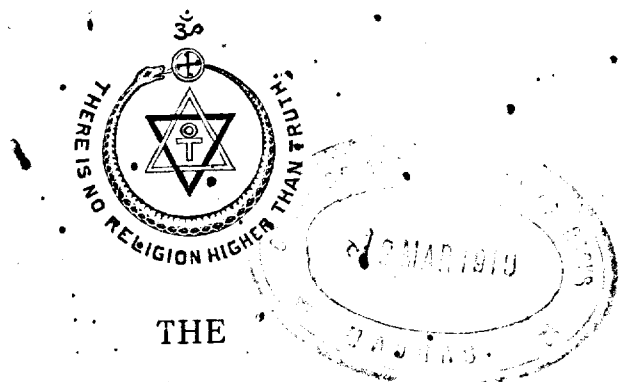




THE
THEOSOPHIST

A MAGAZINE OF

Brotherhood, Oriental Philosophy,
Art, Literature and Occultism

EDITED BY

ANNIE BESANT, P.T.S.

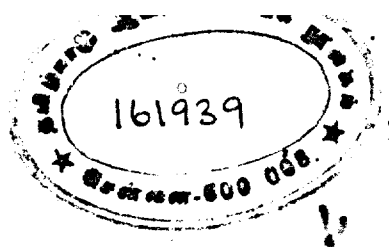
Vol. XL

PART I. October 1918 to March 1919

THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

1919



SL
 B.M. 21.1.179
 179.40.1.

INDEX

	PAGE
Astrological Values, by Leo French	
III. The Way of Fire ...	67
IV. „ „ „ Air ...	179
V. „ „ „ Water ...	280
VI. „ „ „ Earth ...	385
Australia's National Ideals, by T. H. Martyn	315
Bābīs and Bahāis, The: Gnostics of Islām, by Marie Godefroy ...	363
Correspondence ...	81, 195, 296, 601
Grammar of Karma, The, by Peter de Abrew	51
Hindū Principles of Self-Culture, by Dr. Radha- kumud Mookerji, M.A., Ph.D., P.R.S., Vidyāvaibhava ...	245, 351
How We Grow, by Hervey Gulick ...	286
ILLUSTRATIONS :	
C. W. Leadbeater at Sydney ... <i>to face</i>	409
„ in England, 1901 ...	417
„ at Taormina, 1912 ...	417
„ taken about 1904 ...	424
„ at Newton Highlands, 1904 ...	424
„ at Adyar, 1913 ...	424
„ from the most recent photo- graph taken in Sydney ...	429
Old Catholic Church, Sydney ...	103
Is Theosophy a Religion ? by T. H. Martyn ...	532

	PAGE
James Hinton and Polygamy, by F. Hadland Davis	392
Legend of Personality, A, by Kathleen Dennett	397
Light that did not fail, The, by E. M. Green	587
Literature of Occultism, The, by James H. Cousins	73
Magic, Pure and Simple, by F. K.	424
Materialism and Idealism, by H. Pissareff	125
Matter and Consciousness, by Sir John Woodroffe	31
Memory Training, by Ernest Wood	579
My Debt to C. W. Leadbeater, by George S. Arundale	421
Mysticism in Modern Art, by W. P. Price-Heywood	453
New Leaven at Work, The, by H.L.S. Wilkinson	9
Our Young People of the New Sub-Race, by Emma Hunt	23
Perilous Point, A, by Justin C. MacCartie	158
Philosophy of Power, The, by Charles Edward Pell	143
Plato, the Balanced Soul, by Alice E. Adair	42
POEMS :	
Awakening, by Dorothy Grenside	474
Beauty, by Harindranath Chattopadhyay	134
Comforter, The, by C.	262
Empty Heart, The, by Eva Martin	362
From Afar, by N.	58
Ode to Truth, by James H. Cousins	343
One Way, by L. G.	550
Sanctuary, The, by X.	142
To C. W. L., by L. E. Girard	429
White One, The, by Harindranath Chattopadhyay	240
Prayer as a Science, by W. Wybergh	263, 373, 475
Problems of Social Reform, by the Hon. Dewan Bahadur Justice T. Sadasivier	324, 430

	PAGE
Reality of Devachān, The, by Annie Besant	59
Religion of Communalism, The, by Prof. Radhakamal Mookerji	551
REVIEWS :	
("Book-Lore" and Quarterly Literary Supplement)	
Book of Real Fairies, The, by Alma Kunz Gudiak	93
Brotherhood of Religions as Portrayed by Symbol, The, by Marianne C. Thomas	408
Call of the World, The, by A. S. Wadia, M.A.	407
Christianity and War	408
Dance of Siva, The, by Ananda Coomaraswamy	403
Defence of Idealism, A, by May Sinclair	399
Ethics of Education, by Beatrice de Normann and G. Colmore	405
Feast of Youth, The, by Harindranath Chattopadhyay	100
For Soul and Body, by Harriette S. Bainbridge	408
Gate of Remembrance, The, by Frederick Bligh Bond, F.R.I.B.A.	607
God in You, The, by Prentice Mulford	509
Immortality, by Burnett H. Streeter and others	201
In the New Forest with the Fairies, by Mary Bury	408
Is India Civilized? by Sir John Woodroffe	608
Issues of Faith, by William Temple	402
Life Beyond the Veil, by the Rev. J. H. Howard	510
Mails from the Continent of Death, by F. A. Fuller	96
Materials for the Study of the Babi Religion, by E. G. Browne	303
Men and Ghosts, by Allan Monkhouse	304
Occult Methods of Healing, by Jennie K. Adams	408
On Leave, by E. Armine Wodehouse	299
One Thing I Know, by E. M. S.	406
Our Mess, by Dugald Macfadyen	96
Per Amica Silentia Lunæ, by William Butler Yeats	197
Priest of the Ideal, by Stephen Graham	94
Problems of the Self, by John Laird, M.A.	89
Psychic Vigil in Three Watches, A (No author given)	98
Question, The, by Edward Clodd	300
Rational Memory Training, by B. F. Austin, A.M., B.D.	508

