric melody still echoing in the heart's cave, mortal "music" sounds strangely harsh and dissonant!

The "simplicity" of Neptunians is proverbial. But, save in decadent specimens, this simplicity has nothing in common with foolishness; *essentiality*, as distinguished from incompleteness, corresponds to representative Neptunian consciousness. The white light is composed of all colours, of every conceivable shade, hue and tint. Poetic (*i.e.*, creative) simplicity represents the final emergence from every imaginably complex experience. "*It is finished*," not "Here beginneth the first lesson," marks the culmination of the Neptunian episode.

The vision of the Apocalyptic seer—"a sea of glass mingled with fire"—represents a Neptunian symbol and experience. The waves laid and lulled by Neptune's choric spell, the commingling of the life of fire and water—significant and profound marriage-ritual. Elemental accord here realises the full circle of union and communion, the spirit of fire, the bride of water. "Before that great apocalypse of soul" the elders (*i.e.*, the newly initiated) "cast their crowns," perform the rite of prostration in the mystery of water's commingling. The white fire of spiritual ardour, the silvern flood tide of human emotion guided, controlled, "sanctified," become the universal solvent, when Apollo (Eternal Masculine) and Neptune (Eternal Feminine) coincide.

The subtlety and "frailty" of Neptunian vibrations, when brought within contact of material objects and states of consciousness, are responsible for those Neptunian wrecks that

strew earth's inhospitable shores. Neptunians are dreamers, seers, poets, musicians, artists, lovers, "in the spirit," therefore are their mortal vessels cast up, oftentimes as drifting derelicts, on the salt, rock-bound sands of time. If the inner vibration be not synchronously attuned to the outer atomic conditions, then the material vibrations thus set going prove "too much for mortal, not enough for God," and therefore Neptunian karma includes many a "shipwreck," between Scylla and Charybdis. For Neptunians are "born out of due time," untimely, whether in arrival or survival.

From February 19th to March 20th Apollo opens the water-port of Pisces, bidding Neptunian egos enter the stream of return. "Not yet is your appointed rest. Once again must ye drink of Lethe's river, and leave Neptune's realm, flowing with milk and honey, to take up the burden of earth." Then turns the great tide, whose wave flings them forth from home. Some, "fish out of water" (no other term so aptly expresses the helpless, invertebrate type of primitive Neptunian), others "lost angels of a ruined paradise"; yet others, strange "meteor vapours," born from etheric water-atoms and rays of sunlight or moonlight. Spirits who "on honey-dew have fed and drunk the milk of paradise" find little to nourish or satisfy in earth's "milk" and "honey," so-called. All the subtler spiritual, mental, emotional and psycho-physiological fluids own Neptune's sway. All strange "swirls," recondite diseases connected therewith, are due to Neptunian disturbance; poisoning, wasting, obstruction, being three favourite forms of "Time's revenges" on Neptunian essences, too subtle and highly-distilled to bear the strain, weight, and impingement of earth-contact.

From the priest to the poet, from poet to prodigal, from the shepherd of souls to the lost sheep—Neptune's gamut. "A musical and melancholy chime," indeed, when viewed from the material-mental outlook; spiritually, one of the

greatest mysteries of manifestation. Hints on this mystery are given in the parables of the prodigal son and the lost sheep. The joy of the angels over one sinner that repenteth, rather than over the ninety and nine just persons that need no repentance, should give those among us "to think" who are inclined to go through life with two yard-measures, white and black, for virtue and vice, respectively! If manifestation were as "simple" as this, one might, without irreverence, accuse the Heads of the Department of banality! Let us thank Heaven for Mystery. "Consistency is the bane of little minds." Life is not a pudding, it is a puzzle. Neptunians were sent to chasten those whose minds must employ themselves in labeling, ticketing and docketing. The truth is, those substances will not adhere to the children of Pisces. They are too slippery! Evasion and elusion must have some lesson to teach even minds of the "official-routine" persuasion, in all ranks.

The Neptunian realm of genius has given to the world some of its great inspirers. Michelangelo and G. F. Watts<sup>1</sup> bear Neptunian messages of truth and beauty with no uncertain voice, to those who can receive them. From the Delphic Sibyl to "The All-Pervading," from the "*Piéta*" to the Spirit of Christianity, ranges the mystic octave, Neptune's scale, each note's sound true to type, pure in colour. Unity of conception, combined with wealth of variety in manifestation, distinguishes Neptunian genius. The struggle of the survivor of eternity with the waves of mortality is more apparent in the Renaissance water-titan, and the calm, born of "resolution" of storm-elements, in the work of the modern master; but each sound the same deep note of underlying unity. Angelo's sonnets, and fragments from his journal and letters, repeat the same mystic chord—the travail of the mortal, remembering

<sup>1</sup> Both were born when the Sun occupied Pisces.

immortality. Of Neptunian geniuses, Baudelaire's memorable lines on "Tasso in Prison" may serve as fit epitaph :

All the weight of human weakness falls  
On immortality between four walls.

Yet do not let us make the fatal mistake of "pitying" Neptunians; worse still, patronising them. Was it not a Master of whom it was written: "The Son of Man hath not where to lay his head"?—the same Master who gave the mystery of Angels, holy beings, joying over a sinner's repentance rather than the blameless life of the so-called "just person"? The outcast, wastrel, derelict—tribe of Ishmaelites—these in their voyages and wanderings see some aspects of life and death, sorrow and awe, pathos and pity, hidden from other more sheltered, protected, apparently favoured ones.

Neptunians for ever represent and symbolise X, the unknown quantity—the mystery of water, still and fathomless, deep as life and as high—water that sings from the fountain above, and bubbles up from caverns measureless to man, that falls from heaven and rises thereto in distillation of dew and rain; that "finds its own level," rising now in floods that no man's hand can stay, then sinking to disclose a new continent. Water-consciousness "corresponds" on all planes—from the song of the brook to the minnows and pebbles, to the prayer for unity breathed by the Hierophant of Neptune: "*That they all may be one as we are one: I in them, and thou in me.*"

Neptune, the idealist, pursuer of Truth, through each fugitive form of beauty, "not far from the Kingdom of God"! "Here we have no abiding city, but we seek one to come." The Voice of the lover to the Beloved—Eternal Aspiration.

Leo French



## THE VISION OF SHYAM LAL

By F. G. PEARCE

SHYAM LAL was a little country boy who lived near Brindaban. His father was a poor man and supported his family from the hard-earned produce of a small farm. But you must not imagine that Shyam Lal was therefore a barbarian. Oh no! Shyam's parents were simple, hard-working folk, and could not afford to send Shyam to school, it is true, but he was not uneducated; for in Shyam's family there still remained that fine instinct for the "Dharma" of ancient days, and his father and mother were not without a culture of their own: they knew that there is a time for work, a time for worship, a time for leisure; and however hard their lot might be (and it was very hard sometimes when the crops were poor), they never allowed themselves or their dependents to think of physical subsistence only.

However urgent the work in the fields might be, the daily offering to the Gods must not be neglected: however long were the hours of toil, there must be a little friendly chat around the big banyan tree at the end of it—a story perhaps—or a song or two (for Shyam's father loved the songs of his Motherland and knew many such, and Shyam, who had a sweet voice, had eagerly learned all he could). So he was not ignorant of his country's past—or its present for that matter—for villagers are much better informed than is

commonly supposed, and the judgments expressed round the village tree are often as ripe and sound as those of the frequenters of Club-land, and—in places where alcohol has not spread its contagion—sometimes much better balanced. So Shyam was not an ignoramus; for a boy of sixteen, even though born in poverty and nourished none too well, is naturally a keen observer and a ready listener. Shyam's father, moreover, was literate, and wished that his son should know how to read and write at least in his own mother-tongue, so he had arranged for him to go several times a week to the village schoolmaster, believing that the few hours lost from labour on the farm would be more than compensated for by the wider outlook the boy would gain through being able to read.

The house in which Shyam lived would not satisfy your town-bred young man, for it was made of mud and had a grass roof; but it was cleaner than many a house in town, for Shyam's mother knew how a house should be kept, and I would not have exchanged her hospitality for that of a prince.

It will be seen that Shyam was fortunate in his parents and his home, and perhaps he was not wholly unfortunate, too, in having to work hard in the fields; for the simple, outdoor life had given him a hardy, sturdy body, which even a certain amount of malnutrition during the worst times had not been able to spoil.

At the moment when this story opens, Shyam was sitting in a shady grove, not far from the high road leading from Muttra to Brindaban. Round about him grazed the cattle—big, gentle creatures, white, grey and dappled, with great hanging dewlaps—there were some calves too. It had been Shyam's duty, when he was a little boy, to look after the herd; and so pleasant was it to him that, as a young man also, whenever the season was such that no other farm duties fell to his lot, he eagerly seized the opportunity of going out to those shady,

grassy spots which he loved as much as the cattle did. Sometimes he would take a book, but more often he would lie face downwards in the grass, enjoying its soft pressure against his naked skin, watching the ants and other little creatures, till he almost felt as though he had no existence apart from them and the sweet cool grass, the brown earth and the great loving trees above. The squirrels, indeed, knew him quite well. He had only to sit still with a few grains of rice in his hand, and ere long some jolly little fellow, with two bright, beady eyes, three pale-brown stripes on a tawny back, and a whisking tail jerking convulsively at every move, would come scampering down from the tree-tops, flattening himself after every few feet of descent, perfectly still, against the broad bole of the forest monarch, perking his head round to make quite sure who it was, and then, when convinced, completing the descent with a run and a jump, and landing, cocked up on his little hind legs, with front paws ready for the gift, eyes wide open and nose twitching with excitement, in front of the boy.

Or dreamily watching the slow, sleek cattle, Shyam's eyes would wander towards the horizon, where rose the temple-towers of Brindaban, dedicated to Shrī Kṛṣṇa—and he would think how the great Lord Himself had been a lover of herds and herdsmen, dear to men and animals alike and to all living things. In his own way Shyam was a real devotee. Hour after hour on such happy days as this, he would lie thinking thus of the Lord of Devotion, the Divine Child, who had once lived on earth and played in these very woods. Yes, Brindaban, even in these days, has something of that Divine Happiness about it; whether it be in the heart of the pilgrim or in the place itself, I know not, but Brindaban's glades seem fairer, its cattle gentler, its birds more melodious, its very monkeys merrier, its inhabitants more kindly—than those of ordinary places. What wonder that little Shyam Lal, so often dreaming of Shrī Kṛṣṇa amid the peace

of that holy place, experienced something of the Vision Beautiful?

On this particular day Shyam, dreaming and dreaming about the Lord Kṛṣṇa and how pleasant it must have been to play with Him in lovely Brindaban and to do little services for Him, felt himself full of a great longing that the Lord Kṛṣṇa would come to earth again, and that he himself might see Him and do some service for Him, however humble.

Then—whether it was that Shyam went to sleep and dreamt, or whether it really happened, he does not know; but he knows it was real to him—suddenly he saw the cattle stop grazing and look up, and the squirrels sat up on their little haunches instead of jumping about, and there was a great stillness; and a great soft light, very bright and brilliant, yet not dazzling, appeared on the ground near him, and in the midst of the light he saw a figure. It seemed to be the figure of a young Indian not much older than himself, dressed in white: it was not altogether like the pictures Shyam had seen of Shri Kṛṣṇa, yet Shyam felt that that did not matter; the pictures were wrong: *this* was reality.

Everything was very still: Shyam felt his heart beating—yet it was not for fear but for very joy. He fixed his gaze on that face, and now those eyes met his. Ah! what eyes! What Love, what Compassion gleamed from their depths! Yes, this was his Lord; he knew it.

Then the Lord spoke: "Shyam, to-day a part of your wish is fulfilled; because you have a pure heart, you have been able to see Me. To-day also you will learn how you can serve Me. Truly I will come to earth again, for 'whenever there is decay of righteousness, then I Myself come forth'; and the time is now all but ripe for my coming. When I come, you shall serve Me; in the meantime it is for you to be prepared and to learn to serve, that you may be Mine when I come."

He stretched out His hands in blessing. As He did so, Shyam saw a star, five-pointed, silver, gleaming above His head. The figure faded away, the star also, and the light went even as it had come. Shyam saw the cows grazing as usual, and the squirrels playing. He lay there, thinking of what he had seen. He had seen his Lord. His Lord would come again soon and had promised he should serve Him. And—yes—He had promised that to-day, *to-day*, he should learn how to serve. How to learn? How to serve? How to be prepared? He got up and sat at the foot of the tree. He was sitting there, thinking and wondering, when he was seen by the next actors in this story, of whom you shall now hear.

Patrol-leader Joshi and Scout Dhanjishaw came arm in arm along the road. They were on a pilgrimage to Brindaban. They were a business-like couple of Scouts, lightly clad, but adequately for their purpose. Each wore his khāki shirt, khāki shorts, green turban, blue neckerchief, and sandals. Attached to his belt each carried a whistle, a billy-can, a rolled-up blanket and a scout-knife—serviceable articles which could be turned to many uses in an emergency. Each carried also a five-and-a-half-foot bamboo staff—like the Brahmachari of old—and water-bottles and haversacks, slung on their shoulders, completed the main articles of equipment of the pair, except that one carried a small axe, and the other a waterproof sheet rolled up. This—with the various articles contained in the haversacks, such as a change of clothes, towel, soap, comb, an ambulance outfit, matches, candles, compass, etc.—made up the sum-total of baggage of these young adventurers, these modern nomads or knights-errant—nomads for the sake of pleasure and health, knights-errant for that of devotion and service. Such were the two Indian Scouts on the road to Brindaban.

And as they came along the road with the light and happy and even step of young manhood, arm in arm, they sang :

Boys of India, girls of India, who have joined our happy band,  
 Let your songs of gladness ring for God and Crown and  
 Motherland ;  
 Sing of Bhāṛaṭavarsha's story,  
 Of her heroés and her glory,  
 On the road to Brindaban,  
 On the road to Brindaban.

“ Brindaban, Brindaban ! ” exclaimed the elder of the two, Patrol-leader Joshi, who had something of the poet in him—“ What a melodious sound the name has ! I declare I could even now imagine Shrī Kṛṣhṇa Himself piping at the foot of the tree in yonder glade where the cows are.”

As he spoke he pointed—and (strange coincidence !) a turn of the road did actually reveal to their astonished eyes a lad sitting at the foot of the tree—our Shyam Lal, of course—not piping indeed, but deep in thought.

“ Rama ! ” exclaimed the young Scout-poet. “ How lovely ! Who is he, I wonder ? ”

“ Let us go and speak to him, Dada, ” said his comrade. “ I like the look of his face.”

“ Yes, come on, then, ” said the other, and together they approached Shyam Lal.

The sight of the two young adventurers, green-and-khâki-clad, rather startled Shyam, as the sound of their footsteps roused him from his reverie ; but the smile on their faces and the frank sincerity of their speech, kindly without being in the least patronising, soon assured him that they were friends.

The Scouts were not long in deciding to stop and cook their meal in so pleasant a spot, with so pleasant a companion, and Shyam for his part was glad of it, for there was something he really liked about these boys : they did not seem alien to

<sup>1</sup> Elder brother.

him as, unfortunately, city-folk often did. He was more than glad, therefore, to help them to gather firewood and to prepare their food, to which he was able to add the gift of some milk, which was very welcome to the travellers.

The three lads were soon chatting in Hindi over a hearty meal. The Scouts asked Shyam about his life, and of course he wanted to know what was the meaning of their uniform and why they had come and whither they were going. They were soon deep in Scout-talk, explaining to him how the Scouts are training themselves to serve their fellows and their Motherland. In fact, they were so engrossed in telling him of the value and delights of camping and of going on such expeditions as the one on which they were now engaged, that they did not notice the look on Shyam's face when they told him that the Scout's motto is "*Be Prepared*".

"Be prepared!" What vivid memories the words awakened for Shyam. What were his Master's words? "*In the meantime, it is for you to be prepared and to learn to serve.*" Could *this* be the way in which he could learn? The Lord had said that he should learn to-day, this very day. Could *this* be the opportunity? But how could he, a village boy, ignorant compared with these young men—how could *he* be a Scout? Was it possible? Well, he must ask them, at any rate. He felt very shy. He hoped they would not feel insulted at such a question.

But to his unbounded joy, when he asked, they were delighted. Of course he could be a Scout, they said. To know English was not in the least necessary. Their Association had translated the instructions into Hindi—oh, how glad he was that he could read! They would send him the book in Hindi, and they would write to him too. The three boys parted amid expressions of mutual delight at their happy acquaintance with one other, and the two Scouts jogged on

towards Brindaban. Shyam Lal was left to his meditations and his cows.

A week later the book arrived, and with it a letter from Patrol-leader Joshi. He wrote in Hindi :

MY DEAR SHYAMU,

Here is the book I promised you ; if there are any things you don't follow, write to me ; I shall do my best to explain them. Also we have a Troop of the Indian Boy Scouts at Muttra, and I have written to ask them also to help you. The best thing you can do, really, when you have trained yourself in the elements of Scouting, is to get four or five of your friends (your own brothers and sisters, if you have any) and teach them. In this way you will have a Patrol which will be ready to do useful service in your village in case of an accident or fire or other emergency. As regards the uniform, you can get it gradually as you can afford it. Generally we Scouts earn the money to buy our own uniform, bit by bit, as it makes us more self-reliant to do this. Anyhow you can wear the Scout neckerchief and the badge, and, whether you possess the whole uniform or not, you are a Brother-Scout so long as you keep the Scout Promise, "to do your duty to God, Crown and Country, to help others at all times, and to obey the Scout Law".

I am also enclosing a paper in Hindi which, though it has nothing to do with our Scout Association, may perhaps interest you—at least I think it may.

With best wishes, I am

Your affectionate and sincere Brother-Scout,

M. N. JOSHI,

*Patrol-Leader, Shivaji Troop.*

Shyam Lal was delighted with this letter, but what astonished him most of all was the paper which Patrol-leader Joshi referred to at the end of the letter. At the top of the paper was a silver star. He read it through eagerly. This was what it told him: that there was a widespread belief among people of all religions that the great World-Teacher, the Jagat-Guru, the Bodhisattva, was soon again coming to earth to teach mankind; that it was the same Teacher who had already appeared in the world as Shri Kṛṣṇa and as the Christ; that those who believed in His Coming had banded themselves together into a Society, called "The Order of the Star in the East," pledging themselves



to do their utmost to prepare the world to receive Him and to fit themselves for His service.

Why—this was the very thing that his Lord had told him face to face when he saw Him that day under the tree.

Henceforward all Shyam's spare time—which was often not very much, amid the long and difficult responsibilities of farming—was devoted to thinking and reading, and sometimes to speaking, about the Coming of his Lord, and to training himself and some of his friends (including two of his sisters) in all those branches of Scouting which were suited to the needs of the village and which he thought might fit him for the greater service of his Master when He should require him.

Shyam's Scouts were never many in number, and they never all succeeded in getting full uniform, but they were real Scouts for all that, and the villagers around soon had cause to recognise their usefulness.

The first thing which brought the usefulness of the training to the notice of others was a fine act of preparedness on the part of Shyam himself. The only child of a neighbour fell into a well, while Shyam was out in the fields. She was rescued in an unconscious state, and would certainly have died, had not Shyam heard of it in time to come running back to do artificial respiration. After an hour's work, during which the parents gave up hope and thought the child to be dead, Shyam succeeded in restoring the breathing, and the child recovered completely. After this, several young men asked to be taught by Shyam.

Scarcely had they been in training a month, when the opportunity came for them to prove themselves. A fire broke out in a neighbouring village—no unusual occurrence in that region of grass roofs. The wind was blowing strongly, and, as usual, the poor villagers were about to give up their houses as doomed and content themselves with saving life and as much property as possible—when Shyam's young band of servers

appeared on the scene, having run all the way on catching sight of the smoke. Quickly the strongest of them demolished the roofs of five or six houses which stood directly in the line of approach of the fire. The others rescued property, and, standing in a line, passed along pots of water to pour on the threatened houses. The device was triumphantly successful. When the flames reached the demolished houses they found nothing to consume. The Scouts, taking advantage of this check, redoubled their efforts with the water, and the fire was extinguished—more than two-thirds of the village being saved. This established the reputation of the Scouts, and after that, their acts of usefulness increased in proportion to their numbers. Cases of first-aid were numerous. Shyam himself became quite famous, not only for his skill in this, but even in herbal medicine, which he studied for the purpose from an Ayurvedic physician in Muttra, and from Scout literature. Another useful service was the prevention of robberies which often used to take place in lonely parts. The Scouts patrolled the region for several nights, and the robbers gave up their attempts.

So time went on. Shyam often heard from his Brother-Scouts who had first sent him the book, but he never saw them, for they lived in a far-distant city.

But one day, some nine years after, wonderful news reached Shyam Lal—Scoutmaster Shyam Lal, we must now call him. A great R̥shi *had* appeared—not miraculously from the clouds, but had begun to preach. Shyam Lal awaited more news with the eagerest interest, as may well be imagined. He was now the owner of the little farm, for his father and mother had died, and his two sisters were married. He remained working the farm with his brother, who was a year younger.

Next day, he received a letter from his friend Joshi, now a Scout Commissioner, saying that he and Scoutmaster

Dhanjishaw were again coming to Brindaban. Nothing more was said in the letter. Shyam determined to be ready, at any rate—and he also informed his brother-officers at Muttra and at Brindaban, where there were now several Troops.

The happy day came at last. All the Brindaban Scouts were drawn up on the station platform, Shyam among them. The train arrived, the carriage doors opened, Joshi jumped out and grasped his friend's hand :

"I have come with some one else this time," he said, looking towards the door of the compartment. Shyam glanced up. In the doorway stood a young Indian, looking at him. Yes, older indeed He was than He whom Shyam had seen in the vision of nearly ten years ago—older surely, but unmistakably the same—unmistakably. Joshi took Shyam's hand, and addressing the R̥shi, "This is my friend, Shyam Lal, Master," he said.

The R̥shi smiled into Shyam's face. "I know Shyam," He said. "Shyamu, I have come for you."

The Scouts arched staves and the R̥shi passed beneath them. The whole of that day He spent in meditation beneath an ancient *kadamba* tree that spreads its branches over a fair spot on Jumna's bank, one of the holy places of Brindaban. There too Shyam and the Scouts ministered to His simple needs and to those of His companions.

In the evening, ere departing, He called the Scouts around Him.

Was it only in imagination that to Shyam Lal it seemed that a more than wonderful stillness, a peace profound and glorious, brooded over them? It was the moment when all Nature seems to wait, rapt in the silence of meditation and of worship, as the Lord of Day, descending, floods the West with the final glow of bright gold, and the evening star shines out, a sparkling fountain in the fields of heaven. At times, a breath of wind, gentle as the sigh of a devotee, lost in adoration,

made the leaves just to flicker and no more, and the distant sound of a shepherd, calling home his flocks, floated on the still air.

The R̥shi lifted His face to the Scouts, and, in a voice so calm yet so divinely tender that they felt as if all the Love in the world were gathered together in that place, spoke a few words to them concerning the unity of Life and the way of Service. Then He lifted His hands in blessing over them. Was there a Scout that day who did not feel that he was in the presence of no ordinary man ?

And as for Shyam Lal, he went with His Master to serve Him, as He had promised ten years ago.

F. G. Pearce

## CORRESPONDENCE

### THE LIBERAL CATHOLIC CHURCH

IT is regrettable that Mr. Greig, Hon. Secretary of the Sydney Lodge of the Theosophical Society, at the instance of his Executive, reopens a subject that, with advantage to the dignity of the Executive, might well have been left quiescent.

The refusal to allow Bishop Cooper to continue his series of instructive lectures—because the lecturer considered it necessary that in the public announcement of the same he should be accorded his ecclesiastical title—to which Mr. Greig refers, was not, as he seeks to infer, the approved determination of the members of the Sydney Lodge, but was simply a decision by a majority of members of the Executive Committee who happened to be present at the meeting, but from which several members were unavoidably absent.

Mr. Greig writes, he says, at the request of the Executive, but the remarks, and the manner in which they are set out, are calculated to make it appear that the action of a portion of his Executive, which he strives to justify, represents the well-considered decision of the full membership of the Sydney Lodge, now totalling nearly 700, and meets with their approval.

Any such view is decidedly not correct, and it is surprising, in the circumstances as Mr. Greig knows them, that he, at the request of a portion of his Executive, should venture to adversely criticise the very proper recommendations of the President of the Society regarding the subject, upon the alleged assumption that she has been misinformed.

Careful analysis of the position, however, indicates that the President's alleged misconception amounts to a possible belief that Mr. Jinarājadāsa's memorandum to her was written after the decision of the Sydney Lodge Executive instead of immediately prior thereto.

Being keenly aware that antagonistic opinions were held by some members of the Executive, Mr. Jinarājadāsa obviously wrote a memorandum prior to the meeting, hoping that he might be of some assistance to its members in coming to a sound and consistent decision. But, unfortunately, that effort made by Mr. Jinarājadāsa, to prevent an unwise decision being arrived at, failed, though it is thoroughly well known that he has not altered his views upon the subject.

Mr. Greig struggles to make it appear that some members of the Society, who are also members of the Church, have been anxious to force the Church upon the Society, but there is positively no real foundation for the alarmist's attitude which Mr. Greig and some of his friends have adopted. And there never has been any valid reason to justify a breach of the neutrality of the Theosophical Society by the action of the Executive complained of, and which the President, Mrs. Besant, so very properly condemns.

Mr. Greig refers with pardonable pride to the strength and importance of the Sydney Lodge, which now numbers nearly 700. But does Mr. Greig forget that the building up of the membership of the Lodge has been very largely, in fact almost entirely, due to the admirable lectures and work diligently devoted to its interests by Bishop Leadbeater, Bishop Cooper, Bishop Wedgwood, Mr. Rogers, and Mr. Jinarājadāsa?

Mr. Greig has made an unfortunate and unwise effort to depreciate the clear pronouncement of the Society's beloved President, Mrs. Besant, against the inconsistent attitude of the Executive of the Sydney Lodge in relation to the basic principles on which the Society is founded. And if all the facts were properly presented to the 700 members of the Sydney Lodge and clearly understood by them, there can be little doubt that the views expressed by the President, Mr. Jinarājadāsa, and others who have objected to the action of Mr. Greig's Executive, would be supported by a very large majority.