	PAGE
Reality of Psychic Phenomena, The, W. J. Crawford, D. Sc.	505
Renaissance in India, The, by James H. Cousins	91
Saint Sophia, by Professor Prince Eugene Nicolayevitch Trubetskoy	408
St. Teresa, by F. A. Forbes	507
Self-Training in Meditation, by A. H. McNeile	302
Some Suggestions in Ethics, by Bernard Bosanquet	605
Some Revelations as to "Raymond," by A Plain Citizen	198
Smithsonian Institution: Bureau of American Ethnology: Bulletins 55, 62 and 63	503
Sūfism, by C. H. A. Bjerregaard	301
Theosophy in the Magazines	101, 305, 611
There is no Death, by Richard Dennys	203
Vitalism, by Paul Tyne	609
What we Want and How to Get It, by Helen Boddington	408
Why God does not Stop the War, by Robertson Ballard	408
Ring, The, by Ahasha	498
Scientific Basis of C. W. Leadbeater's Contributions to Theosophy, The, by C. Jinarāja-dāsa, M.A.	417
Solidifying Dreams, by Frances Adney	235
Some Steps in the Ladder of Evolution, by Peter de Abrew	469
Spiritual Adventures of Sherlock Holmes, The, by F. Hadland Davis	186
Spiritual Darkness, by P. L.	569
Spiritual Woman, Unspiritual Man, by G. B. Vaidya, B.A.	537

SUPPLEMENT:

Financial Statement, T.S.	i, iii, v, vii, ix, xi
Forty-third Anniversary and Convention of the Theosophical Society, The	v
Lodges Dissolved	vi, x
New Lodges	ii, iv, vi, x, xii
Olcott Panchama Free Schools: Financial Statement ...	ii, iv, vi, viii, ix, xii

	PAGE
Theory of Evolution and the Present State of Affairs, The, by Robert Altor	256
Theosophical Jottings from an Educational Note-Book: II and III, by George S. Arundale, M.A., LL.B.	111, 224
Theosophical Outlook, The: The Problem of Religion and Philosophy, by C. Jinarāja-dāsa, M.A.	135
Thought-World, A, by Annie Besant	169
Watch-Tower, On the	1, 103, 205, 307, 409, 511
Why not Reconstruction in the Theosophical Society? by George S. Arundale, M.A., LL.B.	519
Wisdom of Ptah-hetep, The, by J. L. Davidge	562
"Without Distinction of Sex—" by Margaret E. Cousins	213
Work Before Us, The, by the Rev. Robert Walton	293

VOL. XL

No. 1

THE THEOSOPHIST

ON THE WATCH-TOWER

ANOTHER year of our Magazine begins with this number, and we can face it with calm and quiet hearts despite the turmoil of the outer world. For "we know in whom we have believed". And to all of you, my readers, I would send the message sent by me to Theosophical Workers for Oct. 1:

Be firm, be strong, be self-controlled; your feet are on the Rock of Ages, and beyond the drifting clouds there shines the STAR.

The tremendous struggle between Liberty and Autocracy is still raging, but on every front the hosts of Liberty are pressing back the foe. We of the Theosophical Society have paid heavy toll; from Britain, from France, from Belgium, from Italy, from Australia, from New Zealand, from America, our men have answered to the call and have died in their obedience to it. For them, verily, it is very well, for they have so quickened their evolution by their willing sacrifice that they will return to us to help in the welcome to the World-Teacher, in the building of the greater civilisation which will be the outcome of the War. And with those whose lives on earth are shadowed by their passing, it is also very well. Sharers in the sacrifice, they shall also be sharers in

the splendid work to come; for it is as true now as of old, that they who "sow in tears shall reap in joy".

* * *

Let us, in the coming year, strive to keep our aspirations high, and to endure patiently all that may come, knowing that the end is sure, and that Love and Justice rule the world. It is quaint that the years of this magazine and of its present Editor coincide, and that October 1st marks for each the entrance into a New Year of mortal life. Seventy-one years lie behind the Editor, years of struggle after the brief, bright years of youth; but the Ideals embraced on my entrance into public life in 1874 are with me still: TRUTH, as the Ideal to pursue; LIBERTY, as the Ideal for which to struggle; SERVICE, as the Ideal to which action should be consecrate. I cannot change them; I cannot better them. So I must enter this seventy-second year with them, and strive for them to the end.

* * *

A fine testimony to the worth of our Herbert Whyte came to his wife with the Military Cross awarded to him. It runs:

WAR OFFICE 1918

LIEUTENANT GEORGE HERBERT WHYTE

2/18 Bn. London Regiment

Near Jerusalem on the night of the 7.8th December 1917, whilst acting as Company Commander, led his Company with conspicuous skill and gallantry.

The capture of the first Objective in the face of heavy machine gun fire was chiefly due to his determination and skilful leadership. Quickly grasping the situation, he at once pushed on to his second Objective, the capture of which was again chiefly due to his initiative and dash.

Throughout a somewhat difficult night operation he displayed soldierly qualities of a high order and set a splendid example to his men.

When we remember Herbert Whyte from the time that he joined the Theosophical Society as a lad, coming to Avenue Road with his mother, gentle, quiet, unassuming, always faithful, always ready to do aught that needed doing—from addressing envelopes to the responsible work of the

Theosophical Publishing Society, the organising of huge London meetings, the founding and guiding of the Order of the Knights of the Round Table—we realise that the steadfast doing, as duty, of the work that comes to hand is the path that may bring him who treads it to the opportunity of sudden leadership and heroism at a supreme moment, evoking the Man as he is ever seen by the eyes that pierce through the visible to the invisible. But the Man does not always earn the opportunity, as did Herbert Whyte, of manifesting to the world as he truly is.

* * * . . .

From Cairo comes a message from the Convention of the Theosophical Society in Egypt; the Convention was held in Alexandria, dear to many for the memory of Hypatia, and sends its "greetings to the President and Society," through its Secretary Signor Veronesi. The Egyptian is our twentieth National Society—our readers will remember that we dropped Germany, Austria and Hungary from our roll—and now another National Society has been added, the twenty-first, Denmark with Iceland feeling strong enough to stand alone, apart from Sweden. May the blessing of the Great Ones rest on these—one of which has dropped its own root into the ground, from the Scandinavian Branch of our Theosophical Banyan Tree—and the other is a new offshoot from the trunk.

* * *

One of our American members, Mrs. Georgina Jones Walton, has dramatised Sir Edwin Arnold's poem, *The Light of Asia*, and it has been produced at Krotana, the Headquarters of the T.S. in America, and has proved a remarkable success. Krotana Stadium, in which the drama was enacted, seats 850 persons, and every seat was taken on the opening night, when the seats were sold at from Rs. 3 to Rs. 9 for the benefit of the Red Cross Fund. The title-rôle was played by Mr. Walter Hampden, said to be regarded in New York "as the greatest of contemporary Hamlets". A newspaper account says:

He it was who originally created the role of Manson, the Bishop of Benares, in *The Servant in the House*. He is an actor of poetic

sympathy, and his Siddartha never fails the human note. He has made it a memorable creation.

The same paper speaks of the first of the three weeks' presentation of the drama at Krotona, as "a noble and altogether beautiful performance," and tells of a young Hindū, S. N. Guha, who acted as director, as

an artist of the first quality as well as a profound student. It is seldom, indeed, that a period play or pageant of this length can be presented without a single violation of the exact atmosphere and setting. Its effectiveness is all the more appreciated for the fact that it is never intrusive.

With a cast of more than eighty persons, the pageant moves before the eyes in a reasonable time and in a series of pictures that are at once sumptuous and simple, nor is the conception without abundant action and super-dramatic quality.

Elevating a comparatively small part to noble proportions, H. Ellis Reed creates the role of Devadatta, Siddartha's envious cousin. Mr. Reed is a fine Shakespearean actor and a resident of Los Angeles. His performance adds strength and heartiness to the production.

Anything more beautiful or richer than the third episode of Part 1, wherein Siddartha's Pleasure Palace is shown, has never been staged in Los Angeles, and not to see it would be to miss a distinct stage triumph.

It further remarks:

Krotona was designed by Frank Meade, a famous New York architect, who refused ever to build a New York skyscraper at any price, but who was willing to design lovely homes anywhere in America, which would cost less to build than he used to charge as a fee for drawings of business blocks. . . . He has made Krotona a place of dreams.

Aside from anything and everything that the Theosophical Society stands for and that Buddhism may mean as a religion, "The Light of Asia" is a remarkable out-of-door performance of fine dramatic values.

The drama was worthily staged at a cost of Rs. 36,000—apart from the gifts noted below—by Mrs. York Stevenson of Philadelphia, and it was she who secured Mr. Walter Hampden, and also helped Mr. Guha in the direction. Mrs. Walton's dramatisation is spoken of as

a remarkable and gratifying version of Sir Edwin Arnold's dramatic and irresistible poem. . . .

She is to be congratulated on having preserved the high literary quality of the inspired poem throughout the dramatisation. •

The thought of the presentation on the stage of a drama in which the Lord Buddha is the central Figure at first gave one rather a shock, as would a drama with the Christ in the title-rôle. But the performance seems to have aroused nothing but reverent admiration, and to have produced an effect altogether beautiful, thanks to the feelings which inspired the whole. It was the realisation of a long brooded-over hope of Mr. A. P. Warrington, the General Secretary of the T.S. in America. A letter tells of the spirit in which the drama was acted, and explains the atmosphere of the performance: •

I wish you might have looked upon the preparation for the Drama at the Ternary, where we designed and made all the costumes. Mr. Hanchett's apartments were turned into what would remind one of an Oriental Bazar, filled with radiant fabrics of glorious colours and sparkling jewels, which were woven into glorious costumes by the deft fingers of the workers, Mr. Hanchett having charge, Mrs. Stephenson and Mr. Guha designing all the costumes. It has all been a sacrificing spirit of love. The Hampdens gave up engagements for the summer which would have given them thousands of dollars—giving their services for Krotona—Ruth St. Denis also giving her service and Charles Cadmar composing the music; most of the serving was done by the Krotonians. The beautiful Stadium, built through Mrs. Stephenson's generosity, which will seat 850, the beauty of the Ternary and its gardens, and the special lighting, added much to the enchantment of the play. For over two months before we commenced to work there, seven of us had a special meditation on the Buddha, to try and purify and prepare the conditions for the play, making a channel, the best we knew how. I attended most of the rehearsals, and it seemed to me that we recognised something unusual. Many spoke, after the performance and during it, at different points, of the outpouring that took place.

It was fitting that such a drama should have had such preparation.

• • •
Our readers may like to see the programme of the drama:

PROLOGUE

Time: About 586 B. C.
Place: Northern India

SCENE 1

The spheres where sit the four Regents who rule our world; and the zone above the Himālayas, where the Bodhisatva—the Buddha-to-be—is waiting for rebirth, attended by the Devas (the angels of the Eastern religion).

SCENE 2

Lumbini Garden (Birthplace of the Buddha)

PART ONE

EPISODE I

Palace Garden of Kapilavastu (sixteen years later)

EPISODE II

The same—a few days later

EPISODE III

Siddhartha's Pleasure Palace (thirteen years later)

INTERMISSION TEN MINUTES. TEA WILL BE SERVED IN THE GARDEN

PART TWO

EPISODE I

Near Uruvela, the present Buddha Gaya (some months later)

EPISODE II, SCENE 1

The same (some months later)

SCENE 2

Under the Bodhi tree, or Tree of Wisdom (that evening)

EPISODE III

Outside the walls of Kapilavastu (about eighteen months later)

EPILOGUE

In the Sala Grove at Kusinagara (forty-five years later)

* * *

Krotona has a permanent Institute, in which courses of lectures are given on philosophy and Science, Art and Religion, and the relations of these to Theosophical teachings are pointed out. For instance, two courses of five lectures each, by Dr. F. Finch Strong, treated of:

Electro-physics and Vibration, correlating the latest deductions of Modern Physics with the Physics of *The Secret Doctrine* and of later Theosophical works; illustrated with laboratory experiments.

Chemistry. Brief review of the modern conceptions of matter. The genesis of the elements and the electron theory, correlating Occult Chemistry with deductions from the latest laboratory research.

We heartily congratulate the T. S. in America on all this useful work.

Good news comes from Australia. The Sydney T. S. Lodge has a membership of over 500, besides a large list of Associates. The classes for enquirers and students are crowded, and the Sunday evening meetings attract large audiences. The three movements there, which I commended to the special service of our members—the Educational, the Co-Masonic and the Old Catholic Church—are growing beyond expectation. £7,000 were needed and supplied to extend the educational accommodation. A church, "one of the old landmarks of Sydney, a fine-looking pile in stone, which has the appearance outside of a Cathedral," has been purchased for the Old Catholic Church; and the Co-Masonic Lodge has grown so large that it is found necessary to divide it, creating a daughter Lodge. All this is the response to the strong spiritual impulse that goes out from our good and great Brother, C. W. Leadbeater. We hope to reproduce the picture of the church next month.

* * *

The popular cinema film is beginning to be used in India for the spread of religious and occult teachings. Lately, in Madras, the story of Joan of Arc was shown, with reincarnation and superphysical happenings as *motifs*. In Bombay, the "Birth of Shri Kṛṣṇa" has been filmed, and some of the effects are really beautiful. It is produced by Mr. Phalke, of the Hindustan Cinema Film Co. In this, the possibilities of the film in showing superphysical figures, etc., are very cleverly utilised, and there are some quite charming pictures of the Bāla Kṛṣṇa playing on His flute, as when Viṣṇu and Lakṣmi are seated on Ananta, and Viṣṇu declares that He will become incarnate to save the world; the Deva and Devī disappear, and the Child is seen seated on the Serpent, playing his flute, and springs lightly to the outer coil of Ananta, and sits there, swinging one small leg. The audience was hugely delighted. A special invitation performance was given for me, and though I cannot profess to be a connois-

it struck me as a very attractive performance. My only objection was to the unexpected appearance of an upholstered chair of the 20th century, a chair on which, I feel sure, Kamsa would never have sat.