*Sydney*

WILLIAM HARDING

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### SALVARSAN

DR. C. W. SALEEBY is a medical man well known among vivisectionists. The fact that he finds room in THE THEOSOPHIST shows the broad platform of Theosophy, where men can ventilate their views, even if antagonistic to the principles of Theosophy. We have nothing whatever to do, however, with personalities. Dr. Saleeby has contributed an article on "The Factors of Infant Mortality" to the April number of THE THEOSOPHIST. It is an admirable article as far as the two factors—Poverty and Prosperity—are concerned, on which I have nothing whatever to say. But when he touches upon a disease and prescribes a remedy, he gives cause to arouse suspicion. He says: "One of the great killing diseases of infancy is syphilis." Among the infants, no doubt, this disease is generated by vaccination. This is well known among medical men. It is only when either of the parents is immoral that the child gets such a disease in the antenatal state. "The infant is infected," we are told, "by syphilis through its mother before birth. Frequently it is killed and born

dead; but frequently it does not die nor even show symptoms till after birth, and then it dies." This often happens after vaccination. Dr. Saleeby admits, however, "*that the record of our best new anti-syphilitic drugs for infants after birth is one of almost absolute failure*". (The italics are mine.) He therefore advises, like the defeated gambler who plays a double game: "But those same drugs, used before birth, give splendid results. There is something at work before the infant is born which makes for its health and makes for the mother's health. Each helps the other; Salvarsan given then, is worth more than given to either afterwards." Thus he prescribes a drug which is proved to be dangerous, and even fatal in many cases, even to healthy mothers and unborn babes. And what is this Salvarsan? It is an arsenic preparation known among medical men as "606". The condition of a woman in pregnancy is very delicate, susceptible to very subtle influences, and often critical; and to prescribe such a dangerous drug during such a period is, to say the least of it, rather senseless. Supposing that it may alleviate some ill to which a Western woman is susceptible, yet the nature, the environment and habits of an Indian woman are different; and as she is less robust than her Western sister, this drug is more dangerous to her than any other.

We are well acquainted with modern medical jugglery. When the so-called "specific" fails, they label the disease anew, or tamper with the "specific". While the German poison, Salvarsan, failed, they substituted Neo-salvarsan, a British preparation, which seems quite as deadly as the former. Major Astor, replying to Mr. Waterson in the House of Commons on July 4, stated: "I understand that there have been several fatal cases following, though not necessarily caused by, the administration of these drugs in military hospitals at Cambridge and Dublin during the war." Needless to say, when death follows a "specific," what the cause must be. It is the usual shield which protects a medical error, or maltreatment. Only a few days previous to the above inquiry in the British Parliament, according to *The Yorkshire Observer* of June 18, an inquest was held on Annie Hardy, age 23, who died of arsenical poisoning, "probably set up by an injection". The drug used was Neo-salvarsan. This is one of several cases reported recently. The jury in this case returned a verdict that "death was due to arsenical poisoning, but that they were satisfied she received proper treatment". It is again the same protecting shield. How can "proper treatment" result in being killed! I can cite numbers of such fatal cases treated with this poisonous "specific," but circumstances do not permit me here to chronicle all of them. But let the Indian public take warning in time.

ESCULAPIOS

## BOOK-LORE

*Collected Fruits of Occult Teaching*, by A. P. Sinnett. (T. Fisher Unwin, London. Price 15s.)

One of the most striking characteristics of this volume of collected writings is the skill with which its author deals with Theosophical doctrines without making use of the many phrases which have crystallised around our thought and become familiar to Theosophical students, but which annoy the ordinary reader. The less experienced writer flourishes what may almost be called technical terms in the face of the enquirer, thereby bewildering and exasperating him, but Mr. Sinnett, with extraordinary patience and a clear insight into the essence of their meaning, presents the truths they embody in the language to which the cultured non-Theosophical reader is accustomed. This capacity for the exposition of Theosophical truths in a manner acceptable to the critical reading public may seem a small one to fasten upon for special mention in connection with a book so full of learning and Theosophical information, but those who have experience of propaganda work, and who know how often excellent ideas and a thorough knowledge of the principles of Theosophical teaching are made worse than useless by being presented in a crude and indiscriminating way, will realise how valuable to our movement is a volume like the present, not only for the facts conveyed but for the way in which these facts are put before us.

Many of the essays included in the volume are substantially the same as articles which have appeared from time to time in *The Nineteenth Century*, *The Pioneer* (Allahabad) and other periodicals, these being intended specifically for non-Theosophists. Under most attractive titles, as "Creeds more or less Credible," "Religion Under Repair," "Future Life—and Lives," "Imprisoned in the Five Senses," Mr. Sinnett deals in considerable detail and boldly with many of the doctrines characteristic of Theosophical teaching—Reincarnation, the Subtler Worlds, the Existence of the Masters, and so forth; and the Theosophical reader feels, as he follows Mr. Sinnett's



arguments, how fortunate is the generation of "enquirers" which can turn to these pages for answers to its questions.

But it is not only the enquirer whom we would direct to the volume before us. The well-read student of Theosophy will also find in it much to interest him. For example, in "Expanded Theosophical Knowledge" he will find many passages a study of which will help him to amplify his conception of Theosophical teaching and stimulate him to consider new points of view.

A. DE L.

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*The Locked Room*, by Mabel Collins. (Theosophical Publishing House, London. Price 2s. 6d.)

One must plead guilty to a feeling of considerable disappointment during the perusal of this the latest publication of Miss Mabel Collins. It purports to be a "true story of experiences in Spiritualism," but the experiences are of so inconsequent and fragmentary a nature that one has difficulty in piecing together cause and effect, and the whole recital carries with it no sense of conviction.

The thread on which the occult happenings are strung is of the slenderest description. Shadowy characters emerge only to disappear, abashed apparently by their own futility. A susceptible "vet," a singularly incompetent and casual doctor, a favourite mare who seems to be a great sufferer, and to lead a somewhat precarious existence—all these come and go vaguely, mistily, together with the arch-fiend of the piece, a Spiritualistic medium, who is painted by Miss Collins as a very black character indeed. One does not quite understand *why* he is portrayed as such a villain, any more than it is possible to comprehend the rapid transformation of his psychic assistant into the rôle of "housekeeper-companion" to the Leafden Hall *ménage*, or to arrive at the true inwardness of the episode of the diamond ring which is supposed to have been dematerialised. To those of us in search of thrills, it proved a severe shock when the said ring was tamely returned by the villain apparently intact—one hoped at least that he would have carefully substituted the "best paste" for the original stone! It is to be hoped that before long the author will give us something more on the lines of her earlier works, for one still cherishes grateful remembrance of the charm of her *Idyll of the White Lotus*.

G. L. K.

*Feminism and Sex-Extinction*, by Arabella Kenealy, L.R.C.P.  
(T. Fisher Unwin, Ltd., London. Price 8s. 6d.)

In the Foreword of this volume Dr. Kenealy asks the lay reader to remember that if he does not understand some biological or medical portions it may be due to the fact that such passages are addressed to the more learned reader. In the face of this warning I should feel timorous in criticising her book, were it not for my conviction that what she has written flies often into the face of common sense, of likelihood, and of natural facts which no amount of technology is going to upset. Her general proposal is that women possess dormant male traits for transmission to sons; that these dormant faculties may grow as strong in the women as they now stand in the men; that women will then be of far greater capacity than men; and that their sex will then triumph. We do not quarrel with this academical thesis, so entirely beyond proof; it falls by its own weight. An empirical thesis like this is based on the assumption that the puny mind of man can grasp the exceedingly complex principles of evolution, and forecast its course. Few attempts are more presumptuous. Many of our biological facts are debatable questions. The human body is a mysterious mechanism, produced and kept running by millions for years and work no human contrivance could endure, and moving in vital fields which the materialistic inquirers know nothing about. To attempt to prognosticate in this hazardous manner about the future course of a mechanism so little understood, which has behind it a tradition of several millions of years, is futile in view of the paucity of the unquestioned data.

But Dr. Kenealy has a worse fault. She not only tries to make plain something which is a mystery, but endeavours to make mysteries out of that which is quite plain. Thus she says on page 201 :

A phenomenon which has baffled vital statisticians is a curious relation between the birth-rate and infant-mortality. A high birth-rate is found to be associated with a high rate of infant-mortality; while with a lower birth-rate, the death-rate among infants and children decreases.

I have not the honour of a wide acquaintance among statisticians, nor of knowing those with whom Dr. Kenealy consorts, but to make a mystery of the explanation of these well known facts and their relation is, it seems to me, merely silly. The New Zealand birth-rate is 25·4 (per thousand of mean population) and the death-rate of infants under one year 50. It is a free, open, educated, naturally rich, healthily climated, new country. Small families mean more time for parental attention to the children. Wealth, fresh air, education mean that these few children have unexampled opportunities. At the other

end of the scale is European Russia, birth-rate 44·0, infant deaths 248. Ignorance, congestion, hard climate, poverty, old soil, and the dangers natural to infants born in houses where fresh air is little known, explain everything. These simple facts (I have the statistics of nearly every country in the world before me as I write) are nothing to Dr. Kenealy, who must have something fantastic to fit her theory; so she says mothers with large families recoup their strength by drawing on the children! Perhaps in rare cases, but why draw a red herring across the trail of reformers who are out to improve the more basic causes of infant mortality?

The foregoing is a sample of what the reader of this book must expect. It abounds in tentative, fantastic and infructuous theories. Its speculations are built upon flimsy foundations. It exalts into new world-discoveries facts most obvious (for example that sexual characteristics are homologous and complementary), and then erects a towering fabric that gets lost in theoretical vapouring. Altogether, this is far from being a striking contribution to sex literature.

F. K.

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*Emerson and His Philosophy*, by J. Arthur Hill. (William Rider & Son, Ltd., London. Price 3s. 6d.)

To the writer of this little sketch—as to many others—Emerson is the greatest and most inspired of American thinkers. Being keenly conscious of the help he has himself received from contact with this master-mind, our author desired to urge others to seek for inspiration at the same source, and furthermore, by encouraging his readers to sit at the feet of America's greatest prophet, to strengthen the friendship between Englishmen and Americans, a friendship so necessary for the maintenance of a World-Peace. To this end he planned his book. He lays no claim to its being anything more than an Introduction—and indeed each chapter is a mere sketch, touching very briefly on the subject dealt with—Emerson's life, his literary, social, scientific, or religious tendencies. But the sketches are pleasantly written, and the many foot-notes point the way to further reading for the would-be student.

A. DE L.

*From Theosophy to Christian Faith*, by E. R. McNeile. (Longmans Green & Co., London. Price 4s. 6d.)

This little book, issued with a short preface by Bishop Gore, is a well-written and, up to a certain definite point, lucid exposition of what the author (formerly a member of the Theosophical Society, and now a sister in an English convent) takes to be the main differences between those beliefs comprised under the term Theosophy and the creed of Christianity as represented by the High Anglican section of the English Church. Although embodying much that is of interest, Miss McNeile's painstaking treatment of a vast subject can hardly be considered convincing, or even satisfactory. Her statements are largely invalidated, both by the tone of personal animus sometimes perceptible in them, and by the slight regard in which the writer seems to hold the promises and undertakings of her own past. As regards its train of argument, the book is clear, but with the superficial clearness which implies confusion of thought and want of logical co-ordination.

Thus, in dealing with the doctrines of reincarnation, of karma, and of the future life, Miss McNeile contents herself with such loose and unverifiable statements as the following :

There is a terrible loneliness about this system, by which each man makes and pursues his own solitary fate; no room is left for corporate suffering or corporate progress, or indeed for corporate life in any form. (p. 10.)

What then of the "National Karma" whose working is so much emphasised in the Theosophical literature? Later on we read :

The law of karma is utterly pitiless and mechanical in its operation . . . Every man must work out his own salvation unaided. It is of the nature of a universal condemnation to almost perpetual punishment of all defaulters. (p. 94.)

But karma is surely a law working for reward no less than for punishment, and every thought of aspiration, as well as every good action, carries the soul a step further on the path of spiritual progress. Again :

The Christian does not disbelieve in reincarnation [and karma] because they are capable of definite disproof, but because they are inconsistent with what he does believe . . . When, therefore, a man puts his faith in Christ . . . the reincarnating theory simply drops away. (p. 122.)

Here no attempt is made to prove the alleged inconsistency, nor to explain the fact that many devoted Christians, including some clergy of the Church of England, accept those beliefs and harmonise them with Christian teachings. Another objection :

The oblivion that intervenes between incarnations . . . entirely rules out all question of the development of character. (p. 124.)

It is surprising to find this old and rather childish argument gravely repeated by a serious thinker. Does Miss McNeile really believe that character is solely or even mainly the outcome of experiences remembered in normal states of consciousness? If so, she is at issue with every conclusion of the new psychology.

The same habit of begging important questions and drawing unjustifiable conclusions may be fairly illustrated from almost every section of Miss McNeile's book. Thus, in her sketch of Gnosticism, she dwells upon the parallel presented by its teachings and those of the Theosophical Society, and then somewhat startlingly adds :

Several of the [Gnostic] sects openly condoned profligacy, and their adherents acquired an infamous reputation . . . . If similar results do not attend upon similar beliefs at the present day, *it is only fair to remember that, in countries that have been saturated for centuries in Christian thought and ideals, public opinion supplies a very powerful corrective of ideals lower than Christian.*

The italics are ours. Comment on such circularity of argument seems superfluous.

Many statements made concerning the attitude of Theosophists towards physical science, which is described as "one of indifference and contempt," are purely ludicrous, in view of the treatment accorded to science in Annie Besant's *Occult Chemistry* and Dr. Marques's *Scientific Corroborations of Theosophy*. Others, dealing, e.g., with the encouragement given by Theosophists to the caste-system and to idol-worship, have even less foundation in fact, though they are liable to deceive a reader lacking first-hand knowledge on the points mentioned. Equally ill-founded, and even less pardonable, is the declaration that :

Belief in the findings of Theosophy is entirely bound up with one's private attitude towards a few individuals. . . . The personal authority of those who are responsible for the teaching is for the individual Theosophist the real ground of belief. (p. 54.)

Here it must be supposed that the writer is ascribing to other Theosophists the attitude which she herself assumed during her membership of the T.S.—an attitude, however, which every Theosophist is warned to avoid.

The loose habit of thought and statement manifested in these quotations is shown again in the *suppressio veri* which tends to represent as specifically Christian teaching those warnings against spiritualistic practices which are constantly emphasised by modern Theosophical writers ; or in the wholly gratuitous assumption, set up as a nine-pin to be demolished, that uninstructed persons seek for Mysticism in the East, "Christianity being supposed to be essentially a non-mystic religion".

The concluding chapter on "The Mystic Way" shows indeed a careful study of Christian Mysticism, but it is coupled with profound ignorance of the mystic thought of the East. When Miss McNeile writes of the "goal" aimed at by Eastern contemplatives as "a state of absorption rather than of union; of loss, not of fullness, of life; the way of attainment [to which] is a continuous process of devitalisation," we must assume that she has never heard of the two "ways of union," the Hatha Yoga and the Rāja Yoga, or else that she is wilfully transferring the object and method of the former to the followers of the latter, for the purpose of bewildering her readers.

The book, then, would command greater respect were its postulates less hastily assumed, its logic sounder, its methods fairer, and its statements more sincere. But it has a yet worse fault, in that it is throughout analytic rather than synthetic, destructive rather than constructive, and therefore makes for distrust and misunderstanding between the many seekers after truth, of whose devious ways the Supreme is well conceived as saying: "The paths men take to me from every side are Mine." Surely in the New Age now being born, it is the realisation of Oneness that we seek, not the realisation of difference.

It would, however, be unfair to withhold from Miss McNeile as an authoress the appreciation due to earnestness of purpose, a minute, if one-sided, scholarship, and a conspicuously pleasant style.

M. L. L.

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*The Rationale of Vegetarianism*, by B. N. Motiwala, B.A., LL.B., and R. S. Gokhale, B.A., LL.B. Also four other books on vegetarianism. (The Bombay Humanitarian League, Bombay, India.)

The excellent work standing to the credit of the Bombay Humanitarian League is well known throughout India, and similar societies in other countries might well take a leaf or two out of its book of action, both in the direction of energy and efficiency. For example, competitions are held regularly and prizes awarded for the best essays on subjects connected with reform in diet; these are published in book form and are distributed through the agency of allied movements as a form of propaganda. For this purpose the above books have been sent for review in *THE THEOSOPHIST*; and, though our perusal of them has been a somewhat hasty one, we nevertheless feel justified in approving of them as calculated to spread a knowledge, both theoretical and practical, of the principles involved in abstention

from flesh foods. Needless to say Theosophists are already fairly familiar with these principles; yet it is always useful to have some facts and figures handy for reference when trying to convince other people that vegetarianism is not an amiable form of suicide, especially if one is comparatively innocent in medical matters. Possibly it may come as a surprise to some Western Theosophists that such propaganda should be necessary in India at all; but Indians are not all yogis any more than they are all barbarians, and, though there are still many Brāhmaṇas who live up to the rules of their religion in this respect, the lower castes do not hesitate to indulge in meat when they can afford it—which, with the vast majority, is certainly not often. Then there is the high-caste Hindū who has been Europeanised; for him Western science and official example have long ago exploded such inconvenient superstitions as the merits of “*sāttvic*” food! while, of course, the Mussalmān has no religious scruples concerning the killing of animals for food. On the other hand, the Indian food reformer is backed by a goodly number of his medical countrymen; and perhaps the most striking feature of these books is that they represent a consensus of opinion obtained from a large number of qualified and otherwise prominent citizens—including one lady doctor, Dr. Kathleen Gomes.

The prices of these books range from As. 4 to Rs. 2; so that, while the casual enquirer may obtain a practical summary of the subject at a trifling cost, those who wish to go more thoroughly into the scientific arguments can invest a little more, and will find that their moderate outlay has been well repaid. This set of books includes one by a European author, Dr. Robert Bell, and is entitled *The Cancer Scourge, and How to Destroy It*; it is, for its size, profusely illustrated with microscope slides of blood corpuscles and other mysteries (to the uninitiated), and one sincerely hopes that these support the author's claims for a fleshless diet in the war against this terrible scourge of cancer. We do not feel it incumbent on us to give a more detailed account of the contents of these volumes; those interested in this branch of Theosophical and humanitarian work may obtain further information by writing to the Bombay Humanitarian League, whose Hon. Manager is Lallubhai Gulabchand Jhaveri, 309 Shroff Bazar, Bombay. The titles of the other books are: *Essays on the Advantages of a Vegetarian Diet*, *Evils of Animal Diet*, and *Vegetarian Diet*.

W. D. S. B.

# THE THEOSOPHIST

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## ON THE WATCH-TOWER

THOSE who see *The Adyar Bulletin* will have read that the Island of Iceland in the far-off northern sea is forming itself into an independent National Society, instead of remaining part of the T.S. in Denmark. It has eight Lodges, and is a little Nation by itself, self-contained, so with the goodwill of the General Secretary of the Denmark and Iceland T.S., it can have its own National Society. Scandinavia, the original Section in the early days, has gradually, as the Society increased in numbers and activity, divided itself up into its separate Nationalities. Finland was the first to become self-contained, as long ago as 1907. Then Norway felt strong enough to stand alone, and established its National Society. Then Denmark and Iceland made their own Section, leaving Sweden, which has always seemed to be the Mother Society in Scandinavia, to be alone. Now Iceland claims its majority. With Sweden, Finland, Norway, and Denmark the vernaculars differ, and perhaps also in Iceland—I do not know—and propaganda certainly goes on the better in the mother-tongue of the Nation. Still, these countries feel the call of the blood of a common ancestry, and they formed last year a kind of Federation for mutual help.

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Work in India is active, and Federation after Federation has been holding its annual meeting. In a country so huge as India, these groupings are very useful, and make the members conscious of their unity amid so many superficial diversities. Benares is to have a quite unusual Theosophical gathering for study and mutual encouragement and work. The session is to last from the middle of September to the end of October, but I have not yet seen a programme. I have promised to try to give them a week during this period.

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I have received various remonstrances about my suggestion that the Society might consider the election of a new President in 1921. I had at the time a good reason for the suggestion, and I can now write frankly. Last year I found that my sight was giving me trouble, but in the rush of work in England I could not find time to put myself in the hands of a good oculist. In January, after my return to India, I went to one, and he told me that one eye was useless—I knew that I could not see much with it—and that the other was going. He also told me that there was no cure. I therefore had to face the prospect of going blind, and it did not seem to me that I could fulfil my duties as President of the Theosophical Society after I had lost my sight. So I thought it would be better for me not to stand again for election. However, a sudden change took place some weeks ago, and the useless eye is recovering its power of vision and the other is going on all right, so that I shall be able to continue the work, if the Society so wishes. The recovery, I must confess, has been a great relief; though I was gradually preparing myself for the loss of sight, it was not a pleasant prospect, and I am very thankful to be spared the trial.

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New ground has been opened up in Portugal, and the first Lodge of the Theosophical Society has been established in

Lisbon, with sixteen members, and has taken the name of Isis. The letter announcing its formation recalls the memory of the Viscount Frederico Francisco Stuart de Figaniere e Morao, who had his birth in Portugal. We welcome the lighting of another lamp in a country hitherto unreached by the Society, and trust that from its flame of thought and of devotion many another may be lit to shine over the land of Portugal, once so strong and so famous in European story. Here in the East there are remains of its far-flung power in the settlements still attached to it, and in South Africa we find it once again. How different would history have been, had Spain not been dominated by the Inquisition, if the Moors and the Jews—and with them science and philosophy—had not been slain and exiled, if Aztecs and Peruvians had not been trampled to death under Cortes and Pizarro, and a karma generated which has smitten down this great sea-going and imperial race, which built the beginnings of a mighty empire, but by fanaticism and superstition wrecked it ere more than its foundations were laid. Still over Mexico and Southern America is spread the Iberian Branch of the Keltic sub-race, and United States California bears many a silent witness to their once pervasive influence and power in the "New World". Thus do Nations fling away opportunities and fall when they might rise. Just are the Lords of Karma, and they visit upon a Nation the result of its own iniquities. Now is its opportunity for creating a Commonwealth of Free Nations, greater than any Empire, offered to Great Britain, a Commonwealth whose glory shall lie in Peace and not in War. Will she grasp it, or will she let it slip, as did Spain, dominated by greed and pride of power? Her destiny is to-day in the balance. As she deals with India, appealing to her for Justice and for Freedom, so will the High Gods deal with her. Not without profoundest wisdom did Bhīṣhma, Master of Dharma, warn his royal pupil,

to fear the weak and not the strong, for "the tears of the weak undermine the thrones of kings". So also says a Hebrew Scripture: "This poor man cried, and the Lord heard him and delivered him from all his afflictions."

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For in India lies the lasting strength of Britain, peopled by her younger offspring. To India, root-stock of the mighty Aryan Race, were committed those treasures of spiritual wisdom which are held by her for the healing of the Nations, and also the fundamental principles of man in Society, on which alone can be built a civilisation which shall endure. She has vindicated her birthright by her long existence as a Nation; contemporary with Babylon the Mighty, she is yet alive and pulsing with new life to-day. Not in tombs is India to be sought, but in the full glare of modern life. Nor in mere length of existence is her title to glory, but in the full-filled treasures of her splendid Past; she was a wealthy trader, sending her ships over the seas, heavy-laden with precious cargo, two thousand years before Hiram of Tyre sent to Solomon his cedar trees, and fir-trees, and gold; so well cared-for and well-irrigated were her lands, that her villagers raised on them two and sometimes three crops a year; mighty were her warriors, her kings, her statesmen, her republics, kingdoms, and empires, and Alexander felt the strength of her free citizens when he was turned back, the ever-victorious, and found the end of his conquests in that strength; world-famous are not only her philosophers, from whom Plato and Pythagoras sought to learn their wisdom, but also her poets and her dramatists, her artists and her craftsmen, her astronomers, her mathematicians, her architects. And if she remained so wealthy up to the seventeenth century after Christ, that energetic western Nations sought from their monarchs charters for their merchants, settled here as Romans had settled, and finally fought out their quarrels on her own

soil, surely the foundations of her polity must have been well and truly laid in the dim ages of her as yet unmeasured past. Despite invasions from without, and warring Kings within, despite civil convulsions and plundering raids, devastating parts of her land as Europe was devastated by sword and fire, by disease and local scarcity, still that solid prosperity which finally attracted her younger sons to strive for shares of her, endured through the ages which enfeebled Asia and saw Europe emerging from barbarism. Surely India, with such a past, has some message for the modern world, some spiritual inspiration, some principles of civic polity, which are the secret of her long-continued life. Therefore, for the whole world's sake, would those who know India and who love because they know, keep strong and firm the link which binds the Mother and her younger son close-knit, that the twain together may renew and guide humanity along the steep upward path.

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But let the warning sound across land and sea to the little Island in the North, that her sons must be true to the principles they fought for, divinely aided to overthrow the panoplied might of Germania and her Allies—aided, not that they might re-embody in a shattered world her greed of power, her lust of dominion, her tyranny in peace and her frightfulness in war, but that in victory they might practise the principles which in the hour of their peril they proclaimed, and might strike down those servants of theirs who in the Mother's household had abused the power entrusted to them, and show that those who had soiled her name by terrorism and cruelty should meet at her hands the stern justice that she claimed against those who were her conquered foes. For worse are they who abuse the trust of power over a race committed to their care by their King and Country, than those who in a war against their enemies resort to terrorism and frightfulness.

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An appeal reaches me, asking for help in the defence of the North America Negroes, who undergo countless disabilities and humiliations in the "Free Republic of the West," that country in which the most opposed types and races and ideals strive for the mastery, in which strange contrasts live side by side, and the most incongruous ideals find nesting-places. It seems that there were no less than 70 lynchings during last year, the victim of one of them being a woman, and several of men being burned alive. "Recently, on a train in Georgia, a white Southerner, passing through the 'Jim Crow Section,' threw a lighted cigarette into the lap of a coloured woman; her husband protested, and the white man instantly shot him dead. No attempt was made to arrest him." "Jim Crow" seems to be the courteous name given to Negroes, for the lady who writes to me mentions a "Jim Crow church," built because white men would not admit black men into their churches, though the object of worship in those churches is a coloured man.

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My correspondent—a member of the T.S.—writes further:

"The National Association for the Advancement of Coloured People" is doing splendid work along publicity lines, and in the political field. It investigates every lynching, and works to secure a fair trial for every coloured prisoner. It protests against all laws based on colour discrimination. Its membership is about ninety-thousand, eighty-thousand of whom are coloured people. Its official organ is *The Crisis*, a monthly magazine. I am sending you a marked copy of the June number, and would like to call your attention to the editorial dealing with the treatment accorded to the Rev. E. R. Franklin, a coloured minister, while in Mississippi. Such happenings make one think of the Germans in Belgium.