* * *

I am glad to read of a second lecture by the Rev. C. W. Scott-Moncrieff at Hove, to a large audience. He spoke on "Reincarnation and Immortality," and said:

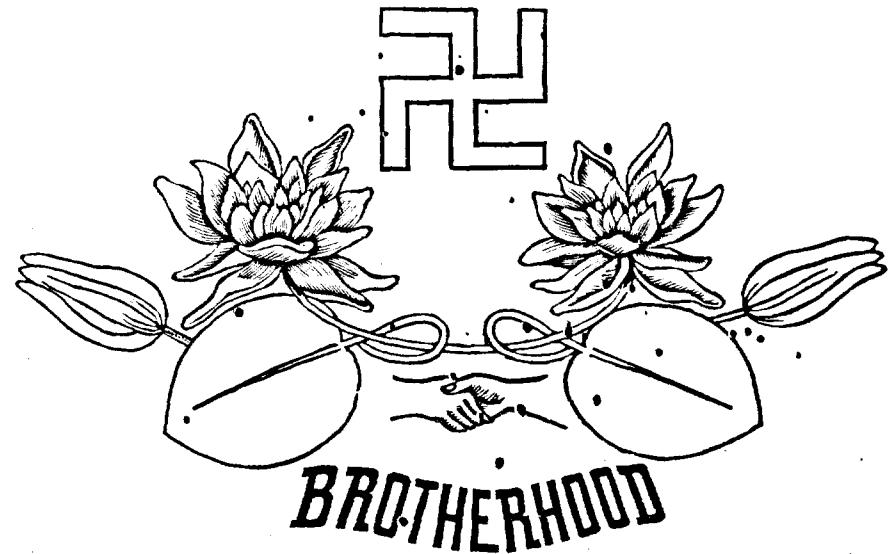
The great general problem of human life was whether or not it was important and valuable and necessary. If it were—and few could be found to say it was not—why should people get such unequal shares of it, both in quality and quantity? It was no use to answer: "It will all be made up somehow hereafter," or, if that were true, all meaning, value and importance would be taken out of this earth life.

The following admirable summary is given of his argument:

THE GREATER SELF WITHIN

The answer given by Reincarnation was that we had not got to take as our true selves our surface souls, our bodies, so constantly changing, and the passing moods of our personalities, but to look within and find there our greater self, which bore the seed of immortality, and which as the result of the discipline of repeated re-embodiment acquired the mastery over soul and body, until finally it was self-poised and secure and strong—master of life and death. This greater self bore with it the memory of its previous experiences, not in the form of conscious, detailed memory, but in conscience and character. Each of us remembered what he had been or done by being what he is, and by being able to do what he is able to do. This was the answer to the problem of the differences and inequalities of human life; some people had been longer at school than others; some were approaching the end of their schooling; some were not far from the beginning. There were no differences or inequalities in life, for, returning again and again, we did in the long run get an equal share in quality and quantity, each life being but a day in the whole school life of the soul. Between each life there was a rest period, during which the experiences of the previous life were brooded over and assimilated. The greater part of our true life was spent within the veil in this manner, and in that period of waiting between one existence and another, in which one more veil between us and reality had been stripped off, we knew our friends far better than we did in our earth lives.

A third lecture was to be given on the following day, so great has been the interest aroused.



THE NEW LEAVEN AT WORK

By H. L. S. WILKINSON

THERE is a great deal of talk now all over the world about reconstruction. What people, however, do not realise, is that that process is already going on unnoticed, like an invisible ferment, in the body of the social organism. That ferment, I fully believe, has been the work of the mighty Beings who have determined to use this War as a means of regeneration for the world, of uprooting and for ever destroying the great social evils which, like the seeds of disease in the human body, conspired to bring about this gigantic inflammation in the body of humanity. Well it is for us that this great regenerative process is under the guidance of such Master Hands, for I fear if it were left to the blundering brains

¹ A lecture delivered at the Kāshi Tattva Sabhā, Theosophical Society, Benares.

who have, with all goodwill but much ignorant and mis-directed energy, organised the might of the British Empire against the foes of freedom and morality, we should have to wait very, very long for our millennium, and probably incur the risk of future wars to finish the uncompleted work of this. What the result of that would be for our poor planet one shudders to contemplate.

I remember, in the fateful year 1914 listening to a memorable lecture by Mrs. Besant at the Queen's Hall, London, foretelling the near Coming of a great World Teacher, and showing how terribly the world stood in need of such a great Saviour, owing to the rotten foundations of its civilisation, based on the denial of rights to the helpless masses and the unrestricted power of owners of property and capital. I have often wondered if she knew, then, how imminent this great War was. Little wonder if she did! Anyway, the crowds in London who listened to her lecture must several times have recalled it afterwards. For it was startlingly prophetic. The sacrifice of the nation's man-power and woman-power on the altar of the Moloch of profit was then at its height. Mrs. Besant denounced it in ringing tones, and foretold the coming of a better order of things, the feature of which would be, not the killing out of private enterprise, but the substitution of co-operation for competition as a motive force to direct it. She gave this in dry, general terms, which perhaps many people forgot soon afterwards, but how startlingly has her prophecy since been fulfilled, and is daily being fulfilled before our eyes!

In those days private enterprise was a sort of fetish, something sacrosanct. Ever since Herbert Spencer wrote his essay on the right function of the State and the necessity of private control and private effort, the gospel of competition was looked upon as the cap-stone of the social structure, and Socialists and others who preached against it were laughed out of court. People are now beginning to think differently, and there is scarcely a

business paper or article that does not preach some form of co-operative enterprise, differing only in degree from Socialism. Certainly there are a number of fossilised people, whom the German guns have not awakened, and who are still living like Rip Van Winkle in the pre-War era, and still trotting out the same old Spencerian platitudes about the virtues of competition! Spencer, who began life as a railway engineer, wrote his essay in the days when railway enterprise was first started and was booming. Had he lived to see the decrepit condition of most English railways when the War broke out and Sir Eric Geddes started to galvanise them into life, I doubt if his faith would have survived.

Some of the revelations of railway management in pre-War days in England are incredible. Some enterprising person (a Mr. Murray) wrote a book on the subject which sounded like *Alice in Wonderland*, but such was the power of private vested interests, that no one would give him a hearing—until Mr. Geddes came, with orders to take over all the railways on behalf of Government and organise them for military needs. Then several startling things were found. It was found that a train-load of war material could only be got to proceed from Liverpool to Dover or Southampton at the rate of a canal-barge drawn by a decrepit cart-horse. It was also found that more than half the wagons were owned by private firms, who took their own time about loading and unloading them, let them lie empty for weeks and months on sidings, cumbering up stations, and allowed them to get in the way and dawdle about, to the hindering of traffic and of the earning capacity of the railway. Some of these precious wagons *never moved at all*, and acres of valuable ground, on which rent had to be paid, were occupied by sidings built to accommodate them. An empty wagon, or a full wagon which does not move, or moves too slowly, is a dead loss to a railway. And yet people wondered why the railways did not pay. And meanwhile

the farmers complained that the railways were no use, because of the prohibitive freights they charged—these freights being the direct consequence of unprofitable and idle wagons. Stories were even told of wagons which were built without ever being *intended* to move. Some powerful firm had the contract for building them, and literally *forced* the railway to take a certain number every year whether they wanted them or not! And when Mr. Geddes (as he was then) attempted to pool all these miscellaneous wagons, taking them out of the hands of the owners, he found they were of all shapes and patterns, and could not be used for carrying one common material, such as coal, rails, guns, and so on; they could not be standardised and made generally useful.

The stock argument of the private enterprise advocate is that competition ensures a fair field and no favour, and gives the public the best value for its money, while at the same time compelling good management and reduction of waste, in order to ensure profits. But in England private control resulted in the exact opposite of this. The vested interests of private firms, the cut-throat competition of rival railways which were built regardless of requirements—all this, together with the somnolence of highly paid and venerable directors, produced a state of congestion, waste, and inefficiency without a parallel anywhere else in the world. Certainly, third class passengers were able to travel on luxurious upholstery from London to Scotland, were given a choice of three different routes and fed lavishly in sumptuous dining cars on the way! Certainly, too, they had unlimited luggage carried from their lodging in London to their lodging at the seaside for sixpence a package. But this was done at a dead loss to the railway, and the passengers could have done without half the luxury and accommodation, and could have afforded to pay more for the service.

Railways built that were not needed; trains run that were not necessary, simply to bid for public favour; wagons

dawdling along, no one knew whence or whither, or else lost and stuck on a maze of sidings; shunting mileage that would have made an Indian traffic manager think thoughts that lie too deep for tears or profanity: such were the features of British railway management in the good old days of competition before the War. Needless to say that now, when John Bull has to pay the piper, he calls a very different tune!

A fair field and no favour is the very thing that can *not* be obtained, given unrestricted competition and the almost unlimited power of capital. The battle goes to the strong; the weak have to be content with what crumbs they can pick up, and the public is fooled and cheated over and over again, while good management becomes a vain dream.

One would have thought, too, that with these sluggish and inefficient railways, some sort of order or plan would have been adopted for the transport of national merchandise such as coal. One would imagine that some Government official would have organised the coal traffic in such a way as to deal with it economically and expeditiously. But no, this was nobody's business! Coal travelled about at its own sweet will over the country, doing journeys of hundreds of miles where one short journey of a few miles would have sufficed—all at the beck and call of Tom, Dick and Harry. Coal was wanted, say, for a town called A. Instead of some controlling official ascertaining what A's total requirements were for a certain period, every petty merchant at A ordered coal on his own account, and the result was that while A obtained coal from B, B at the same time bought it from A! Coal would often travel round two sides of an elongated triangle, going from A to B, and B to C, instead of making a short journey from A to C. If this valuable material had travelled everywhere free of cost, it could not have travelled more unscientifically, and with greater waste and congestion and disorder.

I have heard it stated that the waste caused by sheer disorder and inefficiency on the railways in pre-War days amounted to something in the neighbourhood of a hundred million pounds annually! Think of all this waste, and think of the same waste in the money spent on drink, on useless advertising, on useless duplicating and multiplying articles like soap, hair-washes, etc., and one soon begins to see how the drastic purge of this War will benefit the Nation. The subject of waste is so vast that no one has yet tackled it. Waste seems to have had practically no limits under the old régime, which our pandits tell us was so economical and so efficient.

Curiously enough, this subject of waste seemed to be dawning on the brains of some leading economists just before the War broke out. A book called *Poverty and Waste*, by Hartley Withers, was reviewed in *The Pioneer*, so far as I remember, early in 1914. It proved conclusively that the poverty of the working classes in England was caused by the production of unnecessary articles and articles of luxury demanded by rich people, which, as the producing power of the Nation was limited, operated to exclude articles of use and necessity for the poor; and that every time, for instance, a rich man bought a motor-car simply for his own amusement, or a fashionable lady bought expensive dresses, many poor people had to go without boots and shoes in consequence. In pre-War days, no one recognised this at all. We all thought our money was our own to do what we liked with, and that it did not signify to anybody else how we spent it, or whether we threw it into the ditch. But the War had not gone on very long before it dawned on most reflective people that this was a disastrous mistake, and that one's private economy matters a good deal to the Nation. It has needed four years of the privation of this siege-warfare to drive the lesson home, and even now it is certainly not learnt by our younger souls,

especially in Anglo-India. But sooner or later we shall perhaps understand the great principle that money must be used co-operatively and goods produced with a view to the use and profit of all, private waste or unproductive expenditure being a social sin. The advertiser who trumpets the virtues of a new and unnecessary soap, and the trade-ring of unscrupulous Paris milliners who make fashionable ladies pirouette in every variety of crazy and freakish attire—all these nightmares of the age of individualism will alike, let us hope, disappear and be forgotten.

The dire necessity of waging this gigantic War with the utmost possible co-ordinated effort and economy of power, has literally forced co-operation on the Nation in all sorts of ways. Formerly every railway had its own type of locomotive engine, every steamship company its own type of ship, every rival engineering firm its own steel sections. Now everything is being standardised. We find we cannot produce ships at the rate required to replace losses by submarines unless they are all made to a pattern. Even the Americans found it paid them to spend a year experimenting in order to arrive at a universal type of aeroplane motor, before building their gigantic fleet of aeroplanes. They saw that it would be fatal to have any but one type with interchangeable parts, and that this type had to be a type so good that it could not be beaten, or superseded, during the rest of the War. They have at last hit on the type, and now we shall soon have their big fleet of aeroplanes.

Talking of standard ships reminds me of those pre-War monstrosities of luxury, the great transatlantic liners. The new age of standard ships has signed their death warrant, and a great blessing it will be. Those floating hotels of luxury had no adequate provision of boats, of watertight compartments, nor of pumps, and they were little better than death-traps, everything being sacrificed to freight-carrying capacity and profit. I saw it stated in *The Scientific American*

the other day that the rent made in the *Titanic* by the iceberg was so insignificant, that pumps, if there had been any, could have kept the ship afloat with the greatest ease, nor would it have been necessary even to awaken the passengers or interrupt the voyage. What a commentary on the worship of the great god profit!