She remarks: "The Mahā-Chohan did not exclude the Negroes when He said that 'the white race must be the first to stretch out the hand of fellowship to the dark Nations, to call the poor despised 'nigger' brother'." These arrogant white races are not yet really out of a war which has outdone in its savagery and its devilish scientific methods of destruction

any that coloured races can show, races which have offered up on the Moloch altar of starvation and disease 80 per cent of the miserable children of the most highly "civilised and cultured" people of their own colour. I have received from my correspondent a book named *Darkwater*, by W. E. B. Du Bois, and I hope to write an article on it for our October number.

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The Archbishop of Canterbury, at the conclusion of the Lambeth Conference, addressed a letter to "all men and women of goodwill". In this he says that

"assembled at a time when the whole world is still shattered by sundering forces, we have been moved to address an appeal to all Christian peoples and the Allies beyond the frontier of Christian society," asking them to join in a new endeavour to realise the fellowship which the whole world needs to materialise the hopes for a better ordering of the common life, for which there must be a rally of all spiritual forces. He concludes: "Patriotism, so fatal in its perversion, can become the very principle of the intelligent service of mankind, when fired by spiritual forces and ideals."

That is very good, especially in the "appeal to all Christian peoples and the Allies beyond the frontier of Christian Society"; that shows a Christ-like spirit, recognising those of whom the Christ is alleged to have said: "Other sheep I have, which are not of this fold." In painful and startling contrast to this brotherly feeling was the shameful utterance, at the Manchester Diocesan Missionary Society, of the Bishop of Burnley; he complained of the spread of Theosophy in his diocese, and had the hardihood to say that it was "a new thing, begotten in fraud and cradled in lust and uncleanness". So did the learned men of Greece and Rome, with the priests of the Hebrew people, speak of His own religion in its early days. Truth cannot be killed by falsehoods, and verily it may be said of the Bishop: "You know not what manner of spirit you are of." Let us add on his behalf the prayer of his

Master: "Father, forgive him, for he knows not what he does."

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We have had the great pleasure of welcoming home my dear colleague B. P. Wadia, after his fifteen months of absence. He arrived here on Sunday, August 8th, and the train which brought him from Bombay steamed into a station packed from end to end and from side to side by members of the Madras Trade Unions and the general public. Twenty-four out of the 25 Unions sent their members, and their lusty shouts rent the air, as they welcomed their much-loved leader home. A gorgeously decorated carriage, with two most longsuffering horses, was provided for him, and a huge procession started with Indian bands and waving banners, on a three-mile march to the centre of the factories in Madras. All along the route the streets were lined with shouting crowds, and we finally reached a big field where a pañdal had been set up, under the shade of which addresses were read, and garlands were heaped on him, until, tall as he is, they had to be removed to make room for more. All along the route garlands had been hung upon him unresisting, and he was fairly smothered in them, for with abundant flowers do Indian crowds ever welcome those they love. At the Union Headquarters about 150 sat down to breakfast, Brāhmaṇas, non-Brāhmaṇas, Pañchamas, Musalmāns, all sorts and conditions of men. And then he and I motored back to Adyar, where the big hall was most beautifully decorated, and Theosophical colleagues and fellow-workers renewed the welcome of Perambur. And very glad are we all to have him home again, the more useful for the rich experience he has gathered in foreign lands.

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## HAMLET—BETWEEN THE LINES

By H. L. S. WILKINSON

**M**ISS PAGAN'S analysis of the story of Hamlet, as given in the April and May numbers of *THE THEOSOPHIST*, though fascinating and full of interest, seems somehow to fall short of a full interpretation of the play. There can be no doubt that all Shakespeare's tragedies have a deep symbolical meaning, and are intended to portray various modes of the Crucifixion of Man on the path towards Self-realisation, which means self-lessness. King Lear was crucified by pride, Othello by jealousy, Macbeth by ambition, and Hamlet by sloth—all various forms of those snares and ties ingeniously woven by the lower nature for the enslavement of the soul.

It is useless to blind oneself to the fact that Life—with a capital L—is a quarrel *à outrance* between Spirit and Matter—



a quarrel which can only be ended by the extermination of the subordinate partner. One may patch up a truce from time to time, but only to lay up the seeds of fresh conflict which is bound to break out sooner or later by the mere efflux of time, if for no other reason. For we are all being, willy-nilly, urged on towards a goal, not precisely of our own seeking—for which among even the best of us can see it clearly? Our best and truest interest would be to harmonise our own wills with this resistless divine urge. But while we perceive this after a fashion, we fail to perceive that the process means pain, inconvenience, denial of satisfaction to that very craving for happiness which is our chief spur. It means, in short, crucifixion: martyrdom if we go on; less severe suffering perhaps, but still more weariness and satiety and dissatisfaction, if we draw back. There is no escape, therefore, from *pain* either way. One feels trapped, and in a *cul de sac*, much as the victim under sentence of death must feel: much as the fox feels when there is no escape from the hound. For to him who has once invited the pursuit of the Hound of Heaven, there *is* no escape. We would all like to achieve Salvation, but we would mostly like to take our own time about it! We are brave enough and ready to go full steam ahead when the course is clear, but when storms and rocks loom ahead, we would like to slow down, and walk delicately, like Agag! But Fate is generally too strong for us, and events hurry us ahead and sweep us off our feet; and then, if we are panic-stricken, we are overwhelmed and lost.

Such was Hamlet's case; but luckily, though Fate overwhelmed him and swept him off his feet, he kept his head at the last and fulfilled his trust. He did that which had to be done, and was saved the shame of failure, though his own life paid forfeit. But he was within an ace of failure through his weakness and indecision.

Hamlet was a prince on whose birth and boyhood the Fates, to all appearance, smiled propitiously. His father, King of Denmark, was the beau-ideal of a knight, brave, true and manly; a king like King Arthur, *sans peur et sans reproche*. Hamlet was brought up as all princes are, and his father, who loved him dearly, taught him to be brave, manly, chivalrous and unselfish, and to covet honour above everything. His life in the court was that of all fortunate young nobles; sunshine and fashion smoothed his way, and nothing ugly or tragic cast its shadow over his path. His parents idolised him and he returned their love in full measure; but of the two he was more devoted to his father, whose heroic character stimulated him and shone like a great star in the firmament of his life, beckoning him onward. His mother appealed to the weak side of his character, and though he loved her, his love had no element of reverence or fear, such as he felt for his father.

Hamlet was a compound of both parents, uniting in himself his father's virtue and his mother's weakness. He aspired to lead the life heroic, to do and dare; but he had also a vein of abstraction and melancholy in his nature which made him fonder of dreaming than of doing, and this dreamy tendency dogged and hampered him continually. It was fostered also by the luxury and fashion of the court, by his mother's indulgence, and by his philanderings with Ophelia, the vain and giddy daughter of Polonius, the Lord Chamberlain.

But it was written in the divine scheme of Hamlet's life that he was to be delivered over, like Job, to the Powers of Evil, to be chastened for his own good. And one day the dark forces, which were brewing the ingredients of tragedy beneath the still and smiling waters of his life, suddenly burst into activity. His loved, his idolised father, suddenly and without warning, died. Hamlet was stunned! There was nothing to indicate the manner or the cause of his tragic end. In the

heyday of health and vigorous manhood one day, and the next—a corpse! For days Hamlet went about like one in a nightmare, too stunned to think! And gradually, vaguely, he began to feel some poisonous, snaky horror enfolding his life in its coils—some brooding, venomous essence, having its origin somewhere within the palace, in his hearth and home. He “sensed” something wrong somewhere, something evil; yet he could not define it or say where his suspicions pointed.

Then, one day, the vagueness of the evil suddenly grew more definite. His father’s brother, a man whom he instinctively hated and distrusted, was closeted more and more frequently with his mother. Gradually her tears abated and she became more and more her usual worldly self. To Hamlet’s horror, while aching and unavailing sorrow for his father still oppressed him, his mother and uncle grew merry together and all trace of the sad past was forgotten. Hamlet was amazed! But amazement gave place to something worse when one day they both sent for him and announced that they were about to wed. The marriage took place and his uncle became King of Denmark. Hamlet’s world was as if rent asunder by an earthquake! Yet the outside world accepted the accomplished fact very quietly, and things settled down into the same groove as before. Well might Hamlet feel that the whole court and kingdom had turned traitor to his dead father! Well might he say, when upbraided by his guilty parents for his melancholy:

I have that within which passes show—  
These but the trappings and the notes of woe.

Nothing, he felt, could ever be the same to him as before. He was utterly, miserably, shaken and disillusioned. He, the Prince, brought up tenderly and cased in cotton wool, suddenly saw the *reality* underneath the false mask of life, and that dread reality froze him as ’twere the Gorgon’s head. Was the world *all* like this? he wondered. And his sinking heart

answered: Yes—all! If there was tragedy in his innocent home, then there must be tragedy everywhere. Nothing was true, nothing what it seemed, no one was safe. Man lived on the crust of a semi-extinct volcano, forgetting that there were fires underneath; until one day the fires burst forth and devoured him.

Poor boy! Who was there to tell him that the world is not governed by a demon but by a beneficent, wise and loving Father? Who was there to tell him that, behind the dark clouds which enveloped him, the Sun of Life still shone, with its Eye of Love turned towards him?—that the fellest and most malignant thunderbolts of disaster were all God's very own work—the work of His angels of wrath and destruction, who are at the same time the very ministers of His love. For they work to destroy the tares, that the good wheat may more abundantly grow. The potent and active evil in the characters of Hamlet's uncle and mother was utilised by the Divine Power to stir up and bring to a head the latent evil in Hamlet's own character, so that his own better nature might have an opportunity of overcoming and destroying it. In Hamlet this latent foe was laziness, inertia.

So the thunderbolt fell. The grave gave up its secrets, and Hamlet, horror-stricken and unnerved, yet thrilling with burning fiery indignation, listened to the revelation. His father's brother guilty of fratricide and incest, and his own mother, his own flesh and blood, guiltily conniving at it! Her husband's heroism and virtue did not appeal to her. Her nature lusted towards iniquity and darkness, and she gravitated overpoweringly towards the greater attraction.

From this moment Hamlet's crucifixion began. He was like a neutral body suddenly electrified! The negative electricity, in such a case, drives away the inert positive fluid to the other end of the body, and there is a sharp dividing line between the two fluids. Such a division suddenly

asserted itself in Hamlet's nature and rent him in twain! One half of him—the ethereal fiery half—responded to his dead father's appeal, thrilled to it, longed to right the infamous wrong and punish the evil-doers. The other half was aghast, terrified and panic-stricken, recognised that it was *his own mother* who had been guilty of this infamous sin—his own mother! He could not disown his own flesh and blood. Therefore he must shield her and protect her from the consequence of her own sin; therefore he himself must share the guilt, must connive at it—at his own father's murder! Frightful thought! But what was the alternative? He was torn in two!

Shakespeare describes graphically the vacillation of Hamlet and his struggles with himself. But he does not give the reason, and to casual readers of the play this vacillation appears somewhat of a mystery. One feels vaguely that in those days murder and incest were by no means uncommon crimes, even in royal households, and one wonders why Hamlet was so non-plussed. Surely his course was a simple one, though demanding cool nerve and great courage. First, to tell his mother that he knew of his uncle's crime and of her connivance at it; then, to denounce the King publicly and appeal to the people, telling them the whole awful tragedy and urging them to rise and depose the monster who had usurped his brother's throne and marriage-bed. Surely the people, who loved and cherished the memory of the former King, would have risen *en masse* and done justice to him?

But would they? Accomplished facts have an inert force of their own, and Hamlet would have had arrayed against him the whole of this inertia, plus the active and diabolic resistance of the King and his myrmidons, who would have made short work of conspirators. Who was he to initiate a conspiracy against such odds? His uncle would have denounced him as a madman, and had him imprisoned. When Hamlet

thought of all this, his heart sank. Moreover, the enervating life of the court had sapped his resolution and will. He loved Ophelia, and his thoughts turned towards her in his perplexity. What would she think if her Prince, her model courtier, "the glass of fashion and the mould of form," should take up the rôle of a common conspirator and rebel? Only imagine it—he, the Prince Hamlet! It was unthinkable. His instinct told him that Ophelia would neither understand his story nor believe it. As for her father, Polonius, he shrewdly suspected he was the King's confidential tool and spy. He probably knew the truth and would be actively hostile. And who would believe him? There would not be a vestige of corroboration—nothing but the evidence of a supposed returned spirit, which appeared to himself alone. After all, why disturb things which showed no sign of evil? Why stir up muddy water? Why not let sleeping dogs lie? So Hamlet's baser, opportunist self argued; but all these arguments would have been powerless against him but for the damning fact of his mother's complicity. *That* broke his will to splinters, and left him helpless!

Hamlet was physically brave, but he lacked moral dynamic force; his spirit was powerless against certain inhibitions of its lower vehicles. He lacked what psychologists call the "kinæsthetic equivalents" of spiritual action, the *feeling* of the action, which should precede the action itself. He felt that if he tried to act, if he tried to enforce his will against the opposing forces, against the "sea of troubles" which his action would raise, he would drown like an untaught swimmer in deep water. Like St. Paul, he saw the right course, and longed to carry it out, but he felt a law of his members stronger than the impulse of his spirit, and how to begin he knew not.

Very contemptible, doubtless, must these struggles appear to those strong souls who have long ago tried their wings and

mastered the difficulties of the new element! But even little birds have to be taught by their mothers to fly. Fishes, perhaps, swim naturally without effort, but babies have to learn to walk, and cannot do it all at once. No doubt there are whole millennia of evolution between Hamlet's

The world is out of joint—oh cursed spite  
That I was ever born to set it right!

and Annie Besant's: "Here am I, send me!" in answer to the divine trumpet-call. But Hamlets, after all, are plentiful, and heroes few! There is such a thing as *Time*, and there are not many, at the present stage, who can bid Time defiance. What said the Christ?

What king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

We British, when the summons came to our Kurukshetra, temporised in much the same way for one short week. What saved us? Simply the assumption by the German Ambassador that our fighting spirit had degenerated and that he could with impunity put forward infamous proposals, counting on our quiescence. This proved too much for the public-school spirit of Sir Edward Grey, who scouted the proposals, and when asked if he had counted the consequences, replied that British men were not given to counting consequences where honour was at stake. This splendid reply was our salvation! We did *not* count the cost. "To Hades with consequences!" we said. So we won; but the bill has yet to be met!

Hamlet, poor lad, temporised. He wanted time to review his forces and reconnoitre. So he decided to feign mental disorder, or at least eccentricity. Many critics have questioned whether his madness was feigned or real. The question implies a strange misunderstanding of the text, for Hamlet himself answered it. And yet in one sense Hamlet might be

pronounced mad by that same canon which pronounces ordinary men and women sane. The truth is that ordinary men and women are *not* sane, and that a man who has once been enlightened by supernatural power, as Hamlet was, suddenly sees things at their true value and becomes sane; and consequently, folk call him mad! So there was not much feigning required, in Hamlet's case! He had simply to betray, in his speech, his hidden knowledge of life and its undercurrents, and people would call him mad, infallibly!

At the same time, the candidate for spiritual knight-hood need not accept the imputation unless he chooses. H. P. Blavatsky and Annie Besant both had incredible messages to give to the world from a supernatural source—messages which would infallibly have earned for most people a reputation for craziness, yet no one has thought of maintaining the charge of madness or even eccentricity against these two. They have *made good* by sheer force of intellect and indomitable will. But Hamlet, like many another of us, accepted the eccentric rôle as a sort of defensive armour, under the cover of which he reconnoitred his foes, sought out their weak spots, and attempted, not very successfully, to carry on a sort of dodging fight. A futile proceeding, because the only thing the Philistine world understands is heavy metal. Even poor Bernard Shaw found out the futility of his barbed wit. People laughed and thought him excellent fun, but the thick hide of their selfishness remained impenetrable! The game, however, is a serious one, and cannot easily be turned into a joke. The only time to joke is on the scaffold, as Sir Thomas More did.

Might not Hamlet have made more use of his friend Horatio? Probably he might; but would Horatio's friendship have stood the test? Horatio was but an ordinary man, blind psychically. He did not believe in ghosts or their messages.



No! the essence of the tragic test is that the neophyte has to go forward *alone* and defy the world single-handed—even though his own sinking heart plays traitor.

One brave step he nerved himself to take—to break with Ophelia, a course he saw to be absolutely necessary before he could begin his task. His cloak of madness stood him in good stead, and probably in no other way could he have carried out his intention. Ophelia stood the strain of the breach, her feelings, so far, not being probably very much involved. But later on, the march of the tragedy claimed this poor moth as one of its first victims. Miss Pagan's reading of her character is very instructive, and doubtless true. There are many butterfly natures like Ophelia's in this world, who go to pieces when tragedy breaks up their make-believe world.

The above, I think, may be taken as a key to the psychological *motif* of the play. In the light of it the celebrated soliloquy on suicide becomes understandable, as well as the hero's other soliloquies, all graphically revealing his intense struggles with the inhibitions of his lower nature. So he drifts along—now hesitating, now plunging into action—until finally the Tragic Fates take the game in hand and he is swept away in a sort of blizzard of karma, in which the sword of Nemesis is thrust into his hand, and the long-delayed task performed, but at the cost of the hero's own life and three other lives, besides those of the guilty pair.

The moral of the play is the absolute necessity of whole-heartedness once a man has planted his foot on the Path of Liberation. There must be no dallying, no drawing back, no delay; but, on the contrary, a will to victory which, like a thunderbolt, blasts its way through all obstacles. A time comes when there is no choice between fighting actively for the good or surrendering passively to the powers of evil. It is useless questioning *why* the world is so constituted that no advance can be made except by death and slaughter. We

must accept the situation that God destroys as well as preserves, and that when He has decreed destruction His servants must obey and must fight and slay those who are banded to resist the Divine Will, even though they are one's nearest and dearest. To shrink from fighting in a righteous cause is to give way to darkness and delusion. As the *Gītā* says: <sup>1</sup>

Entrenched in egoism, thou thinkest, "I will not fight"; to no purpose thy determination; nature will constrain thee. Oh son of Kuntī, bound by thine own karma, that which from delusion thou desirest not to do, even that helplessly thou shalt perform.

The physical world is the world of action. The aspirant for the honours of Divine Knighthood who finds his will impotent when it comes to physical action, is in a worse case than the man of the world who acts from a selfish motive, for the latter may at least do some solid, useful work which will benefit the world in his efforts to further his own advancement. There is no virtue in modesty when it spells laziness. The evolution of buddhic faculty is frequently attended with a tendency to dream and dally among visions, and poets and mystics are particularly liable to these inhibitions, which must be sternly resisted when the clarion call to battle comes. The ordeal may be terrible, may revolt all our finest feelings; but if the Great Masters can face it, so must we!

H. L. S. Wilkinson

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<sup>1</sup> Discourse XVIII, Stanza 60.

## THE RECENT AMERICAN EVOLUTIONARY MOVEMENT

By G. H. WRIGHT, M.D.

THE constitution of the United States of America was established as an experiment in government, "of the people, for the people, and by the people". The United States has been for over a century the testing-ground, one might say, for different remedies prescribed for social and political ills. This constitution, though considered a model and copied extensively by our sister Republics to the south of us, nevertheless has had to be amended from time to time to meet new conditions as they arose and affected the body politic. The latest amendment, the eighteenth, called the Prohibition Amendment, has probably caused, and is causing, more controversy than any other that has ever been passed, with the exception, perhaps, of that which enfranchised the former slaves.

The Government of the U. S. is based on party rule, that is to say, the legislative branch; so, when any party in Congress is in the majority, that party rules the country, at least for the time being. The minority, even though a large one, may and generally does protest against the policies of the majority, but yet with more or less grace submits to that rule. It does so because it is the custom.

To amend the Constitution of the U. S. is no easy process. An amendment, after its introduction and its release by the Committee to which it has been referred, must then receive a two-third's vote of each House of Congress to ensure its passage. It is then submitted to the several States for ratification or rejection. This is done by the Legislatures of the States.

A two-third's vote of a Legislature is necessary to confirm the amendment, as far as that State is concerned. Three-fourths of the States must confirm an amendment to the Federal Constitution before it becomes an integral part of the law of the land.

In the case of the Prohibition Amendment, forty-five out of the forty-eight States endorsed it—surely a sufficient answer to the objection raised that the people did not have a proper “say” in the matter. Each representative and Senator in Congress represents a certain number of voters. We may be sure, therefore, that few would vote contrary to the wishes of their constituents on such a momentous question as prohibition. We must credit them with wisdom enough not to jeopardise their chances for re-election by antagonising the electorate. In the case of members of State Legislatures the same argument applies.

We must also bear in mind that what prohibition we had prior to the passage of the Federal Amendment—and it covered a considerable portion of the country—was brought about by the direct vote of the people and not through the votes of their legislators. Right here, it is interesting to note that since the ratification of the eighteenth amendment, Alaska—one of the last places one would look for such a thing—and our neighbour over the Canadian line, Ontario, have voted “dry” by direct vote. These are straws which show the direction of the wind.

In some of the big cities where the saloon has long wielded such power over morals and politics, and in certain sections where the foreign-born citizens predominate, prohibition is undoubtedly unpopular. Also, though to a less extent, among the rich and the wish-to-be-thought rich it is the fashion to condemn the amendment, generally with the statement that it interferes with “personal liberty”. They quite overlook the fact that all social laws interfere more or less

with personal liberty. Nations, as they advance in civilisation, restrict, through mutual consent of the citizens, many of their personal liberties for the common good.

It is claimed that "terrific pressure" was brought to bear on Congress to pass this amendment, especially by Church influences and what are known as "soft drink" manufacturers. No doubt that pressure was strong, but hardly to be called terrific. If one wants to get measures passed through Congress, one surely has to bring pressure—not corrupt pressure by any means, but pressure which has public opinion behind it. We must also remember that the "pressure" of the liquor interests—wholesalers and retailers, with great pecuniary interests at stake—was likewise "terrific"; and quite actually so, backed as it was by enormous monetary resources. We may be very sure that the liquor interests and the wretched list of sordid interests that lived by reason of the liquor traffic, left no stone unturned to prevent the passage of the eighteenth amendment.

There is one influence that helped mightily in bringing about prohibition. That influence is what is known in the commercial world as "big business". For years before national prohibition went into effect, large employers of labour, like transportation companies and plants that required workmen of clear brain and steady hand, frowned upon the use of liquor by their employees. In fact, it was well known that advancement depended largely on sobriety. In consequence these men are high-grade men, and since the enactment of the eighteenth amendment, whenever the question of its repeal has been referred to them, they vote NO by a big majority. Efficiency of labour is the aim of big business. Labour more or less under the influence of alcohol is not efficient, especially in these days of intensive industry. Big business backed up the prohibition movement, quite substantially in fact, from an economic rather than from a moral point of view. It is well

known that many labour leaders and many labourers were with big business in this movement. Almost every reform for social uplift has its inception on the moral plane of life, and rightly so. However, to make a social reform effective, it must be shown that it is economically sound as well as morally so. Big business recognised that prohibition was economically sound, and so added its potent influence to the other strong forces to bring it about.

Is the Prohibition Amendment effective? No, not entirely so; and its most ardent advocates hardly expect it to become effective for a considerable time. Those who have stocked up their wine cellars—and how often they like to boast of it!—still have a limited recourse to liquid refreshment of an alcoholic nature; provided always that thieves, called “liquor bandits,” do not raid their cellars—an almost daily occurrence, according to the Press. The old toppers are having a hard time, no doubt, and drink anything with a so-called “kick” in it. In certain sections, especially the mountains of the Southern States, illicit making of corn whiskey has gone on for years. These illicit distillers of corn whiskey are called “moonshiners”—probably from plying their trade mostly at night—and are still in the business; but, according to reports, not perceptibly more so than in years past. The U. S. revenue officers make this trade very precarious. Wood-alcohol claims some victims, but the people are getting wise enough to see its deadliness. Domestic brews and decoctions are tried with indifferent success. However, taking in all the sources of supply, legitimate and illegitimate, to satisfy the thirsty, the amount is infinitesimal compared with the whole number of citizens. In fact, the big majority of citizens have not drunk alcoholic beverages for years.

It is claimed in some quarters that the loss of revenue from prohibition is the main cause of the deplorable condition

in which we find public education, especially the outrageous underpay of the teaching staff. Well, how about the many Western States that have had prohibition for years, and yet, in educational standards and in pay of the teachers, stand high? They surely did not depend on revenue from liquor to support education. Is it not more probable that what they lost in revenue from liquor they more than made up in diminished expense for criminal court cases, pauperism, upkeep of jails, asylums and alcoholic wards in hospitals? No, the outrageous underpay of teachers, both public and private, is due to other causes very foreign to prohibition. It is a world-wide condition, but its causes are not germane to this article.

Since prohibition has come into effect, we have statistics that present cold-blooded facts. In general, statistics show a reduction of one-half to two-thirds in criminal court convictions. Wards for alcoholics in the hospitals have been closed or turned over to other purposes. Banks, in the industrial centres particularly, report greatly increased savings accounts. Standards of living are raised and many of the so-called luxuries of life are now being enjoyed by the industrial classes. While there is so much of good on the economic side, who can estimate the joy and happiness that has come to many a sad household since the drink spectre no longer threatens?

There is another claim by the opponents of prohibition which should be refuted. That is, that the use of narcotic drugs has increased greatly since the eighteenth amendment has come into force. Government statistics will hardly support that claim. No doubt some chronic alcoholics tried to forget their misery by resorting to narcotics, when they had the price. The Federal Government, through the Harrison Law, has the narcotic menace well in hand, so that it is becoming more and more difficult, and frightfully expensive, to procure narcotics.

There are a good many who think it was a mistake that the amendment did not allow the manufacture of light wines and beer. In fact, there is quite an agitation on foot to modify the law, so as to admit their manufacture. A good many of these people are honest and sincere in their attitude. The strongest pressure to bring about this modification of the law, however, comes from those sections where the saloon and its allied interests formerly flourished. We must not be deceived. No half-measures will do on this question. There is something subtle in the atmosphere of America that does not allow of half-measures. The atmosphere is itself stimulating. The physical and emotional bodies of its citizens are, as it were, becoming too sensitised to admit safely of artificial stimulation. Instinctively, one might say, the need of complete prohibition was felt, and the eighteenth amendment is the result.

There is also some talk of its repeal. If one keeps in mind the great difficulties to be overcome in securing an amendment to the Constitution, one must also realise that its repeal is equally difficult and requires the same processes for repeal as for enactment.

We hear it said that you cannot make a man moral by legislation. Be it so; but legislation can remove temptation, and that is what the eighteenth amendment will do. The advocates of prohibition look farther afield than the present discomforts of the personal liberty patriots. They look forward to a generation of clear-headed men and women, to a generation of cleaner sex morality. Theosophists, who believe that the U.S. is to be the cradle of the sixth sub-race and also of the sixth root-race, should find no difficulty in seeing the true significance of this prohibition amendment, nor should they be slow in defending it when attacked.

Public statistics have long shown that alcohol has been the cause of most crimes, especially those of violence. It is a prime factor in causing insanity, pauperism and infant



mortality. As a factor in sex immorality, prostitution and the spread of venereal diseases, there is only one conclusion possible in regard to its baneful influence.

If evolution is "God's plan for men," surely every enactment of legislation that tends to assist that plan should have the sympathy and support of all who believe in that Divine Conception. It is quite obvious, I think, that a sound mind in a sound body was never more urgent than at the present, when tremendous problems of life—social, economic and moral—await solution. These problems are world-wide, and whether humanity is to mark time or advance is in the balance.

The U.S. has enacted two epoch-making pieces of legislation, which stand out prominently among others of less importance. The one, the abolition of chattel slavery, a crime of her own making and abolished only through the agony of a fratricidal war. The other, the overthrow within her borders of King Alcohol, long the ruthless monarch of humanity. It is plain to those who wish to see, that his authority is being questioned the world over, and not even the plea of "personal liberty" will eventually save him from a complete and lasting downfall.

G. H. Wright

## TWO AMERICAN IMPRESSIONS <sup>1</sup>

By JOCELYN UNDERHILL

**D**URING the last two months I have travelled widely through the United States, both North and South, visiting such cities as Philadelphia and Washington in the North, and Atlanta, Birmingham, Montgomery, Chattanooga and Savannah in the South. In all of these I have been gathering impressions on two great problems of the day: prohibition and the revolutionary movement. I have discussed these questions with many people, and my considered opinion in regard to both will form the subject of this article.

In regard to the first, I have found that the outstanding feature of public opinion is resentment. There is a vast feeling that the way in which prohibition was placed on the Statute Book, as the Eighteenth Amendment to the Constitution, was unworthy of the importance of the subject and of the usages of nations in regard to great political reforms. It was never submitted to the popular will of the people by a direct referendum, and the general expression of opinion that I have heard on all sides is that, had this been done, the nation would never have consented to the amendment becoming law. It was, and is, unpopular. How, then, was it brought about?

<sup>1</sup> This article and the preceding one are published together on account of the difference in the views expressed on the same subject.—Ed.

A great movement was started by various branches of the Church, leading up to complete prohibition. State after State eventually went "dry," either completely or partially. In the State of Alabama, for instance, the law for several years forbade the sale of liquor in open saloons, but did not object to its being imported in specified quantities—a dozen pint bottles of beer and one bottle of whiskey per fortnight for each male adult—which permitted moderate drinking only in private houses and did away with the grossness and general harmfulness of the "saloon," which was admittedly the source of much crime, poverty and suffering. The Church and various companies interested in the sale of "soft drinks" financed the movement; finally, in Congress itself a "lobby" was formed for complete prohibition, partially as a war measure, and terrific pressure, under many veiled forms of threat, was brought to bear on the members. The prohibition party in the House finally held up the Liberty Loan for a period of seven months, until they were assured of the passing of the prohibition law. (This, I have been told by one of the leading Theosophists in the South, will eventually react in a terribly bad fashion, as it forced additional inflation of the paper currency and may presently be a main reason for a financial panic.) Finally, the law was assured of its passing and eventually found itself incorporated in the Constitution.

With what result? As I have said—resentment. There are thousands of people who believe that this law was a direct onslaught on the personal liberty of the people—was an infringement rather than an amendment of the Constitution—and who have more or less tacitly bound themselves to ignore or break it. It has been used mercilessly by the rich for their own pleasure, inasmuch as they have filled cellars and continue to enjoy what is forbidden to their less fortunate fellow-citizens. In Philadelphia I was tendered a reception,

for instance, where "*Veuve Cliquot*" and "Johnnie Walker" were found in friendly rivalry, with "the Widow" foremost in favour. And I am a Theosophist! Nevertheless it was the very greatest honour that could have been shown me, and I appreciated it accordingly. At one time it was possible to be a total abstainer without offence; but now, to refuse a proffered drink, or a visit to the cellar, is about as direct and deadly an affront as could be offered. I find it so, particularly as a visitor from Europe and Australia, where every one is supposed to drink, and in consequence to find the regulations here especially galling. After five years wandering about Europe I am apparently supposed to have developed a taste for such liquors.

But this feature is by no means the worst. The resentment I speak of has led many people to decide that they *will* have such beverages, and consequently they either distil or brew them privately or obtain them illicitly. In the South I have found that there is an unlimited supply of "corn liquor," which is very much more potent than whiskey and decidedly more ruinous in its results. One or two cases of inebriation which I saw recently were horrible in the extreme. Terrible cases of wood-alcohol poisoning have been narrated, and the effects of such liquors are likely to affect the national life in a terrible way.

I wish it to be clearly understood that I am a good enough Theosophist to be personally temperate, and in a general way I would strongly support any legislation that tends to uplift and better mankind; but since I have been in the States I am constrained to wonder if anything in the way of making people "good" by Act of Parliament can be accomplished in the mass and against the will of the people. Once over again it is a question of individual education spread over a period, and not a sudden change, that will effect results.

There is another serious feature. The revenue derived from the liquor traffic was devoted almost entirely to education, and no provision was made to obtain fresh money or provide new sources of revenue. The result is that schools and teachers are suffering in a way that is incomprehensible to me. They are neglected and uncared for ; schools are in a state of disrepair, and teachers are the lowest-paid persons (with the exception of ministers of the Gospel) in the South. There are vacancies for nearly 4,000 teachers in the State of Alabama ; the State of Georgia is shorter still. And there are daily resignations because there are so many opportunities for other and better-paid occupations. A canvasser for a Life Insurance Company informed me that after graduating from a University he took up teaching and was brilliantly successful in his results, but was forced by the poor remuneration to go in for some other form of livelihood ; he then took up insurance work as a beginner, and in the first year made over four times what was his salary in the teaching profession. Moreover, the cost of enforcing the liquor legislation is an ever-increasing liability, so that the States are forced to recognise that in addition to the loss of revenue there is a direct and unduly large expenditure.

All the while there is the certainty that sooner or later this eighteenth amendment will be either annulled or modified. Of all I have discussed the question with, there are none who wish to see whiskey or spirituous liquors back ; but the demand for light wines and beer is growing every day, and will be one of the foremost features of the presidential campaign. Both of the great political parties—Republicans and Democrats—are waiting for the lead to be given ; in this State the fight has become, in the election of a Senator to replace a deceased member, a straight-out fight on this question of beer and light wines. I am informed that the consensus of opinion is that the candidate favouring

these will be elected by an overwhelming majority. I have listened with interest to the speeches of various candidates and I have noted the enthusiasm that the declaration of such a political faith arouses.

The other question that is occupying the minds of thoughtful people here, as elsewhere, is the revolutionary movement in politics. This country has offered an asylum to all the political dregs of Europe for the last three decades; these have abused the hospitality so generously offered them in the most barefaced way, by making America the home of all forms of revolution. "The Industrial Workers of the World," whose avowed aim seems to be the making of work impossible, started their propaganda here, and many another such organisation. There are the "Reds" to be considered in every election, in every strike, and in all big movements. Were they allowed to go unchecked, there can be no doubt that in a very little time as chaotic a state of affairs as that existing in Russia would result.

It is being met in two ways. There is a vast movement to organise a Union of all those who are not definitely manual workers and who are also not Capitalists—in a word, what used to be known in England as the "great middle class". They are *The People*—not merely the labouring people, who are for the most part excellently organised, and who are given to using this organisation mercilessly to extort what they could not otherwise obtain, but the great mass of the people who pay the taxes and uphold all the public functions and civic activities of life. Recently there was a huge railway strike; the mass of the people had no sympathy with it; so they simply came together and volunteered to keep the service going, so that the city could be supplied with food, milk, etc.; and so the strike was broken. The organisation of the labouring classes had given them a strength

greater than their numbers or services warranted; when they were using such strength to the detriment of the body politic they were beaten by the reaction of the people whom they were paid to serve and to whom no service was being given. And there is a movement afoot to make this Union a regular part of the national life. The great mass of the people, other than those who are already organised for more or less selfish ends, will be organised in such a way that any service of national importance can be kept going in the event of the regular workers failing to perform their special and specific duties. Herein is the way to salvation, so many think.

There is yet another movement, small as yet, but daily growing in importance. It is the International Reunion of Churches. Every newspaper and magazine is being filled with advertisements bearing on the International Church Movement. The partial, if not the complete, failure of Christianity has at length been realised, and this is a definite move to revivify the great body of the Church. A great storm of revival, in the best sense, should be the outcome of this movement, and the "great wave of the grace of God" should be found as its outcome. This will be the best way of meeting all such revolutionary propaganda as is making life hideous for those of us who are war-weary and have a great desire for peace. It will also be the best answer to the wave of false and pernicious psychism that is attracting so much attention at the present time and getting so many victims.

But most important, unless some of us are vastly mistaken—it will be the very finest preparation for the Coming of a Great One who will "give light to them that sit in darkness, and in the shadow of death, and guide our feet into the way of peace". Never in modern history has righteousness been overwhelmed, or unrighteousness been so exalted, as now,

and never has the call been more imperative for One great enough to destroy evil and to uphold good. It is the very greatness of the world's need that convinces some of us that soon, very soon, such an One must appear, lest the culture and the civilisation of centuries pass away. And so it is that, with the writer of the *Apocalypse*, we are constrained to pray: "Even so, Lord, come quickly."

Jocelyn Underhill

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### A LA SOLDATE

EVER it sings, my soldier Soul,  
As on I tramp to my far-set goal.

Friends reproach me, foes deride—  
Shall that put me out of my stride?

Folly and failure they descry;  
No more? The worse for their eyes, say I!

Ever it sings, my soldier Soul,  
As on I tramp to my far-set goal.

For I know, life's fitful fever cured,  
Shall shine forth That its frets obscured.

Yes, *Other's* hectic hour once past,  
*Same* shall come to its own at last.

MARSYAS

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## JAPANESE WOMEN AND THE VOTE

By F. HADLAND DAVIS

(Author of *Japan: From the Age of the Gods to the Fall of Tsingtau*, etc.)

THERE is considerable trouble in Japan at the present moment. Strikes are spreading in the Mikado's Empire at an alarming rate, and the speedy dissolution of Parliament is contemplated as a stratagem on the part of the Premier with a view to securing a majority in the Diet in order to defeat suffrage reform. Translations of Karl Marx are read with avidity, and Socialism is gaining ground in a country where only a few years ago the Emperor was revered as the direct descendant of the Sun Goddess.

We have so long regarded Japan as a kind of fairyland—a notion fostered, perhaps, by having seen *The Geisha* and *The Mikado*, and also because we have made our own the glowing raptures of Pierre Loti in *Madame Chrysanthème* and of Lafcadio Hearn in *Glimpses of Unfamiliar Japan*—that these grave disturbances move us to wonder and surprise. Where, we ask, is the smiling geisha who walks along with such minute steps, her kimono as gay as a tropical butterfly, a joyous creature ever ready with song and dance and exquisite courtesy to minister to the happiness of men? She is still in Japan, but she is not so deferential as she used to be: not so shy, so coy, so utterly seductive. She is no longer content with a steaming cup of flower-scented tea, with Nature-worship and the adulation of men. She now demands the vote with all the militant

eagerness of our English women a few years ago, and, in demanding the franchise, we sentimental lovers of Old Japan see our rosy dreams depart as suddenly as a mist vanishes on Mount Fuji or as cherry-blossom is blown away by the wind.

It would be interesting, and probably amusing, to know what Kaibara, the celebrated Japanese moralist, would have thought of universal suffrage. We may be sure, judging from his book, *The Greater Learning for Women*, he would have regarded such a state of affairs with marked disapproval, for at the time he wrote, in the seventeenth and early eighteenth centuries, he considered women as wayward creatures constantly in need of sound but most uncompromising advice.

It is worth noting that the Chinese ideogram for "mysterious, unknowable" consists of two parts, the one meaning "young" and the other "woman". It was Mr. Arnold Bennett who said that there is no mystery about women, and certainly Kaibara endorsed that opinion. He knew nothing, and cared less, about what we call the "eternal feminine". In his opinion woman was too simple to be complex, and with much pomposity he proved, at least to his own satisfaction, that women were considerably inferior to men. "The only qualities," says he, "that befit a woman are gentle obedience, chastity, mercy and quietness." He specially emphasised quietness, for we read: "Never set thyself up against thy husband with harsh features and a boisterous voice."

Japanese women laugh at these admonitions to-day, as our own women laugh at the moralising of a Jeremy Taylor. The ladies of Japan now wear the latest Paris fashions in preference to their much more charming native costume. They precede their husbands on entering and leaving a room, instead of meekly following behind, as they used to do. It is now found expedient for the husband to obey, and to drop for ever the solemn warnings of obsolete moralists.

Before Japanese women began to ape their Western sisters, their greatest joy was service in their own homes. They preferred to be ruled rather than rule. But where is the educated woman in Japan to-day who is likely to read, much less obey, the following advice of Kaibara? "In the morning she must rise early, and at night go late to rest. Instead of sleeping in the middle of the day she must be intent on the duties of her household, and must not weary of weaving, sewing and spinning." The modern woman of the Land of the Rising Sun would snap her pretty fingers at such female drudgery, and call such a teaching by the Japanese name for twaddle. She has tasted power, recognised the equality of the sexes, and will probably get the vote; but if she loses her sweetness and charm, she will have lost much more than she gained, and said "*sayonara*" to the priceless heritage that made her the most lovable woman in the East. As Yone Noguchi sings: "Her weapons are a smile and a little fan." Let her go on smiling, even if it be behind a fan: let her remain a Japanese, and not an Anglo-Japanese, woman, and we will give her anything!

F. Hadland Davis

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## SCIENCE AND EDUCATION

By H. W. MUIRSON BLAKE

**T**HE rôle that Science should play in Education is still a very undecided quantity in spite of the immense amount of discussion on the subject that has gone on. Until Science has been very much changed, its advantages, though so obvious to all, will never be properly realised.

This is only saying the same thing as those who have pointed out that Science can give no ethical training. The chemist has discovered the methods of nitrating cellulose

and glycerine, but exact science has never been able to state as precise facts why the resulting high explosive should not be driven over in shells and detonated amongst one's fellow men, or why all its achievements should not be utilised for the advantage of the few and the exploitation of the many of the working classes. When Science or human wisdom can give the exact reasons why this *must* not be done, just how the achievement of one human mind over matter is the property of the whole race, and so can only with safety be used for the advantage of the whole—then, and not till then, will it become a real motive force in the inner life of man as it now is in the outer, and be embodied in the systems for the developing of the mind.

The mass of facts necessary to make Science exact in the moral realm, as it now is in the physical, can only, in our opinion, be found in the modern Theosophical cosmo-conception, which has been deliberately shaped for this purpose. The chief characteristic of modern life is exact physical knowledge, including, as it does, all our material achievements, our sky-scrapers and steamships, our aeroplanes and industries; and this is the one half of life of which Theosophy is the other—they are each one of the two interlacing triangles that go to form a perfect life.

Possibly it was partly the thought of how little had been done along this line that made F.K., in his letter to this magazine of April, 1920, write: "We are sound asleep over a vast treasure of knowledge"; for we certainly have here in Theosophy, right in our very hands, all the elements necessary for transmuting the whole physical and mental life of our times into something indescribably more beautiful than it is at present, and yet so little has been achieved by us so far towards doing that. It must be remembered that this is not accomplished by the mere spreading of the teachings of Theosophy—that alone would never do it—but the thinking

of these out into the common forms of life, the blending of the two *halves* which at present are separate and apart.

The whole summary of modern knowledge—in short the “knowable”—is Evolution, the process of growth from the fire-mist, or nebula, to man; which comprises all the facts of all the sciences—Cosmology, Geology, Biology and so forth—the individual sciences minutely describing in detail the various sections of the process with which it is its business to deal, while the whole process is summed up as one vast mechanical cosmic process by general evolutionary science. It is through the general conclusions of this evolutionary science that modern thought has been mainly influenced, and with which the generality of people are concerned, for the details of the process are the business of specialists alone; and it is on the line of these generalisations and their interpretation that Theosophy, so we believe, will influence modern thought most.

Now Theosophy, after postulating the existence of the One, the Logos, or the one Creative Principle behind all appearance; following the example of all the religions, states that the phenomenal universe is the result of a triple manifestation of this power. Three outpourings of divine life are postulated, numbered generally as they would appear in manifestation. The first supplies matter, the wherewithal to manifest; the second, the life which descends into and ensouls this matter, builds it up into forms—in short, organises it into vehicles of consciousness; and thirdly and lastly, appears the outpouring of the Spirit, the individualiser, the last and by far the most difficult and incomprehensible to us in its function.

Now the theory of evolution is an attempt—perhaps the first by this humanity—to describe accurately and explain a large field of this cosmic process, and a moment's thought will show us that this attempt at description and explanation is

based on our knowledge of matter alone. We know the rocks by the chemical elements contained in them, and sometimes by the crystalline forms these assume; in Biology, the form that a few of these elements take up under very particular circumstances is minutely studied, still purely from the point of view of matter, as the form is traced from the simple inorganic materials of which it is constituted, and the dust into which it eventually disintegrates—wherever we look, it is a study of matter, and only matter. Now our analysis of the Universe as the interplay of three different modes of cosmic activity or thought, must signify that a true understanding and interpretation of the process can only be the result of a blending of three corresponding methods of observation, of which modern science is only one.

For evolutionary science, therefore, to be able to draw correct conclusions as to the real significance of the system it is attempting to interpret—with all that that means as to the nature of such fundamentals as what growth, form and individuality really are—the Divine Wisdom shows that there must always be a triple interpretation of all fact, and the whole process must be viewed from the standpoint of the life and the spirit as well as that of the matter, with which Science alone deals. Then and only then can true deductions be made, only then will human knowledge become a really health- and joy-giving force in the world, and become a true reflection, as it should always have been, of that abstract Divine Wisdom which exists always in the inner worlds, for the immediate study of which all our lower knowledge is only the preparation. A little thought along this line should show the student the relationship between our Theosophical knowledge and the facts of ordinary science, and might also point out the way that some of the jewels hidden in our revered wisdom may be converted into realisable values.

Now the first method of regarding the evolutionary process—from the side of matter—is the only one followed to-day by Science, which regards it primarily as only a succession of an immense series of related forms. Each one of these forms is related to those that precede it in its series, and each one survives its brief existence only as it is able to hand on its properties to its offspring, to those that follow it in its series. An animal receives its body from the living materials of its parents, and then, taking more materials into itself as food, it grows and reaches maturity, when it in turn can produce offspring—the only way in which it can perpetuate itself in the system—so that when it dies, the only way in which it survives lies in its perpetuation in its descendants. This method of thought applies to worlds and planets also: a new nebula may arise, so it is thought, out of the disintegrated particles of some past and forgotten world, which will only persist in the memory that these particles may retain of their past activities; and from this nebula the new universe will be condensed.

Briefly, this system of thought always considers the individual as a mere link in a chain, as commencing and ending with that link, and assumes that the entity serves no other purpose than that. The organism is always thought of as commencing at birth and therefore naturally ending at death, when all its possibilities are over and done with. Now in spite of the extremely limiting effect of this form of thought upon life, and the harmful effect it may have upon those who follow it—except in the case of the most vigorous or most noble natures—it must yet be acknowledged as absolutely true from the side of the question on which it has been approached. That the organism begins and ends with itself is a truism from the point of view of matter; the only thing that the student of the Divine Wisdom has to add to this is the fact that there are also the two other modes of interpretation as well as this one, and that final conclusions may only be drawn as



to the real nature of the organism and the individuality when it is also studied from that of its contained life and its spirit, as well as the materials that go to form its manifestation.

It is in the very limiting conclusions of matter alone that we can perceive the differences between Theosophy and modern thought. All the finality and limiting of the life, with all its infinite possibilities, to the form, to the organism which is only its temporary representation in time and space, is simply and solely the result of observing and reasoning from the point of view of matter alone; and a great deal of the intensification of the misery and wretchedness of life in the world to-day, in spite of the advances of our civilisation, has been due to the pessimistic influence of this form of thought. For the life in all nature is immortal, and man is an individualised fragment of that eternal substance, while the physical methods of manifesting are merely a temporary mode, a passing period in the history of evolving nature; and, as these beliefs are inherent in the life in all its forms, a very limiting system of thought like the above is bound to have a most depressing effect on it. A really happy and harmonious thought-world cannot be built up out of such materials.

We can understand from the above that for a true conception of the process of evolution, the organism, or what we have alluded to as the separate link in the evolutionary chain, must be studied not only from the side of matter—the only side from which so far it has been approached—but also from that of the life side and of the spirit, corresponding to the second and third outpourings respectively. As every object in the universe reflects in its nature its triple origin, it follows that a triple interpretation is requisite for a complete understanding; and only when that has been done can any general conclusions be drawn upon their fundamental nature, or the absolute principles of evolution deduced.

Let us now look at the whole problem from the point of view of the life; from this, the individual is a unit of force, a portion of the immaterial, eternal medium which descends and ensouls matter; it came originally from the spiritual realms of nature, and when its work in matter is achieved it will return there with all its garnered experiences. Now what is the relationship between this unit of life and that form which it ensouls? How can it survive that form, and especially how can we fit in this idea with the very clear conception we have of the organism as a link in the evolutionary chain? The answer is, of course, that the unit of life not only returns to its spiritual home at the completion of the evolutionary process, but also retires to the inner planes of nature at the end of every manifestation, when it digests and assimilates its experiences into its permanent nature; and then, when that is complete, it descends and manifests again as a later link in the chain, its freshly acquired experiences causing it to mould its new-born body slightly differently from its last one.

A few moments' thought will show that this theory effectively and simply solves a number of immense difficulties in evolutionary science; it will go a long way towards solving what we mean by innate and acquired characteristics, what is the mechanism of heredity, variation, what is growth, and what is the individuality.

When the life-unit manifests again, it will naturally bring with it all the past characteristics it brought with it in its previous manifestations—under normal conditions—plus those it acquired last time; these will all be innate, and having itself in the past supplied certain traits to the common hereditary stream of the series or chain to which it belongs, it will, as it were, awaken these from the germ-plasm as it builds up its form. Growth itself, which biology states is simply a brief recapitulation of the *hereditary* past of the organism, becomes a much more real and reasonable function when it is shown

to be a recapitulation of the *past of the life-unit itself*. The unit of life learns through ages of effort to build up cells into certain forms and organs at one stage of its growth, and it simply uses this power in all its later manifestations when it builds up its body according to a plan it has always followed in the past.

This throws also great light upon the monistic theory, which always attempts to reduce all duality to unity, and states that matter and force are one and the same thing. The form is the life according to the Theosophic conception, inasmuch as that life-unit has built it up, not simply in the present in the brief period of gestation and growth, but really during that comparatively immense period in the past of which the gestation period is only a recapitulation. From this point of view we can say that the life is the form, as that life-unit has built it up by pouring its own nature into it, but this does not mean that the life is dissipated when this form comes to an end; the life-unit displays its past as it builds up its body in the present (the past is not the past of the form but of the life); similarly it must also do this again and again in the future.

In this manner we can see clearly how the highest generalisations of evolutionary science can be flooded with light by Theosophy, and how, perfectly satisfying the demands of exact knowledge, it can also fully meet the needs of the life in man itself—that demand of the inner nature which knows that it must persist beyond the body it wears at the moment, and that the suffering of the life while manifesting must signify that the physical life is only a transitory form of existence, a phase preparing it for wider possibilities later on.

The question of individuality introduces us to the function of the third outpouring, the most transcendental in its nature and significance. We can comparatively easily see how the life can go on existing—in fact we can see it doing so in the memories of the past which we find persisting in the forms

which it builds up—but the problem as to how units of this tenuous, highly mobile medium can persist as units is most difficult for us to grasp and understand. All individuality, however high or however low it may be, is the gift of the Spirit, as reflection of the ONE into the many, and every individual, however transitory it may appear to be, yet in its individuality reflects Divinity. This is the nearest we can get to the mechanism as to how God can become man and how man can become God, in the gradual perfecting of this reflection through the human individuality as it persists from age to age and pushes on towards perfection. It would be possible, so we believe, to write the whole history of evolution from this point of view, though in our physical consciousness we can understand only a very little of the function of the Individualiser. The story of the Spirit is one of wonder and marvel, and it makes every fact, however small, shine with divine light as it displays it as a reflection of the Divine Father of all. This must be the way of looking at things that the disciple attains when he is far along the Path, and can look back and see that really there was no pain in the long run, that really there is no pain in life—only self-realisation and unfoldment, only the joy of Life discovering itself to be Divine.

Now the application of these ideas to a few fundamental conceptions of Science will show us how easily the latter may be transformed. Take, for instance, the correct understanding of sensation. The sensory nerves carry their messages from their peripheries or organs to their respective nerve centres; thus, say we prick our finger, we think we feel pain in our finger, though this may be proved to be not the case by constricting the nerve which carries the message of distress to the centre, when nothing will be felt. Psychology states, therefore, that it is only when this message reaches the nerve centre that the consciousness of pain is aroused. Now the whole of the Theosophic conception of life, in our opinion, may rest upon the

fact that the consciousness of pain does not arise then, but only when this disturbance of the physical molecules is communicated through to a corresponding centre in a superphysical body, with which it is always in very close touch, and it is through the reaction of the matter of this body to the stimulus that it is perceived as painful. It is only then that it becomes logical that the sensation of pleasure or pain can continue after the loss of the physical body, and if the student will follow the train of thought which this suggests, it will be clearly seen just how little and how much the activities of consciousness are affected by this loss. This, then, is one of the facts upon which our whole philosophy hinges. It includes, of course, the whole theory of thought; mentation does not arise when the brain is affected, but only when the activity of a corresponding centre in the superphysical body is stimulated through the changes in brain matter.