Once an invention has reached its limit, it should be standardised. Of course there is the opposite danger to be guarded against, of the stifling of individual enterprise and invention. We shall have to discover when to allow freedom and experiment, and when to cry halt and standardise. But the idle vagaries of freakish competition must be put down ruthlessly.

This brings me to the great question of money, the root-question of all. Before anything can be done to get the New Age started and under weigh, we must settle in our own minds what is to be the function of money in the new order. Is money to be abolished? Is interest to be abolished? Are dividends to be abolished? Is the Stock Exchange to be swept away? And if these things are not to happen, on what principles are we to base our buying and selling?

The whole question of the legitimate function of money is extremely interesting, but extremely vague. Dr. Haden Guest once remarked, in a lecture he gave at the London T. S., that Interest was a social evil of the same abominable order as prostitution. I asked him how he could make good such a sweeping assertion, and all he did was to refer me to some Socialist publications, which I read, but which entirely failed to convince me.

Such a sweeping reform as the abolition of interest would, I am afraid, only come to the world at the cost of universal bankruptcy and ruin. When the whole social fabric of Europe and America lies in ruins, when money ceases to retain its value, and anarchy and famine stalk through the land—then

anything is possible! I cannot believe that Those who hold in Their hands the destinies of the world will permit such a result as the outcome of this War. I believe They intend to bring about certain changes of a sweeping character, without destroying civilisation entirely in the process.

If Humanity is one organism, that organism must have the life-force circulating through it, as blood and vitality circulate through a man's body. On the spiritual plane, this life-force is Love, a spiritual harmony compounded of difference and unity—the One in the many. On the physical plane there must be some analogue to this cementing life-force. Such a material counterpart, to my view, is money. And since the expenditure of Love produces more Love, there is nothing surprising or wrong in the fact that the expenditure of money should breed more money. So far, therefore, from Interest being an abominable evil, it seems to me to be the material counterpart of a divine thing—Love. This is not such a far-fetched or ridiculous analogy as it may appear.

Money is a sort of machine for promoting the exchange of goods, just as a railway is a machine for carrying people about. Any machinery which fulfils a certain need and does certain work, has value by virtue of that particular function. It would be as reasonable to expect railways to carry people about free, as to expect money to be available for trade purposes without interest. Money minus interest is simply dead metal, and might as well not be used. If interest is wrong, then so is all profit, all dividend-earning and, consequently, all trade. We should have to be boarded, clothed and fed like children by a Socialist State. What a barrack-room sort of world! And think of the "fed-up" and parochial existence it would produce—worse than Anglo-India in Benares even!

You cannot standardise life. Variety is the essence of life. Individuality is a good thing. All that we have to do is to eliminate from the old order its greed and grab and

competition run mad, its doctrine of the sacrosanct individual to whom the whole State must give way, and substitute for it brotherhood and co-operation, and the paramountcy of the State, to whom individuals must, when necessary, give way. We must try and emotionalise and idealise patriotism as a life-force, and cause it to displace some of this hurry-scurry of profit-earning and individualism run mad. Most of our patriotism is at present built upon profit. We shout "God save the King" because "the King," to us, spells "Dividends". We must mix with this natural material desire an ethereal divine antidote, which will transmute it and redeem it, as love transmutes and redeems earthly passion. That antidote is to learn the pride and luxury of *giving*, not of giving indiscriminately, as we give to beggars, not of giving as we give to tax-collectors, but voluntarily giving to the Nation out of pure patriotism.

Of course, before we can learn that, we must have a very different Government from any we have had yet. Our Government must not be a sort of Board of directors for promoting private interests, nor must it be an assembly of hypocrites who profess universal brotherhood, but refuse to apply it when they think the Almighty is looking the other way! None of these things will do. Our Government must be an assembly of pure, earnest, high-souled patriots, with the one idea of service to the whole Nation, as distinct from any part, or class, or creed—the greatest good of the greatest number. We must have a council of Abraham Lincolns, or of President Wilsons, leavened with Annie Besants and Mrs. Pankhursts. We have these people, but alas, always in opposition, always voices crying in the wilderness. We want them now to come to the front and take the helm, and let ignorant and dull people, and mole-eyed Sancho Panzas, take a back seat for at least a hundred years. Then, and not till then, we shall get going.

When is that to be? The outlook seems very unpromising at present. The forces of stupidity, fatuity, complacency and

pretence are everywhere in the ascendant, especially in India. Their strongholds are unassailed. The collapse of the Russian monarchy and the exposure of its rottenness has disturbed the equanimity of autocrats, but their faith in the eternal fitness of the old orders is undiminished. And meanwhile the War goes on and the bill swells, and dividends from it are coming in—in one form or another. But to me, looking below the surface, the future is black with menace.

At the outbreak of War, in the autumn of 1914, the financial panic foretold by Norman Angell actually took place, and for a week all trade was at a standstill in England. The whole fabric of credit evaporated into air. You could not get change for a bank-note. Why? Because bankers and business firms foresaw a mighty deficit which all would sooner or later have to shoulder; foresaw repudiation by Germany of its debts, followed by the collapse and bankruptcy of London creditors; foresaw the gigantic War bill; and, there being no co-operation among them, it became *sauve qui peut*, and panic set in. Lloyd George by a flash of genius saw the threatening ruin, and the way to meet it. He pledged the credit of the Government to reinforce that of private banks, and guaranteed that all deficit due to the War would be met out of War funds. In this way he restored confidence, and the Nation breathed again. Since then we have gone along gaily with the aid of pre-War financial methods, *plus* Government credit. Whence does Government *get* its credit? Cannot Government itself go bankrupt? Nobody stops to think of these problems. Government is a sort of rich uncle, a sort of presiding genius or magician, with endless resources by virtue of its taxing powers and its power of issuing post-obits on posterity. We think the powers are unlimited, and so we go along gaily in a fool's paradise. If anyone sounds a note of warning or alarm, the answer at once comes: "Oh! we are all in the same boat." If all the world is to be ruined together, then, somehow, ruin will not matter!

Labour will insist on Capital paying for the War, and will *refuse* to double its output for the benefit of those who have

given nothing for their country. For Labour will argue, and quite truly, that it has already made a free gift to the Nation of those lives whose value, estimated in cash, would not fall far short of the total amount of the War bill. They will claim that these men have sacrificed *their all* without asking for return, and they will insist that Capital must make an equal sacrifice.

It is not difficult to see that the upshot of this will be a social revolution, and the overthrow of Capitalism. I am afraid, therefore, that we must expect such a revolution in the near future. We are apt to point the finger of scorn at Russia, but we have to put our own house in order too.