Another fact upon which Theosophy sheds a most brilliant light is that of the true nature of the cell, the ultimate organic unit, of which our whole physical body is not only composed—the blood cells, brain, bone and muscle cells—but also that simple unit from which the whole organism has grown, the stem cell or fertilised ovum being only a simple cell. The usual definition of the cell is that it simply consists of a speck of plasm, generally containing a minute darker body called the nucleus, and that this plasm consists mainly of carbon, hydrogen, oxygen, and nitrogen atoms, combined together in highly complex molecules, but differing from the inorganic or non-living materials of the mineral kingdom in degree of complexity only. The whole of the Theosophical conception of life depends upon the fact that the cell, or that living matter out of which it is composed, *does* differ from the inorganic materials or non-living matter in a certain fundamental way which it is able concisely to define. The real difference between the mineral and vegetable kingdoms

is that the life of the former is on the physical plane, while in the case of the latter it has shifted into the next higher world, the astral; for evolution from the Theosophical standpoint is not simply perfection of the organism, but is also the return of the life from the physical, when it manifests as the mineral kingdom, back again to its spiritual habitat from which it descended during pre-mineral periods, and on the inner side the different stages of development are marked by the life being at different levels on this arc of return from the physical to the spiritual world. Ordinary aggregations of carbon, hydrogen, oxygen and nitrogen are mineral, and therefore the life in them is on the physical, though invisible; but in the case of the living plasm the life is on the astral, which means that living plasm is not merely a collection of physical molecules, which of course are different only in degree of complexity from the simple inorganic states, but it has also, throbbing around it and through it, a simple super-physical organisation, and it is this that makes it really alive in the usual sense of the word. In other words, the simple cell has an astral matrix about it; and, to fully appreciate the importance of this fact, the student should remember that the whole of the vegetable and the animal kingdoms have evolved from the simple cellular condition—the most primitive organic ancestor—and also that every organism itself grows from the simple cell formed by the blending of two cells at conception; and the train of thought should be followed which arises from the fact that, just as the body of a man grows from this single cell, so does his whole complicated superphysical organisation originate from this simple astral matrix which surrounds the living plasm of the simple cell.

So far the question of the transformation of the *spirit* of Science has been alone discussed, and we have followed along the one line by which this may be done; now let us turn to

the question of the inclusion of a transformed Science into Education.

Though Science rests upon fact, yet all its tendency is to eliminate the mere teaching of fact. Haeckel said many years ago :

The present overloading of the memory with dead material that destroys the finest powers is one of the greatest evils of the day. It is due to the old and ineradicable error that the excellence of education is to be judged by the quantity of positive facts committed to memory, instead of by the quality of real knowledge imparted . . . It is especially advisable to give precedence, not to those faculties that burden the memory with dead facts, but to those that build up the judgment.

In other words, the rôle of Science in Education is to impart the best kind of fact to the memory, and especially to develop faculty, the awakening of the reasoning powers, and the training of correct observation. Faraday said that the great value in mental training was the developing of the power of restraining the judgment upon any subject until the mind had collected sufficient materials to be able to draw true conclusions.

It is certainly extraordinary that more has not been done along this line long ago, when the advantages are so obvious and the case for it has been put forward by some of the greatest masters of clear exposition; but while there are those who still stand for classical education and are opposed to a greater attention being paid to science, it is, so we believe, certain inner reasons against this that are the most important and potent. In connection with this we avail ourselves of the privilege of quoting from the first letter which appears in the book *Letters from the Masters of the Wisdom* :

How . . . are we to deal with the curse known as the "struggle for life," which is the real and most prolific parent of most woes and of all crimes? Why has that struggle become the almost universal scheme of the universe? We answer—because no religion, with the exception of Buddhism, has hitherto taught a practical contempt for

the earthly life, while each of them, always with that one solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that struggle for life raging most fiercely in Christian countries, most prevalent in Europe and America.

A thoughtful consideration of the above will show at least one most important reason why Science should not become too powerful and universal; for, in its present form, instead of showing the transitory nature of physical life and its unsatisfactory nature, it raises it into an extraordinary place of importance as the only life that man leads, and its spirit is dominated by the theory of "survival"—"survival of the fittest," that the spirit of life and its greatest prize is to struggle up above one's surrounding fellow men—and so can only add to the powers of oppression in the world, instead of drawing men's attention to the harmonies of life, the sacredness of all life, and its importance at whatever stage it may be.

It has often been said that a growth in the knowledge of an individual or a race always causes a decrease in its beliefs and religious observance; that when a man begins to gather facts about life, his belief in God, his trust in a plan with which, somehow, his erring and imperfect life fits in, fades away; and he loses his trust that the truest and best in every individual survives, to be ultimately illumined and transformed into some transcendental being. With the developing of his reasoning powers, these beliefs—"simple as the simplest mind of man"—decay away; but I think we may say that it is a fundamental of Theosophy that belief not only comes from transcendental sources of inspiration, but that it may also spring out of the soil provided by accumulations of true facts, that the connecting up of these into a coherent system through the exercise of the reason may serve as the substance in which "belief" may most effectively flourish in the human mind, the constant memory that underneath all the joys and



difficulties of life runs the divine harmony of joy and love and beauty, for the perfect display of which the physical life is only a preparation.

Evolution, we have seen, links up everything—all facts and all organisms—into one iron chain of necessity, one developing system; each fact is a link in that chain, developing from its predecessor and ending with itself. Any single fact in that system must be regarded by Science as the inevitable consequence of all the facts that precede it and the part cause of all that follow, which we have seen is only, from the Theosophical view, one of the three possible interpretations, all three of which are necessary for a complete exposition. We can understand that each of these links may also be thought of as the direct manifestation of the Divine Will from within, as well as the inevitable consequence of causes from without, and dependent upon that ultimate alone, coming from Him and returning to Him, and eternally free and independent of all else. Facts in this form can then become food for the hungry, which will help all men to get a firmer grip on life and give them the calmness and serenity which will carry them through the difficulties of their life in this world; this is what the world is really ardently longing for; it is upon this form of knowledge—fact with divinity overshadowing it—that the inner natures of our children may safely and happily be built up. Fact may be wonderful and miraculous; the supreme wonder and miracle of human life is the fact of human life being divine life. This, as the basic fact of the universe, should be the first to be taught; the iron chain of cause and effect, that binds these facts together in the objective worlds, can come later, and play its proper part in the life of the mature person.

Summarising what has been said, we see that for Science to be really educative, it must be inspired by Theosophy. This has been done, so we believe, to a much larger extent

than at first appears. The spirit of Science and that of the devotee has often been blended; in fact, the one always requires the other for perfection. Also, the true teacher displays the transcendental nature of the facts he communicates to his pupils, and gives them more through their universal side than through their limited and dry externals. You can feel the wonder which exact fact embodies all through the textbooks of such science teachers as Sir A. Geikie or Sir Robert Ball, in their geological and astronomical manuals; the real changes must come in the totality, the spirit of the whole. Science, instead of playing the part of Shiva, the destroyer, must become the builder of the hopes and aspirations of man in the firm and concrete materials of the human intellect; instead of only negating the Absolute, as a blind, unconscious principle, it must become its revealer and right hand in the objective phenomenal world as the potent and active cause of all.

All these things can only be achieved by Theosophy, for the Theosophical system is the only one that is universal enough to embrace the whole realm of science and extend over into the transcendental world as well. We have already seen how it can take certain particular facts, like that of the relation of consciousness to the matter of the physical nerve centres, or the true nature of the cell, and through a mere addition of a fact or two give an interpretation of the problem—a far more illuminative one than Science at present supplies—on which we can hinge our whole philosophy of life. A little thought will show that belief demands no alteration in the observed facts; the facts of chemistry, geology and biology are merely given a slightly different interpretation when our whole Theosophic conception of life, with all it contains of hope and joy for the whole world, crystallises out as an inevitable conclusion. It needs so little to do this. Theosophy is an interpreter of fact, and its objective proof lies in its power

to interpret more fact than any other system of thought ; it not only embraces the whole recognised realm of evolution, from the nebula to man, with all the sciences, but also the facts of Spiritualism (survival after death) and the religious beliefs common to the vast majority of mankind, and, we might add, the fact that man has the power of contacting truth in other ways than through his intellect, as may often be seen in the minds of simple folk who, nevertheless, have perhaps a firmer grasp of the truth than others who would consider themselves vastly more wise.

It appears, then, that before Science can become potent in the inner life of man, it must be transformed by Theosophy, that in fact the religion of to-morrow is the wedding of human knowledge with divine knowledge, fact with transcendentalism. Modern thought will then be freed from its present dangers, and it will be fit to foster in all who receive it the qualities of compassion and harmony, and build these in the world upon the firmest foundations. Survival will be discovered to be the survival of the true and beautiful in every individual—of the good of the All—and not a mere accidental fitness to a changing environment ; “ that only what the One wills can ever be really good for anyone,” and that this alone can survive. Then will Humanity find that through its thoughts it possesses in the inner worlds a shelter that can guard it from every storm and support it under every difficulty that can assail it ; then will be found the temple of knowledge in which the true teaching to young and old alike can alone be given.

H. W. Muirson Blake

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## ZAT AND SIFAT

By KHAJA KHAN SAHAB

THE two terms which form the title of this paper signify respectively the Essence or Reality, and the attributes or predicables, of the Divine Being. *Zat* is the feminine form of the Arabic word *Zu* (possessor). Hence *Zat* is that which possesses *sifat*, and is feminine in significance; it is that about which something can be predicated, and a predicate is what can be affirmed about *Zat*. But this is reasoning in a vicious circle. Indeed, the definition in the *Dictionary Al-Magrab*, viz., that *Zat* is "that by being which a thing is what it is," is as vague and nebulous as it could possibly be.

Sheik-Ul-Ishraq (Sheik Shahuddin-i-Muktul), the critical commentator of Aristotle, objected to Aristotle's definition of a definition, viz., "that it is the naming of genus and *differentia*," on the ground that the hearer may be unacquainted with the *differentia*; and hence, without a knowledge of *differentia*, the definition of a thing in the terms of genus and *differentia* becomes unintelligible. He substituted for it "the summation of all the known attributes of a thing". If the attributes alone are given, and nothing asserted about *Zat*, the *Zat* entirely vanishes. "A substance is a collection of qualities—taste, odour, colour—which in themselves are nothing more than material potentialities." It is the same as the Buddhist idea, which reduces *Zat* to a zero. On this ground Imam Gazali ignored *Zat* altogether, and concerned himself entirely with *sifat*. Though a theologian of high standing

and a moralist who has exerted immense influence on the morality of Islām—so much so that he has been given the title of *Hujjat-Ul-Islām* (the proof of Islām)—he has yet been called a “sceptical philosopher”.

It is as if the reality is *Zat* from an internal point of view, and *sifat* from an external point of view; as if the *Zat*, circumscribed within circle after circle, shows itself as *sifat*. It is also a point of contention whether God can be called a *shay* (a thing). A *shay* is that “about which something could be known and of which something could be asserted”; *shay* becomes *Zat* in this sense. In the Qurān it is written: “*Kullu Shaun halik illa waj-ullah*”—“Everything is liable to annihilation except the face of God”. There the inference is that the *Zat* of God is a thing, for no exception could be made from a group, except of a thing of its own nature.

But thinkers have, however, given three *Batini* (internal) gradations or emanations of God: (1) *La-ba-sharte-shay*—“without condition of anything,” (2) *Ba-sharti La shay*, i.e., “with condition of nothing,” and (3) *Ba-sharti shay*, i.e., “with condition of a thing”. Sheik Muhiuddin-ibni-Arab asserts that God is not *shay*, and depends for his authority on the Qurānic verse: *Lai-sa-Kamasah shaun*—“He is not like the example or model of a thing”. This may mean that He is the thing itself. The Sheik has, however, distinctly said: “He is in manifestation and yet not the *Zat* of things; He is He, and *shay* is *shay*,” i.e., *shay* has a separate *Zat* in manifestation.

In the first case, the *Zat* is above all conditions; imagination cannot soar up to it. In the second, its existence is implied without further assertion. In the third, something could be asserted about it. The second assertion gave rise to the sect of Mutazilites, founded by Wasil-ibn-i Ata, who asserted that *Zat* is predicateless and rejected separate attributes. The assertion of predicates militates against the

Oneness of God. The predicates are His essence itself.<sup>1</sup> The first four suppositions in the *Zat*, namely, *ilm* (knowledge), *nur* (Light), *wujud* (existence), and *sahud* (self-consciousness), are essence itself and not superimposition on essence. In manifestation the attribute of existence was superimposed by God on the pre-existing atoms, *i.e.*, on the centres in the unlimited expanse of Consciousness. Nuzzam, the disciple of Abu Huzal-Allaf, who flourished in the middle of the ninth century, called these by the name of *wujub* (modes) of the Divine Being. These are the believers in the Doctrine of Immanence, *i.e.*, that the *Zat* pervades and permeates the whole creation.

In the above summations of the predicables of an attribute, nothing has been said about the eternity of an attribute. Only so much is said—that it is either hidden or manifest. It is considered sufficient to say that in the above gradation of emanations no reference is made to an attribute. It is the stage of *La-ba-sharti-shay*—"without condition of anything". It is called by different names—*Muntakal-Isharat* (the stage at which all indications are dropped), *Ayn-Kafur* (fountain of camphor), *i.e.*, whatever enters into camphor becomes camphor itself, *Zat i-sadij* (colourless reality). In that stage attributes themselves are unheard of, and so nothing can be asserted about them. It is only in the fourth stage of manifestation that attributes are in evidence and anything can be asserted about them.

It is said that a companion of the Prophet, named Zarrara, asserted that the attributes are not eternal. His sect goes by the name of Zarrarins. Imam Hambal and the Mutazilites were persecuted by the Khaliph of their times for having asserted that the Qurān (the speech of God) was created, *i.e.*, non-eternal. The other Imams asserted that it was not created.

<sup>1</sup> Abdul Karim-i-Jili in his *Insani-Kamil* (p. 61) says that *sifat* are always hidden in *Zat*. For if *sifat* appear by themselves, they have become separate entities. Benevolence is never seen as an entity, but only the *Zat* that is benevolent.

The assertion of eternal attributes implied a multiplicity of Gods. The knower, the known and knowledge are one in the stage of *Zat*, like the painter, the picture and its knowledge are one in the *Zat* of the person who paints.

However, the sect of Asharis (founded by Abul-Hasan-Al-Ashari, 873—935) assert that attributes are not identical with *Zat*, nor are they separate from it. It is as if the attributes cannot be compared to anything. There can be no *via media*. God is the ultimate necessary existence, which carries its attributes in its own being, and whose existence and essence are identical. Their tenets are as follows: (1) The essence ranks first, the attributes next; (2) the essence is self-existing and the attributes depend on the essence (like wax and its softness); (3) the essence is unity and the attributes display diversity; (4) the essence has self-consciousness, the attributes have none; (5) the essence is always hidden, the attributes are sometimes hidden and sometimes manifest; (6) the attributes must be in their proper locality; (7) the manifestation of one attribute conflicts with or suppresses the manifestation of another.

The question is often asked whether the *Zat* of God is the same as the *Zat* of the created. In the *Sura Al-Buruj*, 85, God swears by the *Zats* of the Constellations of the Zodiac; so the *Zat* of God is different from that of the *abd* (created).

In manifestation the two are different, and the Qurān used the words most easily understood of the people. But there can be no two *Zats*, any more than there can be two swords in a scabbard. The *Zat* of the creature is the rupee of the juggler who takes up a disc of broken pottery, throws it up into the air, and brings down for the bystander the real rupee of silver.

In manifesting itself through its own ideas (*Ayan*), the *Zat* of the creator becomes known as the *Zat* of the created. In the non-manifest state there is one *Zat*, but in manifestation

it is known as the incalculably immense number of *Zats* of the created.

Innumerable waves of different colours and degrees arise in the ocean, and from namelessness they assume a name, sometimes in the garb of Mujnun and sometimes in the shape of Leila.

The identity of the two is real identity, and the dissimilarity is only phenomenal.

A controversy as to the creation or the eternity of the Qurān raged round the throne of Al Manum, and many were the tortures inflicted on those who denied the eternity of the Qurān. It was said that the attributes were, in the first instance, either *Falali* (glorious) or *Famali* (beautiful); that when the *Falali* attributes appear, all manifestations recede into "nothingness," and when *Famali* attributes are in evidence, the beautiful world comes into being. The first is *tanzih* (getting rid of phenomena) and the other is *tasbih* (assuming the same). Something like this is found in the philosophy of Zoroaster (Zarsdust), who asserted that good and evil are the primary manifestations of the Deity (Yezdan). They were called Ormuz and Ahriman. The Persian Monists, *i.e.*, the Magi who, guided by a rising star, were led out in search of the birthplace of Christ, were true *Muwahhids* (*i.e.*, Unitarians). Some of the followers of Zoroaster construed these to be two Gods, and they were called the Zendiqs, *i.e.*, those who did not pay regard to rank. The Zarwanians alone remained true to their colours.

However, the *Falali* and *Famali* attributes are in evidence in the cult of Islām. Again, the attributes may be "personal," "relative," or "verbal": the first, like Pure, Sacred, Living; the second involving the manifestation of an attribute, like Creator, Destroyer; and the third showing action, like Providence, etc. So far the philosophical aspect of *Zat* and *sifat* has been based on the teaching of the Qurān; the philosophers speculated and theorised on the doubtful verses



of the Qurān (*Ayat-i-Mutashabihat*). Some of the verses have been mentioned above; others are the following :

For God is in the East and the West, so wherever thou turnest thy face, there is the face of God.—*Surat-ul-Bqr* (Chap. ii, 128).

Really God surrounds everything.—*Surat-ul Nisa* (Chap. v, 116).

God is with you, wherever you are.—*Surat-ul-Haded* (Chap. ii, 5).

We are nearer to man than his jugular vein.—*Surat-ul-wakiya* (Chap. xxvii, 78).

I am in your individuality, but you do not observe.—*Surat-ul-Zariyat* (Chap. xxvi, 19).

He is the first and the last—the apparent and the real—and He knows everything.—*Surat-ul-Rahiman* (Chap. xxvii, 26).

God is the light of the heavens and the earth, etc.—*Surat-ul-Anfal* (Chap. viii, 18).

The Qurān is full of the attributes of God, such as speech, seeing, hearing, knowing, etc. The best definitions given are all negative; indeed, as in the definition of a point, nothing could be positive. The *Kalima*, or the first article of the Muslim Faith, asserts: "There is no allah, but Allah." The word Allah is from *al-elah*. *Elah* is simply "that which is worthy of worship". So the *Kalima* means: "There is no one worthy of worship, excepting the One who is worthy of worship." Some people worship several things; some worship anything and everything that helps them in the realisation of their objects. Some worship their good selves; some have the idols of the market-place, the idols of the forum, the idols of the cave and the idols of the theatre to worship. Some worship the phenomena of the universe. The Muslim *Kalima* declares that none of these are worthy of worship. These are all transient, illusory appearances. The One deserving of worship is the God on whom these depend, and this it testifies as in evidence (*shahadut*), unlike the Jewish *Kalima*

(*Shema Israil*) where the testimony is of the ear: "Hear O Israel: Jehovah, our Elohim, is one Jehovah."

Again, the *Sura*, which is the quintessence of the Qurān (*Sura-i-Iklas*), gives negative definitions. God is *Ahad*, i.e., His *Zat* is homogeneous. Here He is not *wahid*, if that means one as opposed to two, three, and any other number—implying contrast and comparison—but He is *Ahad*. A pile of grain of the same species illustrates the nature of *Ahad*; where His *Zat* is concerned, it is homogeneity, or, more correctly, oneness of homogeneity. Heterogeneity is in manifestation. Then He is *Samad* (independent).

Everything depends on Him; He does not depend on anything. Though positive in appearance, these are really negative in nature. Also the saying: "He is ungetting and unbegotten," is obviously negative in nature. It is the same as the definition of a point—out of which the whole world is formed.

Khaja Khan

## THE EVOLUTION OF RELIGION<sup>1</sup>

By JOHN SCURR

EDWARD CARPENTER has always something to contribute to the thought of the world. Profoundly convinced of the essential oneness of life, he directs his energies to discovering evidences for his belief. Humanity is advancing towards a new concept of living, which is in itself a return to that which has existed before, but on a far higher plane as a result of the knowledge and experience gained during our period of travail. Primitive man was intuitively conscious of his oneness with Nature, that is to say, in the same manner as the animals. He was free and went about his business without care or worry. But a time came when he developed an idea of himself as a personality apart from Nature. He developed self-consciousness, and consequently he found himself embarked on a wild and stormy voyage. Although he had gained something by his recognition of himself as a distinct personality, he also lost much which accrued to him before the recognition. He therefore tried to return to the old happiness.

The life of man is therefore a drama in three Acts. First, happiness in the animal state and communion with Nature and the Universe. Second, unhappiness, in a state of individuality, out of communion with Nature, due to the development of the mind. Life is a struggle between self-conscious man and the Universe. The Third Act has yet to

<sup>1</sup> *Pagan and Christian Creeds*, by Edward Carpenter. (George Allen & Unwin, London. Price 10s. 6d.)

be staged, and will witness a return to happiness. Man will discover that he will realise himself best by coming into communion with the Universe. He will realise the true Self.

Religion is the outward expression of this development of humanity. By symbolism and ritual man has always tried to represent his life, and throughout the ages one discovers a unity in the beliefs, the symbols and the ritual. Of course the orthodox follower of any particular creed rebels against this idea. He believes that his own religion is the divine revelation and, particularly amongst Christians, he thinks that the similarities in beliefs and ritual are the creation of the Devil to distract mankind from the true Faith.

Such an outlook may be comforting to the person who, satisfied with his own creed, does not want to investigate. If I believe that I possess the truth, it will disturb me and give me considerable pain to find my ideas controverted and my faith impugned. In matters of the mind, intellect, or spirit, one does try to avoid discomfort. The way of truth is hard, and one therefore objects to the person who insists on enquiring into the validity of one's belief.

But, on the other hand, some are so constituted that they must investigate. A statement has to be verified beyond controversy before they will accept it as correct. Even then they only admit it as true, subject to future revelations. The sceptic is therefore an uncomfortable person to dwell with, but at the same time he is essential to our development. What is overlooked is the fact that the sceptical outlook can never destroy the eternal verities, even though he may question them. He does destroy the hard shell which has grown around them, and by so doing he allows life once more to flow abundantly.

Edward Carpenter points out that there exists an enormous amount of material regarding the development and origin of religions; consequently any school of thought can prove its

case by selecting its material and ignoring what is left as irrelevant. In this volume he attempts a synthesis.

In the present day a new problem arises, namely, how to account for the appearance of this great Phenomenon, with its orderly phases of evolution, and its own spontaneous growths in all corners of the globe—this phenomenon which has had such a strange sway over the hearts of men, which has attracted them with so weird a charm, which has drawn out their devotion, love and tenderness, which has consoled them in sorrow and affliction, and yet which has stained their history with such horrible sacrifices and persecutions and cruelties? What has been the instigating cause of it?

The answer which I propose to this question . . . is a psychological one. It is that the phenomenon proceeds from, and is a necessary accompaniment of, the growth of human consciousness itself—its growth, namely, through the three great stages of its unfoldment.

The communion with Nature of early man produces a feeling of freemasonry with the animals, and the tribe traces its common origin to an animal ancestor—the bear, the wolf, and so on. With the growth of human consciousness the Divine Bear gives place to Man, and the Divine Man gives place to a Divine Being.

All religions have certain things in common. They may be summarised as follows :

(1) The Deity, or central figure of the cult, was born on or very near Christmas Day.

(2) He was born of a Virgin Mother, and

(3) In a cave or underground chamber.

(4) He led a life of toil for mankind.

(5) He was called Light-bringer, Healer, Mediator, Saviour, Deliverer.

(6) He was vanquished by the powers of darkness.

(7) He descended into Hell, or the Underworld.

(8) He rose again from the dead, and became the pioneer of mankind to the Heavenly World.

(9) He founded a Communion of Saints, and a Church into which Disciples were received by Baptism.

(10) He was commemorated by Eucharistic meals.

Mr. Carpenter develops the case for the similarity of religions, and draws upon all sources of evidence of various cults to exemplify it. The line of development from Animism to Christianity is shown very clearly. Man was impressed with the growth of the trees and the food-producing plants. The death and resurrection of the plants impressed him. The death of the sun in winter, and its glorious resurrection in spring, planted itself on his consciousness. The mystery of sex also intrigued him. All these things, together with the early oneness with Nature, crossed and interlaced each other and produced the varying religions with their common symbolism and ritual.

But granted that this be true; granted that, in the narrow sense of the word, no creed has been divinely revealed; is there a reason for this long-drawn-out development, with its glories and its sorrows?

Mr. Carpenter certainly thinks that there is. He believes that we are returning to something greater.

The return, the salvation for which humanity looks, is the return of the little individual self to harmony and union with the great Self of the Universe, but by no means its extinction or abandonment—rather the finding of its own true nature as never before.

This is a comforting idea, and one which will commend itself to all who really feel brotherhood. Every Theosophist will subscribe to the concluding words:

To-day taboos and terrors still linger, many of them, in the form of conventions of morality, uneasy strivings of conscience, doubts and desperations of religion; but ultimately Man will emerge from all these things, *free*—familiar, that is, with them all, making use of all, allowing generously for the values of all, but hampered and bound by *none*. He will realise the inner meaning of the creeds and rituals of the ancient religions, and will hail with joy the fulfilment of their far prophecy down the ages—finding after all the long-expected Saviour of the World within his own breast, and paradise in the disclosure there of the everlasting peace of the soul.

John Scurr

## PAIN

GIVE me the cup and let me drain,  
Down to the dregs, the ecstasy of pain—  
The bitter-sweet of pain.  
I care not how it aches and throbs and burns :  
What if the body shrink ? The Spirit turns  
Upward through pain,  
To Love and Life again.

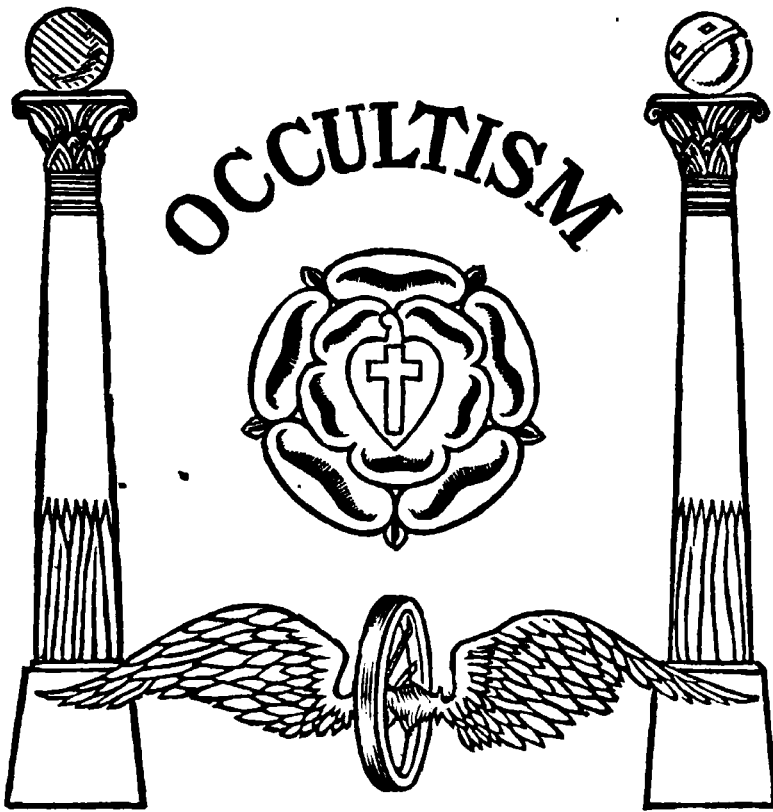
Pass me the cup before the grip of fear  
Fastens and holds me here.  
Ah ! let me take the plunge with blinded eyes  
Into the mighty fire and upwards to the skies.  
Spirit, so true and dear,  
Shed not one tear.

Hold to my lips the cup, lest Earth's delight  
Bind me with cords too tight,  
Blinding the inner sight.  
The swift sweet pleasures of a summer's day,  
The call of love and friend, of work and play,  
Ring through the night—  
Sirens of earth's delight.

See ! I have drained the cup . . . Pray for my soul,  
Pray that it rise through fire, straight to its goal.  
Pray for my soul,  
That in the furnace of the deepest pain,  
Where joy and sorrow, melting, meet again,  
It may rise clean and whole . . .  
Pray for my soul.

EL HILAL

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## INVISIBLE HELPERS

By THE RT. REV. C. W. LEADBEATER

### I. THE STORY OF URSULA

**I**N the course of our work as invisible helpers on the battle-field we encountered Captain Harold, who had recently passed over into the astral world. He readily absorbed such explanations as we were able to give about the new life in which he found himself, and soon became quite reconciled and happy except for one matter that preyed greatly upon his



mind. He was his father's eldest son, and had one brother a year or two younger than himself. The two brothers had grown up together in the closest affection, and even the fact that they both fell in love with the same young lady made no difference to their relations. Harold had become engaged to this girl before the war; his brother Julian loved her also, but resolutely strove to conquer the feeling, out of loyalty to Harold. Both brothers enlisted as soon as the war broke out, but Julian had the misfortune to be severely wounded and incapacitated for further military service after only a short experience of the rigours of the battle-field. Thus it came about that he remained at home, and was thrown constantly into association with Ursula, whom he loved more deeply than ever. She soon became aware of his feeling, and presently, to her great consternation, found herself reciprocating it. No word of love passed between Julian and Ursula, and both were ashamed of their passion, feeling it a treachery to the absent warrior, who of course had no suspicion of it. So as time went on, these two young people grew more and more unhappy at home, and even Harold on his brief visits somehow felt that something was wrong, though he did not know what.

It was while matters were in this eminently unsatisfactory condition that Harold was killed—killed in the very act of leading his men on to victory. He took his death quite philosophically, his only regret being for the poignant sorrow which he knew Julian and Ursula would feel. In his efforts to mitigate this he hovered about them almost continuously, and with the keener insight of the astral world he soon detected the existence of a strong affection between them. He at once saw in this a hope of speedy relief and consolation for both of them, and earnestly tried to foster it; but the strong preconception existing in their own minds led them entirely to misunderstand his well-meant attempts to influence them.

His frequent astral visits kept him constantly in their thoughts; but the more insistently his image obtruded itself in their minds, the more bitterly ashamed they felt of what they regarded as disloyalty to his memory, and the more firmly they resolved to resist temptation. Indeed, Ursula had taken a mental vow of life-long devotion to single blessedness for his sake. Meanwhile, he himself was much worried over the inexplicable disinclination of those whom he loved to accept the solution of their difficulties which he so eagerly desired.

The young helper to whom this case was entrusted soon found that until this family affair was settled it would be impossible for Harold to give his whole attention to astral work, so he accompanied his patient to his ancestral home, to see whether anything could be done to clear up the situation. They came upon Julian and Ursula walking together down a woodland path—glad to be together, and yet all the time feeling guilty and uncomfortable. The boy Cyril tried his hardest to impress them with the truth, but could not overcome their wrong-headed convictions; they felt the insistent suggestion that Harold would approve, but regarded it merely as an illusion born of illicit desire. The young helper in despair called upon an older and more experienced friend, but his efforts also were unavailing; and at last the boy said: "We shall never do it unless we can talk to them face to face; if you will materialise me, I think I can convince them." The elder agreed, and a few minutes later an eager and excited little boy rushed up to the disconsolate couple, crying:

"I bring you a message from Harold; he wants you two to marry and be happy, and he sends you his love and his blessing."

The stupefaction of the unconfessed lovers may be imagined; they were too astonished to resent this sudden intrusion of a stranger child into the region of their most sacred

emotions; but after a few moments Ursula contrived to gasp out:

“Who are you? What do you mean when you say you come from Harold? Don't you know that Harold is dead?”

The boy replied: “I'm Cyril; but never mind about me; there is no time for all that; try to understand what I tell you, and do what Harold wishes.”

Then hurriedly (for he knew that force must not be wasted in holding together a materialisation longer than is necessary) he explained that there is no such thing as death, and that Harold stood there beside them at that moment, as fully himself as he had ever been, conscious of the love they had so carefully concealed, thoroughly approving of it, and anxious only for their perfect happiness.

“Ursula!” cried Julian, “on my soul I believe this is true; I feel it, I know it!”

“Oh if I could only believe it!” replied Ursula, startled out of all her jealously guarded reserve. “But how can I be sure? You say Harold is here” (turning sharply to the boy); “show him to me for a moment, let him tell me himself, and then I will believe.”

“May we?” said the boy to his elder. The latter bowed his head, and the shadowy form of Harold stood there, smiling upon them with starry eyes; he took a step forward, clasped Ursula's hand and laid it gently in that of the awe-stricken Julian. Then he raised his hand, as a priest does in blessing, and a sudden thought seemed to strike him; he felt inside his tunic, and drew forth a tiny golden crucifix, which he held out to Ursula, but before she could take it he had faded away.

The boy turned to the elder helper: “Could we get that for her?” he asked. The elder went aside for a few moments, and when he returned he laid the physical crucifix in Cyril's hand. The boy at once gave it to Ursula, saying: “See, here is the crucifix which Harold wished you to have.”

The lovers still stood with clasped hands, uttering disjointed exclamations of wonder and awe; and as Ursula took the crucifix she said: "At least this proves that it is not all a dream, for I gave this to Harold before he went to the war; see, here are the initials I had engraved upon it."

Julian, suddenly recollecting himself, seized Cyril by the hand. "We have not thanked you yet," he said; "I don't know who you are, and I don't in the least understand all this; but you have done us a service that nothing can ever repay, and if there is anything I can do to show my gratitude——" Here Ursula rushed forward and bent down impulsively, apparently trying to kiss the child; but the horrified boy dematerialised with lightning rapidity, and her arms closed on empty air. There is no doubt that she was both startled and disappointed; but Julian found means to console her, and they probably spent many an hour in discussing the marvellous experience which had come to them. Julian deeply regretted that he had no opportunity of showing his appreciation of what the boy had done for them; and he emphatically expressed a desire that, if GOD should ever bless them with offspring, their first-born son should receive the name of Cyril, in memory of this day; and to this Ursula blushing but whole-heartedly agreed.

Not unnaturally this event aroused in Ursula a keen interest in the conditions of life after death, and in non-physical phenomena generally. Cyril, hovering about her the next day, thought he saw an opportunity for good work here; so as she walked in the wood, alone except for a huge dog, he obtained permission to show himself to her again for a few minutes, in order to suggest to her the names of a few Theosophical books by his favourite authors, which she has since procured. She was overjoyed to see him again, though he was careful to keep at a safe distance this time; and it was interesting to notice that the big dog, though startled and curious at first, distinctly

approved of him, and showed marked friendship in a dignified way.

## II. THE OFFICER'S WILL

Another case of some interest was reported by the same young helper a few days later. A dead officer was found to be much troubled about the disposal of his property. The story which he told was this. He has an estate, which was entailed, and also a certain amount of money of which he could dispose by will. His mother had for some time been pressing him to marry a young lady of means for whom he felt no special affection, and he had welcomed the necessity of enlistment as an excuse for postponing a decision which he was loath to make. He had been severely wounded, and during a long convalescence had fallen in love with a French lady who was acting as nurse. He married her according to French law, but did not inform his mother in England of what he had done, fearing her anger at the frustration of her plans, and knowing also that she had a pronounced dislike for foreigners. He thought that he could explain matters better when he was able to take his wife home after the war; and he was not without hope that in the meantime a son might be born to him, and that such an event would soften his mother's ire.

Now all his plans had been upset by his death. It seems that he was endeavouring to save the life of a wounded private, when both of them were again wounded much more severely—indeed fatally. They managed to creep into a shell-hole, and the tide of war swept on, leaving them aside. The dying officer made a most determined effort to write his last will and testament, but was in great doubt whether the document would be found, whether even if it were found it would fall into the right hands, and whether even then it would

be considered legal. Fortunately he had a fountain pen with him, but no paper except the last letter which he had received from his wife. That had a blank page at the back, and on that he began to write as well as he could, recognising that he had but very little time. He contrived, though in great pain and failing fast, to express clearly and definitely his wish that all his property should pass to his wife, whose address he gave; and he also added a request that whoever found this document should send it to his London lawyer. Having signed it, he begged the dying private at his side to attach his signature as witness; the man tried to do so, but the pen fell from his hand when he had written only two or three letters of his name, and in a few minutes both officer and private passed away.

We endeavoured to set his mind at rest by telling him that those who buried the body would be sure to find the paper lying beside it, and to take care of it. But he had many doubts; first, he declared that the place where he fell was a remote corner, which might not be visited, as the tide of battle had rapidly receded from it; secondly, he feared that rain might obliterate the writing, which was already bloodstained; thirdly, even if it were found while still legible, it might easily be included among his other effects, and sent home to his mother instead of to his lawyer. His great hope was that the child whom his wife was already expecting might prove to be a son, and his anxiety was that that son's claim to the entailed estate might be proved. He thought that under the circumstances a holograph will, though unwitnessed, would probably be accepted.

It transpired that he had an old school-friend near at hand, and it seemed to us that on the whole our most hopeful line of effort would be to try to influence that friend in some way. He proved dense, however, as friends so often do; and in this case also, after many fruitless attempts at thought-transference, we had to resort to the materialisation of the young helper.

Various difficulties arose, but were surmounted one by one, and at last the friend was guided to the officer's body, and the will duly discovered and forwarded to the lawyer. The dead man's mind is at rest, therefore, and there seems no doubt that his wishes will be carried out as far as possible.

### III. SOME MINOR CASES

Our junior helpers were sometimes able to make themselves useful more directly upon the physical plane. For example, when some peasants were fleeing wildly before German soldiers who were rushing into their cottages and setting them on fire, our young people guided four of the fugitives to a small cave by the side of a river, where they hid until the Germans had finished their ruffianly work and ridden on. Then they returned to their village and contrived to extinguish the flames in one of the houses. They all slept there that night, and next day they made their way to a neighbouring village which had escaped the depredations of the marauders.

A few days later Cyril saved two more lives—a boy's and a girl's. They were the only survivors of a village, for the Germans shoot children. They had somehow succeeded in hiding, and when the soldiers left the burnt village they tried to get away without being seen. They managed to escape from among the houses, but the quick manœuvres of the armies cut them off, and when Cyril found them they were again hiding, this time in a cup-like depression in the ground in the midst of a thicket through which cannon-balls and bullets were incessantly pouring. The slight depression saved them from the shots, but the Germans were in the little wood, and the children were in danger of being caught and killed by them. For a long time the battle raged over their heads as they lay in the

mud, and finally the Germans were driven out of the wood. Apparently the Allies did not occupy it, and the fighting went on round them all through the day and night, so that they dared not move. The cold and the wet were dreadful, and when Cyril found them they had had no food for two days, and the boy had taken off almost all his clothes to cover his little sister. He was almost dying, and the little girl was not much better off, though at least warm. Cyril materialised, but they did not understand him, and were rather afraid, because they could not imagine who he could be or how he came to be there. So he called an older helper, who translated and satisfied them that we meant them no harm. Cyril first poured warmth and strength into the boy, and when he declared he felt quite hot, our young healer got some bread and sausage for him out of the haversack of a dead soldier close by. Even in that extremity the boy made his sister eat first, but fortunately other dead soldiers had provisions, so there was enough for both. Then, when they were stronger, Cyril led them away. They had had no idea which way was least dangerous, but of course Cyril, by rising into the air, could see the whole battle-field and calculated the chances. He encouraged them and helped them along, and at last got them to the back of the firing-line, and to a group of French soldiers who gave them some food and passed them on to a field hospital, where a nurse took them in hand. She covered them with a cloak and told them to sleep. They were then perfectly safe, and were looked after, though all their relations were killed.

In another case there was a long bridge across a river, and a little girl had the idea that by crossing it she would be able to get some bread for her mother and some little ones who were starving. There were soldiers all about, and it was distinctly a dangerous expedition, but she waited for what she considered a favourable opportunity, and then started to run



across. But she was only in the middle of the long passage when a great rabble of defeated soldiers came tearing down upon the bridge and dashed madly across it, the pursuing enemy throwing shells among them as they ran. The mass of men came blundering on, fighting so wildly for room to fly that they trampled one another down, and some were even thrown over the sides of the bridge. The little girl had no way of escape and was paralysed with horror—very weak too with starvation. Instantly Cyril materialised himself and helped her over the side of the bridge and made her squeeze herself in between two of the stanchions underneath and cling there. She remained there in safety, though quaking with terror, till the fugitives and the pursuers had passed over, and then she climbed back again and resumed her errand of mercy.

Presently Cyril discovered a new line of usefulness, that of saving vessels from mines by trying to influence the minds of the steersmen. Of course he, in his astral body, could distinguish the mine without difficulty, and he was successful in inducing several men to avoid such traps. I think at first he tried to tell the helmsman that there was a mine in his way, but apparently it was not easy to get the idea into his head. Then it struck Cyril to make him steer a point off his true course for a few minutes—just enough to enable him to clear the obstruction. Then he allowed the man to wake up, as it were, and he was startled to find himself going wrong, as he thought, and immediately altered his helm, hoping that no one had observed his slip, which he attributed to his having fallen asleep for a few moments. In one case an officer noticed the slight change of course and abused the helmsman, who at once changed back in great confusion, but fortunately he had already passed out of danger.

Cyril's success in this was peculiar, for it is not easy to mislead an experienced quartermaster as to his course. In one case he could not make the helmsman alter his course, so

as he was in serious danger, Cyril materialised a hand and pulled the wheel round himself. The man saw the hand, and dropped the wheel with a shout of terror, and fled from the bridge. There were a few minutes of confusion, during which Cyril steered the ship away from the mine, and by the time the officer dashed up and got control they were out of danger. They decided that the sailor had been drinking or dreaming, and he was a good deal ridiculed, but he manfully maintained that a small white hand had seized the wheel, and he had distinctly felt the wheel move under its pressure. It will make a good ghost-story, for sailors are ready to believe anything supernatural.

C. W. Leadbeater

## SONS OF ANAK

By EGYPT L. HUYCK

NO; we, the Fairy Elementals and I, are not planning a dry, dusty talk upon who Anak may have been, nor his progeny. Biblical scholars have threshed the subject quite thoroughly, and the one point that they all agree upon is this—no matter whether Anak was the name of a man or a tribe, he and his sons were giants.

The giants that we are going to describe to you are known to the world as the big trees of California; to woodsmen as the Redwoods; and to scientists as the *Sequoia gigantea* or *S. Washingtonia*, and the *Sequoia sempervirens*. They are called cousins in their family relationship, and are the only trees on earth to-day of, shall we say, their tribe. Their wonder and glory to mortal ken fades into insignificance when compared with the pride, joy and industry of their builders, the Fairy Elementals of the Redwood forests.

It has been the writer's good fortune to hold communion with these elementals, and to sense a tiny part of their life-work and their place in evolution. It is wellnigh impossible to make plain just how this silent speech is achieved with these little creatures who are so different from humanity. Instead of speech it might be likened to an impression thrown into the consciousness—not the brain—and it depends upon the stillness and blankness of the brain cells at the moment of reception, as to how accurately one is able to interpret these impressions. It is an intense, listening attitude that is needed

to catch these impressions, as they are thrown out by these fairy builders in their efforts to hold a conversation with humans, as they call us.

Their patience with the writer was worthy of emulation, for it was not easy to get the ideas into words that actually expressed the image they pictured. They have no mind; what corresponds to our mind in them, when acted upon by the minds of mortals, causes considerable difficulty of expression; while there seems to be none whatever when the impression is received. This was especially true when trying to go back historically and get certain data that *they* approved, to fill in and give a vivid mind-picture of the immense periods of time consumed in building their trees.

I shall have to confess to a very hazy idea in regard to some of their efforts to enlighten me as to their own place in evolution in the history of our world. As the following thought gradually took shape in my brain, it met with their approval. It seems that these little workers are the last remnant of their own particular tribe who elementalised the earth and promoted the growth of the gigantic plant-life that eventually laid the material for our vast coal beds. They seem to have names of their own for these periods of time. This one was called the "Emtery Marn" period. These California Redwoods are the sole surviving vegetation of that period; and this tribe of Elemental Builders, with their overshadowing Kings or Devas, are the last of the once vast and mighty tribe of Marley.

All of the members of this tribe are human in form, and appear as red, green and brown in colour and dress, corresponding to the bright cinnamon red of the heart-wood of the tree, the blue-green of its crowning foliage, and the varying brown shades of the bark. For my convenience and their evident pleasure, I have named them the Reds, the Greens and the Brownies. If you will come with Brownie Marvin—taking note that he is dressed in a tight-fitting suit of brown,

a green, dotted cap on his little head, with tiny pointed brown shoes on his feet, his Mark clasped tightly in his hand, and his silver horn slung at his side—he will show you a few pictures of world-history. Remember, now, that Marvin is taking *his* way to impress upon our consciousness the long periods of what we call time that it took the Fairy Architects to build their trees. Take note, also, that he has a good deal of contempt for humans.

Our little hero draws aside the curtain of time and impresses upon our consciousness the one word—look. We find ourselves amidst the splendours of ancient Egypt at the time of the twenty-first and twenty-second Dynasties (which means three thousand years ago), and we observe that the splendour is fast falling into decay. We see a crafty priesthood, led by the chief priests of Ammon, cunning enough to overthrow the royal race of Ramesides, for the next picture shows that royal race of Ramesides in exile in the Great Oasis. In quick succession the pictures follow. We see the chief priest of Ammon possess himself of the throne; taking the name of Siamon Horhor.

The next step in the drama of the Ancient Egyptians shows Rameses XVI married to a royal Assyrian Princess. After some difficulty and fighting, the priestly ruler is overthrown and an Assyrian monarch ascends the throne of Egypt. Thus the affairs of Egypt were in a state of chaos through the centuries. As we look upon these scenes of warfare, wondering if they will ever cease, we hear the clear, silvery notes of a horn, the rush of a winged sound, and we find ourselves in the midst of a quiet forest; we see our little friend surrounded by his comrades, perched amid the fluted projections of a forest monarch, about on a level with our eyes, in the act of removing the silver horn from his lips. And we think we hear him say: "Our world is best—our work, our peace, our joy. Turn back to yours."

This time we see Alexander the Great at the age of sixteen, being entrusted with the Regency of Greece. This picture fades, and we see him taking Thebes at the age of twenty-one. The next action shows him conquering Babylon when he was twenty-five, and founding the celebrated city of Alexandria, only to die when he was thirty-three years old. Lest we have not seen enough of carnage to sicken us of human life, we must gaze upon short actions in the Gallic Wars where a million men were slain, watch with fascinated eyes the crowning of Julius Cæsar as Imperator, and follow him on to the time when he was assassinated, 44 B.C.

Again we find ourselves in the forest of great peace, and slowly before our entranced eyes pass the great fluted columns of the trunks of these trees that have attained during this thousand years of human joy and woe. On every hand, where there are open spaces, we see young trees starting into growth—thousands of them; and we remember the date—44 B.C. Marvin in his wisdom sees that it is time for his human friends to reflect a bit, and with a flourish of his prized silver horn he blows a blast, and we are alone. Bewildered? Yes. We ask ourselves: have we been deluded and tricked? or have we really seen time folding her robes woven of the destinies of men and nations, century after century, until she has taken ten from the loom of her weaving? Have we been watching the birth down the centuries of the "Sons of Anak," who were growing steadily and sturdily in great strength and serenity while the sons of men were fighting for place and power on the opposite side of the globe from them? Let us turn to modern men of science and see to what degree we can prove this little man of the unseen world to be truthful or untruthful.

Prof. Ellsworth Huntington, of Yale University, says of them:

A tree that has lived five hundred years is still in its early youth; one that has rounded out a thousand summers and winters is still in

full maturity ; and old age does not come for seventeen or eighteen centuries. How old the oldest trees may be is not yet certain, but I have counted the rings of seventy-nine that were over two thousand years of age, of three that were over three thousand, and one that was three thousand one hundred and sixty. In the days of the Trojan War and the Exodus of the Hebrews from Egypt this oldest tree was a sturdy sapling.

The *Sequoia gigantea*, referred to by the U. S. Forestry Service as the "Big Trees" of the tourist, we will examine first. Geologists assert that they and their cousins the *S. sempervirens* are "the lone living survivors of all plant and animal life that existed before the glacial age". They grow on low hill-sides facing the Pacific Ocean, never farther than fifty miles from the sea. The average distance is twenty miles, at an elevation of from 4,000 to 7,000 feet. Their trunks are cast in such heroic mould that the crown, beginning with the first branches at one hundred feet from the ground, often reaches a height of three hundred feet. The bark is fluted from the bottom to the top in almost straight lines, and in full-grown trees it is from one to two feet thick. The leaves are small, scaly and bract-like, dark blue-green in colour. The cones are small, round or oval, one-and-a-half to two-and-a-half inches in length.

In the Government Reports it is stated as the opinion of Mr. Hutchings that the average rate of growth is one inch of diameter for every twelve years. Mr. John Muirs, in this same Report, says that under favourable circumstances these trees probably live five thousand years. "I never saw a big tree that had died a natural death ; barring accident, they seem to be immortal." The age of one that was felled in the Calaveras Grove, to provide a dancing-floor, was 1,360 years old, and the diameter across the stump was twenty-four feet inside the bark, accommodating twenty couples on the floor. Another tree, cut at King's River forest, was about the same size, but its age was 2,200 years ; this tree was felled for exhibition purposes.

The most celebrated big tree is the "General Sherman". It rises two hundred and eighty feet, and has a diameter of thirty-six-and-a-half feet. The tree that we so often see pictures of is the "Wawona". It has the drive-way cut through its centre: this was accomplished in 1880. This tree stands two hundred and twenty-seven feet in height, with a diameter of twenty-six feet. The grove called the Calaveras was the first to be discovered by the early pioneers. It was found by John Bidwell in 1841.

Let us stop and think of some rooms that we know to be twenty-six and thirty-six feet square, and then imagine the trunk of a tree filling that space—the immensity, the peace of Nature's handiwork—ah God! the lover of Thy expressions of nature stands dumb before Thy masterpieces, the oldest living things in the world of dense matter. Three thousand years have they stood,

The giant brood . . .  
 Children of elder time in whose devotion  
 The changeless winds still come and ever came  
 To hear an old and solemn harmony.

—SHELLEY

In regard to the fossil remains of the big tree family, Dr. Asa Gray writes:

The same *Sequoia* which abounds in the Miocene formation in Northern Europe has been abundantly found in those of Iceland, Spitzbergen, Greenland, Mackenzie River and Alaska. It is named *Sequoia Langsdorfii* but is pronounced to be very much like *Sequoia sempervirens*, our living Redwoods of the California coast . . . The Miocene deposit in Greenland is pronounced to be a representative of the *gigantia* . . . The forest of the Arctic Zone in Tertiary times contained at least three species of *Sequoia* as determined by their remains.

As we have established ourselves on firm ground in regard to the size and age of these trees, let us go back to Fairyland. All of the great trees have been named after celebrated characters in history. So we shall select the giant called Roosevelt, in the Santa Cruz mountains, for our communion



with the elementals who are the architects of this particular "Son of Anak".

### THE ELEMENTALS

Standing before the great tree in silence, with peace and joy in our hearts, we feel no surprise when a little Red, about three inches tall, gives us greeting. This greeting is not a polite exchange of words, but an exchange of goodwill and joy, without excitement accompanying the resultant vibration. To make him quite happy, let us notice and admire him. He looks to me as if he were a miniature Red Indian of the Sioux tribe, who in some miraculous manner had been rolled in finely-powdered cinnamon bark, which had adhered to him evenly and thickly from crown to toe. He is as quick as a flash in his movements and carries himself proudly. Clapsed in his tiny hand is his working Mark, and his arms look very long for the height of his body—a splendid asset while at work. He returns our silent admiration with this piece of flattery:

"Did you know that the poets and silent ones of you earth people are the only ones who hear and see us? Those of you who have been aware of us and our work for many seasons, realise that the people who look at our handiwork and gush like a geyser do not know Nature. They only behold the shell of it. We little Reds are heard and seen only in the silence. We love you silent ones and rejoice to help you in your big thoughts.

"We work inside the tree and carry all the red of the fire, the earth and the air [fire, I understand to mean the sun] into the heart of His Majesty—who is first the babe, then the youth, and finally the giant—to make his wood red, beautiful and perfect. Although we are the tiny ones, we are so energetic that you feel the heat of our all-embracing energy, as we pulse

upward to meet our green sisters, and down again in perfect unison. You silent ones, standing by our tree as we work, hear a sound like the quiet breathing of a giant and the mighty throb<sup>1</sup> of his heart-beats. These come at regular intervals, and are like the muffled beat of a bass drum. This sound can be heard by anyone who will take the trouble to listen carefully with the ear placed in contact with the trunk of the tree. For the 'silent ones' it is heard as a part of the forest sounds, and is the music of the woods. Each tree has a different pitch of tone and rhythm, and the combined notes produce a wonderful harmony."

In my efforts to verify the statements of these builders of the trees, by the findings of the men of science, it may be interesting to note this statement from the pen of Julian A. Dimmock, in a recent article on "The Blood-Pressure of Trees". Speaking of the similarity between a tree and a human, he says: "In the case of a big maple, every year 150 tons of liquid are carried up more than fifty feet to the waiting leaves; the tree feeds upon the sugar thus manufactured, and the surplus is stored in the leaves as starch." If the sun does not shine brightly, the leaves do not make the starch—they "go on strike". This starch, before it can be assimilated by the tree, is turned through a chemical process into sugar, to be used by the tree at night. His article states that the *monifera's* life-sap is resinous, so that in the Redwoods this life-sap would be some form of gum instead of sugar, but the process is similar.