In no long time we may hope to see many drastic reforms. First, the abolition of the Stock Exchange—a wholly evil institution. Next the fixation by Government of the rate of interest on loans of all kinds, and for all purposes; the standardising of all money, and the fixing for all time of the rates of exchange between countries using different money; the nationalisation of shipping and railways, and of all natural sources of energy or wealth, such as land, water-power, coal mines, electricity, and so on; the nationalisation of all articles subserving the life of the Nation as a whole, such as medicines, poisons, stimulants and war-material, and of all trades of the same kind, such as education, medicine, law and justice, and so on; the restriction and taxation by the State of all profits and dividends in excess of a fixed rate; co-operative banking, co-operative insurance, co-operative engineering, shipbuilding, steel-making, and so on.

All these reforms will come about naturally and easily, once the power of the capitalist is broken, and once the sin of selfishness is exposed, and the duty and beauty of patriotism really seize hold of everybody.

¹ When I use the word co-operative, I mean true co-operation among all those who contribute a share of service in a business, and an equitable division of the profits among each and all, in proportion to the value of his service or contribution, whether in the form of capital, brains and control, or manual work. The workers should be adequately represented at all Board meetings. The word may also include an understanding between rival enterprises with the object of eliminating waste, in which case the industry is placed on a more or less socialistic basis.

I do not say that we shall get rid of capitalism and private enterprise all at once. We shall have to retain all that is good in them, at least for some years. But the evil excesses in them, the enormous and utterly unfair powers accorded to private individuals and firms, will have to be curtailed. The accumulation of money in private hands will have to be severely restricted until, in process of time, people learn that they can be just as rich and prosperous by *giving* to the Nation as by hoarding for themselves; and that the walls and fences built round property are a mistake. When people realise this, the desire to accumulate for self will gradually vanish.

And how will all this affect India? I am aware that our President, and most Theosophists with her, are fighting first of all and principally for Self-Government for India. Were it not for this, I should be inclined to think that the best way to begin would be to plan a big campaign of industrial development, of co-operative credit on a big scale, and the development of electrical enterprises, steel-making, paper, glass, piece-goods, and a thousand other things which England is now being forced to forego the monopoly of, and which are being picked up by Japan. Co-operative credit alone has enormous possibilities, if it could be pushed all over the country and not adopted in the feeble, spasmodic way it has developed hitherto. There is no limit to the power Indians could attain in this way if they once grasped the idea.

But Mrs. Besant knows what is best to begin with. The fact is, India wants the help of British brains to start these things. She will not *get* that British help under the existing régime; rather the British capitalists will work against her, and keep her under. There must be true democracy in India before these things can get under weigh, and a fair field be obtained. But Self-Government will only be the beginning of a vast number of reforms, similar in kind to what Britain will embark on; for the two countries are suffering from virtually the same diseases. The domination of the *bania* and money-lender in India is similar to the grip of the

stock-jobber and speculator in England, and the evils of landlordism are not by any means unknown in India. The grip of the bureaucracy over India is really the same as the grip of the plutocracy over the masses in England. When the latter is broken the former will automatically relax.

Money, like electricity, railways, shipping, coal and the land, is a life-force belonging to the community as a whole, and its circulation must be unrestricted by any private agency. This will mean that the Nation will become its own banker, and possess its own credit, which will be perpetual and constant, and not at the mercy of catastrophes brought about by foolish people or interested parties.

What a potent force for good a Nation so organised will become, is evident to the simplest understanding. The British Empire and America will set the example, which others will follow. International law and morality will then become a simple thing, and war will no longer be an eternal menace. But while class or caste oppression is dominant at home, how can the Nation which harbours this disease cure its neighbours? Just as charity should begin at home, so must the real virtue of which charity is the sham connotation, *viz.*, practical brotherhood and democracy, also begin at home.

The world is now like poor old King Lear, suffering from evils brought about by its wobbly constitution: the divine Spirit urging it one way, the gross resistance of matter dragging it the other. Poor Cordelia, Humanity's youngest born and most divine daughter, has been banished, and her poor old father is being torn in pieces by two other daughters the fell diseases of his flesh. But, let us hope and believe Cordelia is returning, at the head of a great, a mighty Army returning to restore her father's reason and ease his suffering and the happy ending which Shakespeare would not give his play will, let us hope, come to crown this greatest final staging of the world-old drama. God grant Cordelia may arrive soon.

H. L. S. Wilkinso

OUR YOUNG PEOPLE OF THE NEW SUB-RACE

By EMMA HUNT

“FROM among the young people there must be some whom the Lord will call for His helpers when He visits this land. Those of you who have the educating of these future helpers—think well of your responsibility,” said Mr. Leadbeater lately, when speaking of the new sub-race forming in Australia and New Zealand.

The following is an attempt to outline some methods which have proved successful with the young people who have come into our Theosophical Movement, and to whom we have to give a Theosophical education.

The one important thing is our attitude towards the child. This attitude might well be expressed in some further words of Mr. Leadbeater's: “They are the most wonderful and delicate things in the world, these souls in child bodies.” If we can keep this thought ever in our minds when working with the young people, we shall never make any serious mistakes in our methods. We should always keep it before us that our work lies, not in giving the child something we possess and that he lacks, but in aiding that soul of much experience to gain control of the new vehicles. Our guardianship is over the vehicles and not over the soul within; we are but helping to make the new garments through which the soul must express itself. Very easily troubled and very sensitive are the children of the new sub-race, and if we are not careful we shall mar the new vehicles so that they will be

scarred for life. Be careful indeed how you deal with them, for it is a very serious thing to harm the life of a young child, and thus hinder the soul's full growth.

Only those who have worked with the young people know the great joy of their friendship and the wonderful trust and loyalty that they give. Happy is the older person who has gained the confidence of the young. Their minds are free and pure and very easily impressed, when they are but lately come from the life of the heaven world. We have to be very pure ourselves, lest we betray the sacred trust reposed in us.

A friend wrote to me lately that he had a grievance against the young people, that they did not take a real interest in the Theosophical teachings, in spite of all the trouble we expended on them. I did not agree with my friend, as I had always found the young people very responsive. It would seem that if this *were* so, the fault must lie with our methods of imparting the knowledge, and not with the young people themselves. The new sub-race children, with their strong wills and highly strung bodies, need very special treatment if we would make our efforts a success; we must adapt ourselves to the growing needs of the time and see that in our Lodges we use the newer methods of education with the young, and so not hold on to the old-fashioned ideas of the past.