Perhaps this will make the statement of the Red a little clearer. He pulses upward to meet his Green sister, and

<sup>1</sup> It was interesting to me to find how eagerly the members of the Marley tribe watched my work, and the efforts they made to get the ideas of their work over to me as accurately as might be. When writing the first draft of the work, I had used the word "pulsing". In copying I left the word out, and was obliged to erase a few words to introduce it. The next sentence I spoiled completely, so I decided to re-type the paragraph on a fresh sheet of paper. Again, on arriving at this word, the same thing was repeated. I left it out. I realised then that the little Red was there by me, wishing a change made. I fell passive and thought "What?" and the answer was instant and clear—"throb," which I accepted as a much better word to use.

carries to her certain elements that he has gathered within his being, from the earth, air and fire, and hands them over to her. The process of transmission seems to be like the passing of an electric current from form to form. It appears a raying out from all around, like light from an electric bulb. The little Red shines very red when he arrives with his surplus building material. As his Green sister receives the currents through her form, she shines forth a radiant green. Thus is the chemical process explained. At night the process is partially reversed, for the little Red receives back part of the glow and shines red on his downward trip. As this is the unseen process of the raising of the gum or life-blood of the tree, by a Red elemental, it is interesting and more intelligible to the mind to know that the analysis of the gum shows 34.63 per cent of tannin.

This gum is not inflammable like resinous gums, but strongly resists the action of fire. Whether, in its fluid state in the body of the tree, it aids in sustaining the tree's vitality against destructive elements, is not certainly known, but probably is true. It undoubtedly gives the red colour to the wood inside the thin white sap wood next to the bark.<sup>1</sup>

Before we can finish this explanation, we must have testimony from a Brownie, for there is one element missing. Sending forth the silent call, it is immediately answered by Brownie Metiler, of the clan of Valerman, of the Brown, Green and Red tribe. Here is his testimony in regard to the work of the clan and the Roosevelt tree: "Our tree sprouted when the moon was full, in the month of May, 900 B.C., and we worked and watched over it hourly, year after year. Our efforts have been rewarded by its steady growth and majestic height."

In response to a question as to its size, he answered: "You will have to look it up, for such things do not count with us; we only rejoice in the majesty of strength to grow

<sup>1</sup> U.S. Government Report of 1900.

and grow." The Redwood tree is made by the quiet, steady work of elementals who live long and grow with the tree into the composite being who is the Spirit of the tree. In the national forest where the Roosevelt tree stands, live the fairy elementals of the giant Redwoods. "To look upon us you must be of a clean life and a pure mind, for when you consider that we belong to the earth, air and water, and that we protect our trees from fire<sup>1</sup> with the salt of the sea and the love of moral strength, you can understand why the Great Builders of our Kingdom let us build such long-lived trees."

The vanity of these charming little creatures of the unseen world (if it can be called vanity) is one of the most striking and interesting things about them. No matter how grotesque they may appear to us, they are always well pleased with themselves, and eager to have their human acquaintances pleased with them also. Behold the dear little Brownie as he sees himself :

"As you see, we, the 'Brown,' are five or six inches tall, with green dots in our peaked caps, and green shoes. My coat, as you think, fits me like a glove, and is the colour of the bark of the tree, and it has no buttons. When I work long enough to deserve it, I shall be given a silver horn to blow. My King will present it to me. At present I carry this rude Metiler Mark, the staff of my calling. It is stamped all over my tree. Ours is the task of building the bark and outer wood—sap-wood—that protects the heart. It keeps us busy bringing to the surface, through the blood of the tree, the chemicals that build the strength of resistance."

<sup>1</sup> Russel Dudley, Vice-President of the American Forestry Association, makes this observation of a felled tree, which was fifteen feet in diameter five feet from the ground, two hundred and seventy feet tall, and two thousand one hundred and seventy-one years old. When it was 516 years old, it received a burn which took 105 years to repair; for 1,196 years no injury occurred; when 1,712 years old, it was burned a second time—two long grooves, one to two feet wide; 139 years followed before the damage was repaired; at the age of 1,815 another fire took place, with a burn two feet across the surface; 56 years were used to recover. Two hundred and seventeen years later, when the tree was 2,068 years old, a scar 18 feet wide was made by fire; when the tree was cut in 1900, the scar was reduced to 14 feet.

How very, very true this statement is; for the young trees, only a few feet tall, give one this sense of great resistance, an unyielding will to thwart all the onslaughts of the elements. This takes us back to where we left the Red and Green to introduce the testimony of the Brown.

Metiler brought us the missing element. Now we have fire, earth, air and water represented and used by the tribe. His statement that "we protect our trees from fire with the salt of the sea," is very interesting when we recall that their trees grow *only* in what is called the ocean "fog-belt," and that salt is an extinguisher of destructive fire. As the Brownies build the bark and sap-wood, they are very industrious little fellows. Indeed it is bewildering to watch them as they race up and down the tree, and in and out through the bark. (Remember, the tree is not dense to them.)

Right here the Green members of the tribe must be described, if possible. To say that I can be sure of them is stretching a point. But one, a member of the clan of Valerman, seemed to still her vibrations long enough to impress upon my consciousness these thoughts.

"We are the gentle ones who build the leafage—that glory of the tree, the crown. How we work, bringing the rays of the sun to build the green! We dress to match, you see, all in green, with little gold threads of sunshine in our hoods. These gold threads are the electric currents, the gift of the King of our Kingdom (your 'Solar Logos'). We don't have wings; it is just the gauzy folds of our cape of gold that vibrate so rapidly as to deceive you. This gold is converted into the green of the foliage by contact with our Red and Brown brothers. They call us electrodes.<sup>1</sup> All the

<sup>1</sup> In connection with this electrical side it may be of importance to some readers to know the following fact. Cabinet workers and finishers of redwood are hindered, when planing and sawing the boards, by the shavings and sawdust adhering to the tools and boards; it has to be forcibly brushed away. It is interesting to watch the sawdust *stick*; it is also the cause of much profanity among the men. No other wood generates so much electricity when it is worked upon.

moisture that the leaves collect and that the Brownies bring up from the earth and carry down from the leaves, is charged with this vital life from the King—your Sun. Let us not forget that the Brownies have a bit of green in their costume, for it plays a part in this work.” . . .

The Brownies seem quite alarmed that too much will be revealed. So with these hints I shall have to stop. The moisture, the salt, etc., carried by the Brownies, the tannin, etc., carried by the Reds, when acted upon by the vital life of the sun's rays as they pass through the Greens, cause the tree to grow. This gives us a hint as to the differences, or rather the positive and negative sides, of the life of the elementals. It is not clear perhaps, but still it shows that in their kingdom there is something that approximates to our human sense of the sexes. Very different in expression in every way, yet they wear the garb of humanity enough to be called male and female.

Egypt L. Huyck

*(To be concluded)*

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## PASSIVITY

LIE still, lie still, while in the spellbound hush  
The widespread waters kindle to a flush ;  
While day's last splendours on the river shine  
Let God's great glory fill thy soul like wine.  
Around the margent of a thousand isles  
The soft light ripples into golden smiles,  
And the bright seas of wonder half submerge  
The graceful palms that rise upon the verge,  
While their long fans and feathers fairy-frail  
Into the glow of drowsy waters trail.

Lie still, my soul ! I scarcely dare to draw  
This windless air so redolent of awe.  
No tremour steals along these nerveless limbs,  
The while our skiff past countless islands skims,  
Leaving outstretched behind it on its way  
'Mid sheets of carmine streaks of silver grey.  
Be calmed, my brain. Be hushed, my beating heart :  
I stir not lest the spirit should depart.  
Passive I lie, and sun and waves that gleam  
Pour into me their loveliness supreme.

These isles the peace of Paradise o'erbroods,  
And here God's feet have wandered through the woods.  
Here countless spirits struggle to express  
In form their momentary loveliness.  
Wherever ripples on the waters shine  
There Spirit flashes in its flame divine,  
And where the tides of dying daylight flow  
There Spirit kindles with a sumptuous glow.  
'Twas Spirit struggling in Earth's bosom dim  
That burst into these feathered palm-trees slim.

And yet this glory seems so effortless,  
Made in mere love of futile loveliness.  
They have not toiled from birth to birth to gain  
Their transitory beauties. Free from pain  
They burst into perfection unconfined,  
When, in the vastness of the Master's mind,  
There blossomed forth the faultless forms of thought,  
Into whose shape the clay of earth was wrought.  
E'en as the crystals in the jewelled grot  
They grew into perfection, striving not.

I shall lie still. I shall not bend and toil  
 To see the ages count my growing spoil  
 Of Happiness and Wisdom, for these things  
 Flit from the yearning spirit on swift wings  
 When with a fevered longing they are sought.  
 Only the peaceful spirit, seeking nought,  
 Will gaze within him when his deeps lie bare  
 And will behold true joy and wisdom there.

For never where the feet of tempest roam,  
 Where cold, pale moons shine down upon cold foam,  
 But only on the waters of calm seas  
 Can God reflect His jewelled galaxies,  
 And only in the silence can we know  
 The fountain whence the streams of Spirit flow.  
 I shall lie still, my breathless soul laid bare,  
 Until I feel around me like the air  
 The Spirit that pervadeth everything.  
 The pains of flesh will lose their power to sting,  
 And I will hold sweet converse, lip to lip,  
 With all the lonely stellar sistership ;  
 And when the mournful winds arise and pass  
 And stir to song the withered, yellow grass,  
 The hearing of the Spirit will transmute  
 Their weary rustle to the Master's flute.

Body and mind may toil in Matter's power,  
 But I shall live in peace as in a tower,  
 And gaze upon the selfsame stars that smiled  
 On the Chaldean shepherd in the wild.  
 . . . And when my changing garments of decay,  
 That burdened me for *kalpas*, fall away,  
 When, wearied by the toils of age on age,  
 I end my sad, æonian pilgrimage,  
 Bowed in deep hush before the gates of peace,  
 Then come, O Master ! Give Thy child release  
 And greet me with Thy sweet, familiar smile,  
 So that I deem it but a little while  
 Since I went out into these alien lands ;  
 But, Master, mine shall not be empty hands,  
 For I shall bring Thee when I reach my goal  
 This music Thou hast planted in my soul.

JOHN NIEMEYER FINDLAY



## CORRESPONDENCE

### "THE THEOSOPHICAL TOWARDS DEMOCRACY LEAGUE"

IN the Watch-Tower columns of the July issue of THE THEOSOPHIST of this year, there were several statements that I ask your permission to discuss.

The second paragraph announces that Mr. A. P. Warrington has resigned from the Krotona Board of Trustees. As a member of that Board I am unaware of that having happened. As far as I know, Mr. Warrington has no intention of giving up that office. He has so far only resigned as General Secretary of the American Section.

The third paragraph deals with "The Theosophical Towards Democracy League". It is a league of over 25 per cent of the total membership of the T.S. in America, and cast a vote of 40 per cent of those present at the last Convention. It is composed of most of the earnest and effective members of the Section, and is a truly progressive body. It has no candidates for office.

AUGUSTUS F. KNUDSEN,

*Treasurer, Krotona Board of Trustees.*

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### HARD DOCTRINE

UNDER the above head, we find on page 90 of THE THEOSOPHIST of April, 1920, certain imaginary doubts expressed by Mr. H. L. S. Wilkinson. These doubts become imaginary for one who recognises the law of reincarnation. The fact is that differences of development in the history of the individuals brought up under similar circumstances cannot be explained without the law of reincarnation. In the vision of the Western philosophers, the law of heredity has been asserted to explain these differences. But as the difference is a fact, even in the case of twins, some of the Western philosophers are also now inclined to fall back upon the law of reincarnation. This law having been established, we propose to solve the questions of Mr. H. L. S. Wilkinson, who recognises the law of karma—from the tenor in which he writes. His questions and their answers are clearly given below:

1. Q. "Does a man cease to be a Theosophist and become *ipso facto* a traitor and deserter of the cause, if he is not strong enough to burst the bonds of his family or national karma?"

A. No. A man does not cease to be a Theosophist if he does not break the bonds of his family or national karma. There are Theosophists in the making and there are Theosophists made. Theosophists in the making do not cease to be Theosophists. They are becoming more and more Theosophists day after day. In the first stage, the centre of self-love is being harmonised with the social centre which manifests love towards the members of the family. By self-love is meant love towards one's own body, which speaks of the lower nature. To one who understands the law of karma, the physical body ceases to be the self, and real love consists in recognising that the physical body is loved because it is made an instrument of service to the Self, which is all-embracing unity, the only one existence, that knows itself, that is Self-shining. The physical body being loved in this way, the centre of love to the Self is harmonised with another centre, which works for the upkeep of the physical body as an efficient instrument of service in accordance with the dictates of the object of devotion. This centre grows in strength and expands into one, sending out currents of love to the family, to the nation, to the world, to all. This is sacrifice. It is in sacrifices that the Theosophist grows, and becomes a perfect Theosophist at last. If one cannot break the bonds of his family for the sake of the nation, the Theosophist is in a lower school. If he cannot break the karma of the nations for the interests of the world, he is a little higher, but still on the ladder.

2. Q. "If the Society has room only for heroes and martyrs of the first rank, who are ready to sacrifice all ties and 'go over the top' whenever asked, would it not be well to say so?"

A. The Society has room for Theosophists of all grades. The soldiers that fell on the battle-field were martyrs in one sense. But they were so willingly or unwillingly, wittingly or unwittingly; and the manner in which they gave up their lives grades them differently as Theosophists. Those who expected they would be rewarded well after their return from the battle-field, and would enjoy the fruits of their good service with this physical body, those who thought that their families would enjoy a good pension for their service, those who had really the good of their nation in their minds, and those who died for the service of the whole world, fighting for the right cause, were different grades of Theosophists. Their angles of vision were different, and the steps of the ladder which they had climbed towards the goal of their spiritual progress was also different. If such soldiers are suffering and feel they are suffering, we say they are in the infant class as yet; rather we should say they are not on the regular path. If their families are suffering, it is not the karma of the deceased soldiers that makes them suffer. The karma of the soldiers has led them to a higher rung, and death is a gateway for birth in better circumstances, with bodies endowed with more powerful faculties.

3. Q. "Are we to infer that these dire physical consequences are to be weighed as nothing in comparison with the spiritual gain? That the lives, and even the sanity, of those we hold dear are to be ruthlessly sacrificed, if need be, at the call of this higher Duty?"

A. Yes, the answer is in the affirmative, as regards the first part of the question. The law of karma and the principles underlying it show that the life is real and the form unreal, and that spiritual life is the one life underlying all. And when the life—spiritual life—gains anything, it does not matter if it is at the expense of the physical body. It is real liberty. The words “ruthlessly sacrificed” are not appropriate when you take spiritual gain into consideration. There is nothing sacrificed on the physical plane when you go into the spiritual world. The physical plane existence is only a means to an end. The spiritual plane existence is real. And so any amount of sacrifice on the physical plane is not ruthless. It is for increase of life you leave the physical conveniences, or even physical existence as it appears to be. Life can never be sacrificed. It is a mistake to put these words together in this combination and state that “lives are ruthlessly sacrificed”. Life is eternal, but the form is changing. Both the Hindū and Christian scriptures, which demand sacrifice of some kinds, posit gains in a higher degree and of a more subtle nature. They are quite right. They are intended only for those who are determined to tread the right-hand path of virtue; and we wish that all Indians would become such spiritual centres, following the scriptures to the letter for the establishing of the International League, and for putting an end to wars and misery, even on the physical plane. Spiritual gain, though sought at the expense of the physical-form conveniences, results in putting an end to physical misery and physical fighting.

Rajahmundry

M. PARVATESAM

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### THEOSOPHY AT THE CROSS-ROADS

WITH great interest have I been reading the article in the June THEOSOPHIST, bearing the above title. The discontent which is existing all over the world as regards economic conditions, and in regard to religious cults, seems to have spread now also among the T. S. members—several instances of it we can find in the last numbers of its leading magazine, THE THEOSOPHIST.

As we know that the policy of its Editor is to keep its platform as broad as possible, and to allow a considerable amount of freedom of expression in its correspondence columns, I think it a matter to rejoice over, for in this case, as in many others, “*du choc des opinions saillit la vérité*”. I shall follow up the author of “Theosophy at the Cross-Roads” point by point. I quote:

(1) “The need for the future will be for spiritual Light. The spiritual Light of latter-day Theosophy is too obscured by *psychic smoke*.”

It strikes me principally that the author of this article forgets the enormous differences existing among human temperaments, and that

it is rather unfair to expect provision to be made for every one of them in the Theosophical teachings. General outlines are given in Theosophical literature (and in the T.S. activities they can be practised) for the three main types, and the way for each of them to reach the spiritual Light is clearly pointed out. Even many of the subdivisions of each type can find directions, if proper study is made about the way they can take to reach the Light. And I suppose that, as more and more authors on Theosophical subjects are coming forward, more and more directions as to the Way for sub-types not yet reached will be given. What if that which the author so depreciatingly calls "psychic smoke" is one of those ways? In my humble opinion, however, all directions can only bring us up to a certain point, and then each has to find his way further alone.

(2) "The need of the future will be for a transcendent philosophy, which shall include and transcend the farthest reach of the newest science. . . ."

With the exception, perhaps, of Einstein's theories about the light ray, I do not think that present-day science has touched even the *boundaries* of what Theosophy has proclaimed—for instance, in *Occult Chemistry*.

(3) "The need of the future will be for universal terms and symbols for the expression of transcendental truths, symbols not borrowed from the East and from the past, but self-created. The literature of latter-day Theosophy is largely the jargon of a cult, and needs a glossary in order to make it intelligible to the uninitiated reader."

Apparently the author wants a sort of Esperanto for terms of transcendental truths, and also an Esperanto in symbology; and he prefers an entirely new system for both. The greater the number of symbols which are being used for the explanation of transcendental truths, the greater the number of people that can be reached by them; so the creation of a new system of symbols would be only a matter for rejoicing. But I am afraid that in the end each personality will have his own set of symbols, appealing most to him; and so I think that each will have to find his own language to express the transcendental truths he has mastered, for a symbol can only express one facet of the truth it is intended to express, and as regards the expression in physical-plane language of transcendental truths, those who have tried to bring such truths to expression in that way, and who have discovered how miserably they have failed in their attempt to express their glory, only know how impossible it sometimes is.

A little more unity in Theosophical terms is certainly desirable, and he who should undertake to tackle H. P. B's works, and bring her sometimes confusing use of certain terms into relation with the terms used by the present-day writers on Theosophical subjects, could be sure of the blessings of many a student of Theosophy in the present and in the future. Not only has every cult its own jargon, but every

personality has his own, and no Esperanto can assist us in that way as long as all our conceptions of transcendental truths are tinged by our personal colouring.

As regards point (4), I quite agree with this part : " The need of the future will be for an emotional language, containing the passwords which shall admit the human spirit into chambers of enchantment at the door of which it now beats in vain. This language is Art, not as it now exists, but as it is capable of being developed."

I do not think, however, that Theosophy ought to be blamed for not having done anything for Art. It has given a beautiful philosophy, which, if it were more brought into practical application by creative artists, would bring Art into channels as yet unused.

(5) " The need of the future will be some illuminating, inspiring and constructive dealing with the sex-question, which shall focalise and make creative the powerful, joyous, divine forces of adolescence. On the subject of sex, latter-day Theosophy has blundered, and with sex it is now either afraid or incompetent to deal."

This point is rather unfair towards Theosophy, the cleverest exponent of which has dealt with the subject in many of her writings in the purest way. As in all subjects she has dealt with, the highest possible ethics are given in regard to this thorny and most difficult of all things. Yet I have often wished for a simple explanation of sexual relationship in the light of Theosophy, an explanation for boys and girls at the difficult age. But is not this after all a shirking of a difficult duty incumbent on every parent ?

There is no cause for fear. When the Bridegroom cometh, the Theosophic lamp *will* be well filled with oil and *will* be brightly burning, spreading the light of truth in all dark comers.

S. L.

## BOOK-LORE

*Annual Report of the Board of Regents of the Smithsonian Institution for 1916; Annual Report of the Bureau of American Ethnology for 1910—11; Bulletins 60 (Part I), 64 and 65 of the Bureau of American Ethnology.* (Government Printing Office, Washington.)

We have several times had occasion to commend for their well known scholarship and interest the publications of the Smithsonian Institution. We have now received the Thirty-second Annual Report of the Bureau of American Ethnology, together with the First Part of the 60th Bulletin and the Annual Report of the Smithsonian Institution itself for the year 1916. The latter volume is always employed to summarise the recent advance in knowledge, especially such as has been made by the Institution. Its eclectic work is revealed in this volume, which includes: geological explorations in the Rocky Mountains, mastodon from Indiana, palæontological and stratigraphic studies in the Palæozoic rocks, explorations in Siberia, collecting fossil echinoderms in the Ohio Valley, geological work in Pennsylvania and Virginia, expeditions to Borneo, Celebes, China, Manchuria, Eastern Siberia, Danish West Indies, Cactus investigation in Brazil and Argentina, fog-clearing investigations, explorations of ancient Mâyâ cities in Guatemala and Honduras, study of nocturnal radiation, as well as dynamical work, astro-physical observations, and the like. The Report likewise includes 30 articles by well known experimental workers, like Hiram Maxim—on gun-report noises—and Paul Bartsch—on the octopus—and so on. A notable feature is always the plates, and in this case in particular Professor Abott's article, "News from the Stars," is accompanied by some very fine illustrations of portions of the galaxy, and of star-clouds from different parts of the heavens.

The First Part of the 60th Bulletin is devoted to the Lithic Industries of the American Indians and is of interest to Theosophical students in the bearing it has upon the theory of the origins of the beliefs of these people. Mr. Holmes leans to the belief that the American Indians originated in China, and though we do not

follow him here, we take his evidence as valuable corroboration of our own theory that the Chinese and the American Indian are of the same root-stock springing from far-off Atlantis.

The Thirty-second Report of the Bureau of Ethnology includes an extensive paper, consisting of the legends and myths of the Seneca people, collected by Jeremiah Curtin and J. N. B. Hewitt. The stories have the delightful *naïveté* of all the aboriginal, and, particularly in those portions which are literally translated, reveal the curious compression and barrenness of ornament which the Atlantean languages always exhibit. Thus, in the legend of the "Spirit of the Tide" the literal rendering of the opening is as follows:

That ancient time their lodge stands, they two Uncle, Nephew, the lodge it was large, but ever he lay supine, for he was ancient, and there was standing the large several rooted tree. There only they two long time abode. Suddenly nephew spoke.

The stories as written by Messrs. Curtin and Hewitt are, of course, in fine and full English, and probably represent altogether the best collection of those Atlantean tales which have descended for many and many years through the American branch of this people so full of magic and implicit belief in worlds other than this.

F. K.

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*Men, Manners and Morals in South America*, by J. O. P. Bland. (William Heinemann, London. Price 12s. 6d.)

The subject of South America has a special appeal for Theosophists, many of whom think that this comparatively unknown continent is to be the home of the Seventh Root-Race. However that may be, a land where republics rise and fall, and in which governments alternate with a dispassionate frequency, is well worth a visit, and that is exactly what Mr. Bland does. He has visited South America, set down his impressions thereon in pleasant manner, not overburdened the reader with dull, however useful statistics, commercial or otherwise, and he has partially succeeded in conveying the fascination that gripped him while travelling among possibly the most mixed races in the world. For South American people, generally, owe their characteristics to many nationalities. Broadly speaking, they are a laughter-loving race, whose chief pursuits are love and war—and for the rest they do not trouble themselves overmuch. The women are, alas! as yet still in a state of un-European subjection, largely due to the fact that the South American faith in the morality of the average man and woman is very frail. Mr. Bland, on South American morals, tells us pretty much what we expect—not a very

high standard, but climatic influences and other circumstances account for much. The manners of the people would seem to be quite all they ought to be—wonderfully unaffected by German *Kultur*, for France, we are told, is their “spiritual home”.

Mr. Bland visited South America during the earlier part of the war, so that his impressions are much affected thereby. We get a passing glimpse at politics, we feel his antagonism towards Catholicism, and the German and Sinn Fein elements, but apart from obvious prejudices, Mr. Bland displays a real love of the people. The general account is lightened by flashes of humour, touches of sarcasm, and charming descriptive vignettes. A pleasing and readable book, written with sympathy, and not pretending in any sense to be more than a personal impression.

T. L. C.

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*Occult Chemistry*, by Annie Besant and C. W. Leadbeater. Revised Edition, edited by A. P. Sinnett. (Theosophical Publishing House, London. Price 15s.)

The student's delight at hearing that this book, so long out of print, has now been reprinted, will be much tempered when he finds that by some singular mischance it has been done without an index, with merely superficial correction of obvious errors, and slight re-arrangement. There is a useful brief introduction by Mr. Sinnett, but this cannot outweigh the loss of a thorough revision, some better plates (showing negative and positive values) and, above all, the new diagram of the water molecule (and perhaps some other compounds) which Mr. Leadbeater has just looked up. This very recent work brings the whole within touch of the ordinary chemist, and it would have been well if a closer co-ordination of the publishers and editor with the authors had made it possible to incorporate these things in this edition. Still, we welcome the book back into circulation.

F. K.

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*The Other Side God's Door*, by Mabel Nixon Robertson. (Kegan Paul, Trench, Trübner & Co., Ltd., London. Price 6s.)

*Claude's Second Book*, by Mrs. Kelway Bamber. (Methuen & Co., Ltd., London. Price 6s.)

*Letters from the Other Side*. Prefaced and Edited by Henry Thibault, with a Foreword by W. F. Cobb, D.D. (John M. Watkins, London. Price 5s.)



The stream of "Messages" from the other world flows on without interruption. The three books before us illustrate well how various is the quality and scope of the teachings which are being bestowed upon the world by various persons "behind the veil".

*The Other Side God's Door* is a sincere and simple statement of the results of table-tapping and automatic writing. The matter brought through is chiefly of personal interest to the sitters and their circle of friends, though to a certain extent it does swell the general account—of all who are seeking comfort and enlightenment through psychic communications—chiefly in that it contributes one more piece of evidence for the fact that those who are "dead" survive and are happy, and states emphatically that what we on earth need is that "God" shall be made a living reality to us. Both in form and substance this book will appeal to the earnest but quite inexperienced enquirer.

In *Claude's Second Book* we have something a little less elementary. It consists of a collection of Talks given to the world by "Claude" through the mediumship of his mother. Neither author nor writer are novices at their task. As the title indicates, the book is a second volume, and the experience gained in the writing of the first, together with the expansion of knowledge and faculty which characterise the matter given in this last effort as compared with the former series, raise this book considerably above the level of the many volumes of vague and emotional rhapsodies by means of which the psychics are endeavouring to lighten the gloom of the world.

Claude seems to be a very sensible person. He makes a clear and definite attempt to give us some idea of the mechanism of mediumship, not scientifically, but by means of a description of facts which are obvious, visible, audible, and tangible from his point of view. He throws light upon many of its difficulties—its dangers do not seem to have impressed him—and gives some reasons why it is not easy for messages to be transmitted accurately. His other talks deal with such subjects as: Spiritualism and Occultism, the Great Weaver (an explanation of the working of karma), Man's Reincarnation, Dreams, Prayer, and so forth. All through the book the teachings of Theosophy haunt us. Much that our books and lectures emphasise is said here, though in different and often, to the Theosophical ear, clumsier language. Even many of our terms have been adopted—astral, thought-forms, and the like. There is no doubt that books such as this will help very much to spread certain phases of elementary Theosophy among the general public. Their

scopè, of course, is very limited, the interest being confined to the astral plane and its connection with the physical, although the existence of vaster realms is admitted in references to other "spheres"; but as far as it goes, the information given accords, in essentials, with the teachings of our Theosophical investigators.

*Letters from the Other Side* takes us again into a different atmosphere. It records a series of conversations between a single questioner and a communicating spirit, the answers from the invisible partner in the dialogue being flashed into the brain of a third person, the amanuensis, and written down by her. The names of the three persons concerned are purposely suppressed, but the *bona fides* of the writer is guaranteed in a Foreword by the Rev. W. F. Cobb, D.D. The "spirit," as we gather from some of his remarks, was in his last earth-life a dignitary of the Church of England. He is evidently a man of culture and wide sympathies, interested in such modern movements as Spiritualism, Christian Science, Theosophy, Bahaism, and kindly in his criticism where he does not find himself in agreement with their tenets. As regards Theosophy one is surprised to note that he regards as its main defect "the deification of the intellect, absence of spirituality and love". Furthermore he believes the movement to be on the highway to decadence because it "has taken to itself the deadly elements of priestcraft". Of the Masters of Wisdom he knows nothing. Reincarnation, he says, is untrue or, as he modifies this statement later, is still unproven. Apart from this, much that he has to tell us corroborates many of the details of our teachings and is in accord with the general attitude towards life after death and spirit-communications which a study of Theosophy fosters. Many of the old questions come up: Do our loved ones remain in touch with us after death, and in what sense do they share our life? Does the lapse of years make a difference in our relation to them? Does pain persist in the "next world"? Is there a devil? What is the fate of animals on the other side? And so on. Interesting hints are given as regards the conditions of intercommunication. For instance, apropos of a passage in *Raymond*, in which it is stated that dead people asked for cigarettes, we read:

The cigarettes and whiskey-and-soda were *dreams*, realistic dreams. The medium was not subtle enough to be able to transmit Raymond's statements, so as to be understood. In despair Raymond had to let it pass.

And again:

I only know of Lodge's book what I get from you and others, but I know of the boys and men who slept *here* and in their dreams enjoyed banquets (they had starved on

earth); and remember, these dreams are often transmitted by mediums as well as the waking experiences of those who are here.

One can only mention here a very few of the many interesting points raised, and for the rest recommend the reader to study this volume for himself.

A. DE L.

---

*Native Fairy Tales of South Africa*, retold by Ethel L. McPherson. Also, *Hindū Fairy Tales*, retold by Florence Griswold. (George Harrap & Co., Ltd., London. Each 5s.)

The volumes above are two particularly attractive books for children.

The first consists of folk-lore stories from the Zulu and Sesuto which have been collected, freed from their native coarseness, and put into simple, modern language, although much of the original picturesqueness of phraseology has been preserved. As far as one can remember, they cover absolutely new ground; we cannot recall having come across South African *fairy tales* before—although *animal stories* of that part of the world have been presented on several occasions with humour and charm—but it proves a most fertile field, full of fascinating material.

The authoress calls our attention to the fact that “in some of the stories set forth, a remarkable resemblance may be noted to those of classic legend and to the folk-tales of Europe”. In “Senkenpeng and Bulane,” for instance, there is a maiden victim not unworthy to rank with Iphigenia, and a bride who, like Psyche, might not look upon the face of her husband. The book is charmingly illustrated by Miss Helen Jacobs, whose mere name is a guarantee of exquisite colour and vivid imagination; its “get-up” is in every way admirable—good print and good paper—it is a delightful present for a child.

*Hindū Fairy Tales*, as above, is equally to be commended. It, too, is illustrated by Miss Jacobs, to whose work too much praise cannot be given—the frontispiece, which deals with the story of “The Fairies of the Mountain of the Moon,” being a perfect gem of colour and fancy. The volume contains a series of well-chosen examples from the *Jāṭaka*, that wonderful collection of story-material cast into the form of tales of the Buḍḍha’s former births—a collection as remarkable for its variety as for its antiquity. The selection from it made by Mrs. Griswold is necessarily limited, but such is the artless charm of its presentation, that readers, old as well as young, will, we

feel sure, rejoice to know that many more stories of a similar character are to be found in the *Jāṭaka*, and will join in hoping that, before long, another volume from the same source may be forthcoming.

G. L. K.

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*The Wonders of Instinct: Chapters in the Psychology of Insects*, by J. H. Fabre, translated by Alexander Teixeira de Mattos & Bernard Miall. Fifth Impression. (T. Fisher Unwin, London. Price 10s. 6d.)

Even a fifth impression of a book by Fabre is an event, for it means that so many more thousands of people will come to know of the marvels of insect life, and of the marvels of the writer's ingenuity, wonderful style, and wonderful understanding. To the Theosophist, if he be a true Theosophist, there are no more remarkable books on Nature than those of Fabre. Here we are face to face with the work of the Second Logos, and we feel the pulse of His life. We see, stretching back into an antiquity of millions of years, into the Silurian and even the Cambrian periods, the vista of forms in which that life has learnt, within its narrow range of technique, to perform feats in themselves far cleverer than those of man himself.

Those who know Fabre need no urging; those who do not know him should instantly acquaint themselves. Indeed, if it may be said with no disrespect: "There are only two kinds of people in the world: those who know Fabre and those who do not."

F. K.

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#### MAGAZINE NOTICES

*The Psychic Research Quarterly*. (Kegan Paul, Trench, Trübner & Co., Ltd., London. Price 3s. 6d.)

The appearance of a magazine devoted to psychic research, under the auspices of such an important publishing house, is necessarily a matter of unusual interest to Theosophical students. Messrs. Kegan Paul's new quarterly supplies a definite and growing demand, namely, for a critical and easily readable record of what may be called the intellectual side of psychic investigation. Already it is possible, through several excellent journals, to keep in touch with most of the various developments now taking place within this field of activity, but perhaps this magazine is the first to approach the subject from a standpoint which aims at combining scientific detachment with widely

inclusive encouragement. This attitude is tersely expressed in the publishers' Foreword, as may be gathered from the following paragraph:

It will be as well to make clear just what our view of the present situation is. We believe that the problems of Psychical Research are among the most intricate and the most important with which the human intellect has ever grappled—quite the last which any prudent man should select as a subject for dogmatic pronouncements. Among them is the task of determining the true causes of a variety of phenomena which, *prima facie*, appear to be due to the continued activity of deceased persons. It is no use saying that such an origin is impossible or absurd; the matter is one for evidence, and for evidence alone—including, of course, legitimate *a priori* considerations—and those who have most critically and thoroughly studied the subject are the first to admit that the evidence in favour of this "spiritistic" view is of a very high order both in quantity and quality. This evidence may be inconclusive, as we ourselves are inclined to believe; it may, on closer examination, prove definitely unsatisfactory; but only ignorance or prejudice will deny its existence.

The contents of this first number consist of six articles by competent authorities on the subject, such as Sir William Barrett and J. Arthur Hill, and include several book-reviews by known writers. "The Scientific Method in Psychical Research," by F. C. S. Schiller, is a careful statement of the conditions that must be fulfilled by experimental research before it can claim to be truly scientific, and is useful as a warning against the many logical pitfalls that surround this method of enquiry. Sir William Barrett's contribution on "The So-called Divining (or Dowsing) Rod" contains much valuable information regarding this curious power and some very reasonable suggestions as to its mechanism, but we do not agree that involuntary muscular action can entirely account for the peculiar behaviour of the forked twig, for we have seen the same results obtained when Mullins, the "dowser," did not touch the twig himself, but loosely held the hands of a stranger who took the twig in his own hands. The religious and mystical outlook on this subject is represented by Lily Dougall, in "Faith and Superstition," the medical by Dr. T. W. Mitchell, in "Psychopathology and Psychic Research," and the philosophic by C. A. Richardson.

As might be expected, *The Psychic Research Quarterly* presents a neat and dignified appearance, and will certainly play a prominent part in advancing the study of psychical phenomena on sound lines. By the way, we wonder why the Editor's name is not revealed.

# SUPPLEMENT TO THE THEOSOPHIST

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## THE THEOSOPHICAL SOCIETY FINANCIAL STATEMENT

The following receipts, from 11th February to 10th March, 1920, are acknowledged with thanks :

### ANNUAL DUES AND ADMISSION FEES :

	Rs.	A.	P.
Mr. Felix Belcher, Toronto Lodge, T.S., dues of 8 members, £2	...	15	0 7
Indian Section, T.S., balance dues 1918-19	...	186	8 0
Presidential Agent, Spain, per 1920, £19. 19s. 6d.	...	150	12 7
T.S. in Finland, per 1917, 1918 and 1919, frs. 1483'60	...	211	14 0
Mr. M. Manuk, Hongkong, per 1920	...	15	0 0
		579	3 2

*Adyar*  
10th March, 1920.

A. SCHWARZ,  
*Hon. Treasurer, T.S.*

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## OLCOTT PANCHAMA FREE SCHOOLS FINANCIAL STATEMENT

The following receipts, from 11th February to 10th March, 1920, are acknowledged with thanks :

### DONATIONS :

	Rs.	A.	P.
"Order of Service," Brisbane, £2. 2s. 0d.	...	18	0 0
"Lotus Circle," " £3	...	25	11 0
Miss Shamli Tarachand Keswani, Rohri	...	5	0 0

	Rs-	A.	P.
Mr. W. D. Koot, Madison ... ..	44	5	1
Mrs. Meahra S. Shroffe, Calcutta, for Food Fund ...	501	0	0
Mr. A. T. Barker ... ..	5	0	0
Mr. Oscar Keller, Tuticorin ... ..	14	0	0
	<hr/>		
	613	0	1

*Adyar*  
10th March, 1920.

A. SCHWARZ,  
*Hon. Secretary and Treasurer, O.P.F.S.*

### NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Concepcion, Chile, S. America	Van Hook Lodge, T.S....	28-3-1919
Mendoza, Argentine, S. America ... ..	Gautama " " ...	1-7-1919
Rio de Janeiro, Brazil, S. America ... ..	Orfeu " " ...	13-7-1919
Santiago, Chile, S. America	Ana Huguet " " ...	1-8-1919
Jujuy, Argentine, S. America	Luz-en-el-Sendero " " ...	7-9-1919
Iquique, Chile, S. America...	Numen " " ...	8-9-1919
Santos, Brazil, " " ...	Arjuna " " ...	7-10-1919
Coritiba, Brazil, " " ...	Nova Krotona " " ...	12-10-1919
Manaos, Brazil, " " ...	Jesus de Nazareth " " ...	12-10-1919
Sofia, Bulgaria ... ..	Ragozci " " ...	20-2-1920
" " ... ..	H. P. Blavatsky " " ...	20-2-1920
" " ... ..	Annie Besant " " ...	20-2-1920
" " ... ..	Apostol " " ...	20-2-1920
Rustchuk, Bulgaria ...	Transfiguration " " ...	20-2-1920

### NEW NATIONAL SOCIETIES

Location	Administrative Centre	General Secretary	Date of issue of the Charter
Argentine Republic, S. America ...	Buenos Aires...	Dr. F. Valles Vargas...	18-1-1920
Brazil, S. America	Rio de Janeiro	Com. R. Pinto Siedl ...	20-1-1920
Chile, S. America...	Valparaiso ...	Armando Zanelli ...	20-1-1920
Bulgaria ... ..	Sofia ...	Sophrony Nickoff ...	27-2-1920

*Adyar*  
29th February, 1920.

J. R. ARIA,  
*Recording Secretary, T.S.*

# SUPPLEMENT TO THE THEOSOPHIST

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## THE THEOSOPHICAL SOCIETY

### FINANCIAL STATEMENT

The following receipts, from 11th March to 10th April, 1920, are acknowledged with thanks:

#### ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Tokyo International Lodge, T.S., charter fee and dues per 1920, £6	58	5	7
Chilian Section, T.S., £1. 10s. 0d.	12	7	2
Baroness d'Asbeck and Mr. P. Cherix, per 1920, £2. 5s. 0d.	15	12	0
Nairobi Lodge, T.S., per 1920	79	0	0
Mr. W. H. Barzey, Sierra Leone, per 1920	8	0	0
	173	8	9

*Adyar*  
10th April, 1920

A. SCHWARZ,  
*Hon. Treasurer, T.S.*

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## OLCOTT PANCHAMA FREE SCHOOLS

### FINANCIAL STATEMENT

The following receipts, from 11th March to 10th April, 1920, are acknowledged with thanks:

#### DONATIONS:

	Rs.	A.	P.
English Friends, through Mrs. Besant	1,740	0	0
Mr. H. H. Shutts, Krotona	35	10	0
A Friend, Adyar	2,500	0	0
	4,275	10	0

*Adyar*  
10th April, 1920

A. SCHWARZ,  
*Hon. Secretary and Treasurer, O.P.F.S.*

---



## NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Mill Valley, California, U.S.A.	Mill Valley Lodge, T.S....	30-7-1919
Red Bank, New Jersey	Monmouth " " ...	1-8-1919
Columbia, North Carolina	Columbia " " ...	20-8-1919
Jacksonville, Florida	Jacksonville " " ...	27-8-1919
Ancon, Canal Zone	Panama Canal " " ...	11-9-1919
Southworth, Washington	Southworth " " ...	17-9-1919
Kalamazoo, Michigan	Kalamazoo " " ...	9-10-1919
Weehawken, New Jersey	Hudson " " ...	9-10-1919
Superior, Wisconsin	Superior, N. Star " " ...	10-10-1919
Battle Creek, Michigan	Battle Creek " " ...	30-10-1919
Lansing	Lansing " " ...	2-11-1919
Anekal, Mysore, India	Dhruva " " ...	4-11-1919
Bay City, Michigan	Bay City " " ...	8-11-1919
Flint	Flint " " ...	11-11-1919
Seattle, Washington	Rainbow Temple " " ...	15-12-1919
Paris, France	... Maitreya " " ...	12-1-1920
Strasbourg (Bas-Rhin), France	Pythagore " " ...	20-1-1920
Reykjavik, Iceland	... Septima " " ...	23-1-1920
Hanoi, Tonkin	... Hanoi " " ...	29-1-1920
Hafnarfjardar, Iceland	... Hafnarfjardar " " ...	19-2-1920
Hornsea, Yorkshire, England	Hornsea " " ...	26-2-1920
Hajipur, Behar, India	... Hajipur " " ...	17-3-1920
Raigaung, Dinajpur, India	... Raigaung " " ...	17-3-1920
Kankanhalli, Bangalore, India	Kankanhalli " " ...	17-3-1920
Barpeta, Kamrup, Assam	... Shanti " " ...	17-3-1920
Turuvekere, Mysore, India	... Turuvekere " " ...	17-3-1920
Tokyo, Japan	... Tokyo International Lodge, T.S. ...	9-4-1920

## LODGES DISSOLVED

Location	Name of Lodge	Date of return of the Charter
Finland	... Majakka Lodge, T.S....	Jan. 1920
"	... Sarastus " " ...	"
Paris, France	... Sursum Corda " " ...	"
"	... Occident " " ...	"
"	... Lanou " " ...	"

Adyar

J. R. ARIA,

8th April, 1920

Recording Secretary, T.S.

# SUPPLEMENT TO THE THEOSOPHIST

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## THE THEOSOPHICAL SOCIETY FINANCIAL STATEMENT

The following receipts, from 11th April to 10th May, 1920, are acknowledged with thanks:

### ANNUAL DUES AND ADMISSION FEES:

	RS.	A.	P.
Mr. E. A. Hialekpor and Mr. A. K. Tamakloe, Quittah, per 1920, 15s. ... ..	5	2	0
Tokyo International Lodge, T.S., per 1920 ... ..	35	0	0
T.S. in Sweden, per 1920, £21. 17s. 0d. ... ..	178	14	0

### DONATIONS:

G. N. C. and G. R., through Mrs. Besant ... ..	100	0	0
	319	0	0

*Adyar*  
10th May, 1920

A. SCHWARZ,  
*Hon. Treasurer, T.S.*

## OLCOTT PANCHAMA FREE SCHOOLS

## FINANCIAL STATEMENT

The following receipts, from 11th April to 10th May, 1920, are acknowledged with thanks :

## DONATIONS :

	Rs.	A.	P.
Mr. T. R. Lakshman Ram, Madras, for Food Fund ...	10	0	0
„ W. D. Koot, Madioen, per February—April ...	125	0	8
„ J. I. Hagland, Seattle ...	7	9	0
Lieut.-Col. C. L. Peacocke, Mombasa ...	10	0	0
Dr. Y. M. and Mrs. Sanzgiri, Bombay, for Food Fund ...	20	0	0
Ladies' Lodge, T.S., Adyar, for Food Fund ...	20	0	0
A Sympathiser, Adyar, for Food Fund ...	5	0	0
	197	9	8

*Adyar*  
10th May, 1920

A. SCHWARZ,  
*Hon. Secretary and Treasurer, O.P.F.S.*

## NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Tucuman, Argentine Rep. ...	Elevacion Lodge, T.S....	22-1-1920
Rjukau, Norway ...	Fensal „ „ ...	15-2-1920
Halmstad, Sweden ...	Halmstad „ „ ...	20-2-1920
Puebla, Mexico ...	Noemi „ „ ...	24-2-1920
Puerto, „ ...	Orion „ „ ...	24-2-1920
Veracruz City, Mexico ...	Apollonio de Tyana, „ „ ...	24-2-1920
Chaibasa, Behar, India ...	Chaibasa „ „ ...	5-5-1920
Dhamtari, Raipur, India ...	Dhamtari „ „ ...	5-5-1920
Sylbet, Assam ...	Shrihatta Sri Krishna Chaitanya Lodge, T.S. ...	5-5-1920
Kadiri, Anantapur Dt., India...	Sree Laxminarasimha Lodge, T.S....	5-5-1920
Bhuthapandy, S. Travancore, India ...	Sivakami „ „ ...	5-5-1920

*Adyar*  
10th May, 1920

J. R. ARIA,  
*Recording Secretary, T.S.*

# SUPPLEMENT TO THE THEOSOPHIST

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## THE THEOSOPHICAL SOCIETY FINANCIAL STATEMENT

The following receipts, from 11th May to 10th June, 1920,  
are acknowledged with thanks:

### ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Tokyo International Lodge, T.S. ... ..	15	0	0
Mr. and Mrs. S. R. Drayton, Penang, per 1917—20 ...	60	0	0
Danish Lands Lodge, per 1920, £29. 5s. 0d. ...	272	3	0
Saturn Lodge, T.S., Shanghai, per 1920 ...	143	0	0
Toronto West-End Lodge, T.S., £1 ... ..	9	0	0

### DONATIONS:

Mr. B. D. Mehta, Bombay . . . . .	5	0	0
	<hr/>		
	504	3	0
	<hr/>		

*Adyar*  
10th June, 1920

A. SCHWARZ,  
*Hon. Treasurer, T.S.*

## OLCOTT PANCHAMA FREE SCHOOLS

## FINANCIAL STATEMENT

The following receipts, from 11th May to 10th June, 1920, are acknowledged with thanks :

## DONATIONS :

			Rs.	A.	P.
Poona Lodge, T.S., for Food Fund ...	...	...	20	0	0
Wellington Lodge, T.S., £2. 5s. 9d. ...	...	...	18	5	0
M.R.Ry. O. T. Nanjunda Mudaliar, Mysore ...	...	...	5	0	0
			<u>43</u>	<u>5</u>	<u>0</u>

*Adyar*

10th June, 1920

A. SCHWARZ,

*Hon. Secretary and Treasurer, O.P.F.S.*

## NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Alajuela, Costa Rica, Cuba ...	Costa Rica Lodge, T.S....	5-2-1920
Hastings and St. Leonards, England ...	Hastings and St. Leonards Lodge, T.S....	16-4-1920
Leith, County of Midlothian, Scotland ...	Leith „ „ ...	24-4-1920
Lisbon, Portugal...	Isis „ „ ...	24-4-1920
Valence, Drome, France ...	Vayu „ „ ...	10-5-1920
Gopalganj, India...	Gopalganj „ „ ...	4-6-1920

*Adyar*

9th June, 1920

J. R. ARIA,

*Recording Secretary, T.S.*

# SUPPLEMENT TO THE THEOSOPHIST

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## THE THEOSOPHICAL SOCIETY

### FINANCIAL STATEMENT

The following receipts, from 11th June to 10th July, 1920, are acknowledged with thanks:

#### ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
French Section, T.S., per 1919—20, fr.1617'60	...	283	6 9
Australian „ „ acct. 1920, £40	...	426	0 2
Austrian „ „ per „ £10	...	110	2 3
		<hr/>	<hr/>
		819	9 2

*Adyar*

10th July, 1920

A. SCHWARZ,

*Hon. Treasurer, T. S.*

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## OLCOTT PANCHAMA FREE SCHOOLS

## FINANCIAL STATEMENT

The following receipts, from 11th June to 10th July, 1920, are acknowledged with thanks :

## DONATIONS :

	Rs.	A.	P.
Shri Krishna Lodge, T.S., Bombay, for Food Fund ...	37	7	0
Blavatsky Lodge, T.S., Bombay ... ..	35	0	0
Mr. S. Seshadri Aiyar, Bellary, for Food Fund ...	5	0	0
	77	7	0

*Adyar*

10th July, 1920

A. SCHWARZ,

*Hon. Secretary and Treasurer, O.P.F.S.*

## NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Jyvaskyla, Finland ...	Paivala Lodge, T.S....	11-9-1919
Helsingfors, Finland ...	Elama " " ...	28-9-1919
Cincinnati, Ohio, U.S.A. ...	Queen City " " ...	30-11-1919
Jonkoping, Sweden ...	Jonkoping " " ...	20-5-1920
Bow, England ...	Bow " " ...	19-6-1920
Morecambe, England ...	Morecambe " " ...	19-6-1920
Penzance, Cornwall, England ...	Penzance " " ...	19-6-1920
Dinajpur, Rajbati, India ...	Kaliya " " ...	24-6-1920

*Adyar*

12th July, 1920

J. R. ARIA,

*Recording Secretary, T. S.*

SUPPLEMENT TO  
THE THEOSOPHIST

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THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th July to 10th August, 1920,  
are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES :

	Rs.	A.	P.
Tokyo International Lodge, T.S., per 1920 ... ..	28	4	0
Presidential Agent, Spain, Charter fee, dues per 1919—20, etc., £11 ... ..	113	5	3
	<hr/>	<hr/>	<hr/>
	141	9	3

*Adyar*

10th August, 1920

A. SCHWARZ,

*Hon. Treasurer, T. S.*

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SUPPLEMENT TO THE THEOSOPHIST SEPTEMBER  
OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th July to 10th August, 1920, are acknowledged with thanks :

DONATIONS :

				Rs.	A.	P.
Melbourne Lodge, T.S.; £4	...	...	...	40	11	7
				40	11	7

*Adyar*

A. SCHWARZ,

10th August, 1920

*Hon. Secretary and Treasurer, O.P.F.S.*

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Monterrey, N. L., Mexico	... "La Voz del Silencio" Lodge, T.S.	... 30-6-1920
London, England	... Surya Lodge, T.S.	... 10-7-1920
Kunigal, Mysore	... Durvasa Lodge, T.S.	... 11-7-1920
Cadiz, Spain	... Dharma " "	... 21-7-1920

*Adyar*

J. R. ARIA,

11th August, 1920

*Recording Secretary, T. S.*

# THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

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## CONTENTS

	PAGE
On the Watch-Tower . . . . .	1
Hamlet: A Saga of the Soul. ISABELLE M. PAGAN. . . . .	9
The Factors of Infant Mortality. C. W. SALEEBY, M.D., F.R.S.E., F.L.S. . . . .	26
First Principles of Theosophy: X. The Evolution of Matter and Force. C. JINARĀJADĀSA, M.A. . . . .	35
Theosophy—Religion as Science. H. W. MUIRSON BLAKE . . . . .	46
Civilisation (Poem). CLARE LYON . . . . .	54
The Science of the Sacraments. BISHOP LEADBEATER . . . . .	55
A Commentary on the Bhagavad-Gītā. Dr. S. SUBRAMANIAM . . . . .	64
Mars the Warrior, the Planet of Physical Energy. LEO FRENCH . . . . .	76
A Dialogue. M. L. H. . . . .	82
The New Headquarters of the T.S. in the Dutch East Indies . . . . .	84
Correspondence . . . . .	86
Quarterly Literary Supplement . . . . .	91
Supplement . . . . .	i

*Vol 91 Part 1  
April 1920*

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**THE THEOSOPHICAL PUBLISHING HOUSE**

**ADYAR, MADRAS, INDIA**

Price: See inside of Cover

# THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. 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.

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## CONTENTS

	PAGE
On the Watch-Tower . . . . .	307
Adult Childishness. CYRIL SCOTT . . . . .	315
Universalised Economics. S. V. R. . . . .	327
Love and Spring (Poem). JAMES H. COUSINS . . . . .	340
Irreligious Religion. C. SPURGEON MEDHURST . . . . .	341
Modern Science and Theosophy. W. SCOTT LEWIS . . . . .	354
The Cultural System and its Head. Dr. WELLER VAN HOOK . . . . .	365
A Commentary on the Bhagavad-Gītā. Dr. S. SUBRAMANIAM . . . . .	373
Uranus, the Transformer. LEO FRENCH . . . . .	386
Supplication and Adoration (Poem). ANNIE M. DE BOER . . . . .	390
Correspondence . . . . .	392
Quarterly Literary Supplement . . . . .	397
Supplement . . . . .	vii

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