In the Lotus Circle, if the children are very young, they will be more successfully taught the truths of Theosophy by stories than by direct teaching. Truths such as reincarnation and karma should be spoken of naturally as facts in nature; their little brains cannot grasp an intellectual presentation of these things, however simply put. We may do injury if we attempt to waken them too soon to an intellectual understanding. If we try to teach them *about* reincarnation, the result will probably be largely a failure. They will understand better if we begin a story to them, as: "Once upon a time, oh ever so long ago, when I used to live in another body in India . . .";

then comes perhaps a simple story that will interest them, and when ending, one may say: "But that was when I used to live in another body a long, long time ago." Many stories may be told in this way, and the little children will become used to the idea without having been actually taught it; they will never remember when the thought first came to them, but will unconsciously grow up with the idea in their minds.

We may take another example. Why strain the little brains to get a conception of the astral plane and of going out of the body at night? Talk to them about dreamland and tell them charming stories about the Wishing-carpet. While they are very young the intellectual conception of the astral plane is of little importance. The important thing is the realisation that there is a life to be lived while the body is asleep at night. Not long ago the writer said to a new little friend whom it was thought might make a good little helper at night, and who clearly could not understand what the astral plane meant: "When you go to sleep to-night you think about me and I will think about you, and we will find each other in dreamland and have a happy time." The little bright eyes smiled an understanding and the little head nodded assent, as though this were a great and mysterious secret. Next time she met the writer she ran up eagerly saying: "I remembered about us in dreamland," and now we often talk about what we do there and she has come to understand that older people often call dreamland "the astral plane".

All our fundamental teachings can be taught to the little ones in this way, but it means many hours of careful thought on the part of the teacher each week, in order that the lesson may be well thought out. It is love, devotion, and infinite patience, that are the qualities of the true teacher. That is why these are the chief characteristics of those who come along the line of the teaching Ray. To help these little children is such beautiful work, but it can be well done only by

those whose deep wish it is to aid them. Wonder is a marvelous factor in the life of the quite young child; observe this fact and then use it well, making him wonder about the greater things of life. Thus will his whole future be altered, for the seeds of the Divine Wisdom will have taken root within him in the early years.

When the nature of the child is understood, one learns what a fatal mistake it is to repress the outflow of energy; this is hampering the child's evolution. By careful guidance he should be taught to control that energy himself and to express it along right lines. Why should a child be expected to be always a pattern of goodness? We weary the children's lives by everlastingly troubling them about things that are of very little consequence. "What a troublesome child!" a member remarks, when a little boy amuses himself by jumping off the chairs on to the floor after a lecture in one of our halls. "Perhaps, dear, it would be better not to do that," remarks another and wiser member, who feels that though he is making a noise, it is still not a very heinous sin. A still wiser member remarks: "Here, little man, come and help me to collect these books"; she realises that he has been sitting still for over an hour and that the little body needs to be active. The trouble is that most grown-up people are too occupied with their own affairs to give the constant attention that a child requires.

There was a little girl of four years, who replied in answer to her mother's remark that God would not love her if she were naughty: "Oh, yes, He will, mother dear, because I asked Him and He said that He liked me a wee little bit wicked." One feels inclined to remark: "Out of the mouths of babes and sucklings. . . ." Make a friend of the child and get him to co-operate with you, and do not attempt to enforce obedience without there being any understanding in his mind about it. It is the growth of his conscience that is the

important thing, and not the little obedience or disobedience. He should learn to do right because there is an inner force that impels him to do so; it is our work so to train him that we waken that inner voice which compels to the highest.

A very valuable practice is to teach a little child to look right into your eyes; get him to do this when he shakes hands with you, and be careful, too, at that moment, that you give the child of your very best. The eyes are the windows of the soul, and we can command the soul in us to greet the soul of the child, and thus give him a touch of the inner life. This little habit will teach him to be truthful, direct and fearless, and it will become a source of strength to him as he grows older. With the little ones we should be as a gardener caring for his flowers; always careful, as he, not to hurt or bruise, always seeking the best means of growth and using the best possible methods; never impatient, never condemning, even when growth is slow. As the gardener seeks no reward save the beauty of the flower when it shall have come to perfection, so shall we seek no reward save the beauty of the soul's growth, which is for the beautifying of the world.

With the older children of the Lotus Circle, and the young folk who are Servants of the Star, and members of the Round Table, we may do a very beautiful work if we can rise to the great occasion. In the world now are many who are coming very near to the Masters, older souls who have given lives of service in the past and who have come into incarnation to help the work of the World Teacher. It may be our priceless privilege to help these a little in the early stages of their growth. It is the most beautiful thing in the world to see some of the young people coming near to the great Masters, with all the wonder and loveliness of it shining out from their eyes. It is indeed the greatest privilege to be able to give a little aid to the reaching of a goal so glorious.

What, then, shall be the training that we shall seek to give these young folk—and there are many such—who aspire to reach the feet of the Master? First, we shall remember that mere goodness will not suffice in those who are to be servants of humanity. They must be good surely, but they must be strong in their goodness. Again, they must be joyful, for the Master wants bright and happy faces to carry His message to the people and to bear witness to the gladness of the life of the disciple. We shall thus teach them to be strong and to be full of joy. Then they must know that much will be expected of them, for they are aspiring to a goal that is not easily won, and which is reached by few in comparison with the many millions of humanity. Great opportunities mean great responsibilities, and from those to whom much is given much is required.

Though ever tender, we shall not fail to help them to see where their weakness lies, in order that they may eradicate from the character all that builds a barrier between themselves and the Master they long to find. We shall aim at making them self-reliant, throwing them back upon themselves and not always solving their difficulties for them. We must teach them that the feet of the Master are reached only by those who have dedicated the whole life for service; that discipleship means the turning outwards of all the energies for the helping of other people. The whole life of the personality must expand that it may be a channel of His perfect love in the world. One of the great Masters lately said: "The aspirant *must* forget self altogether; for him who can do that our ranks will quickly open." The young aspirants must be helped to an understanding of what this means. It can be best taught them by our own example. A disciple lately wrote to one whose great longing it was to reach the feet of the Master: "Give every moment of the day that you can to unselfish service; holding the main idea that it matters

less where you really are than that you should be using well the powers and opportunities you already have. In other words, long for probation, but rather for the sake of the opportunity it gives to help others better, than because it would be nice to be on probation and to feel the bliss of the Master's love." This is what we must try to teach the young people who also aspire.

As we thus work we shall call out all the love and the power that is in them, fanning it into a strong flame, until gradually they will grow full of spiritual power and be of true service to the Master. Capacity, they must understand, is a very necessary qualification, for, no matter how much they may long to serve, they must have some capacity to offer as service. As these things are real to us, so shall we succeed in making them real to the young people; we may help them by telling them of our own difficulties and thus making them feel that though the ages of our bodies may be different, we are, nevertheless, all aiming at the same goal.

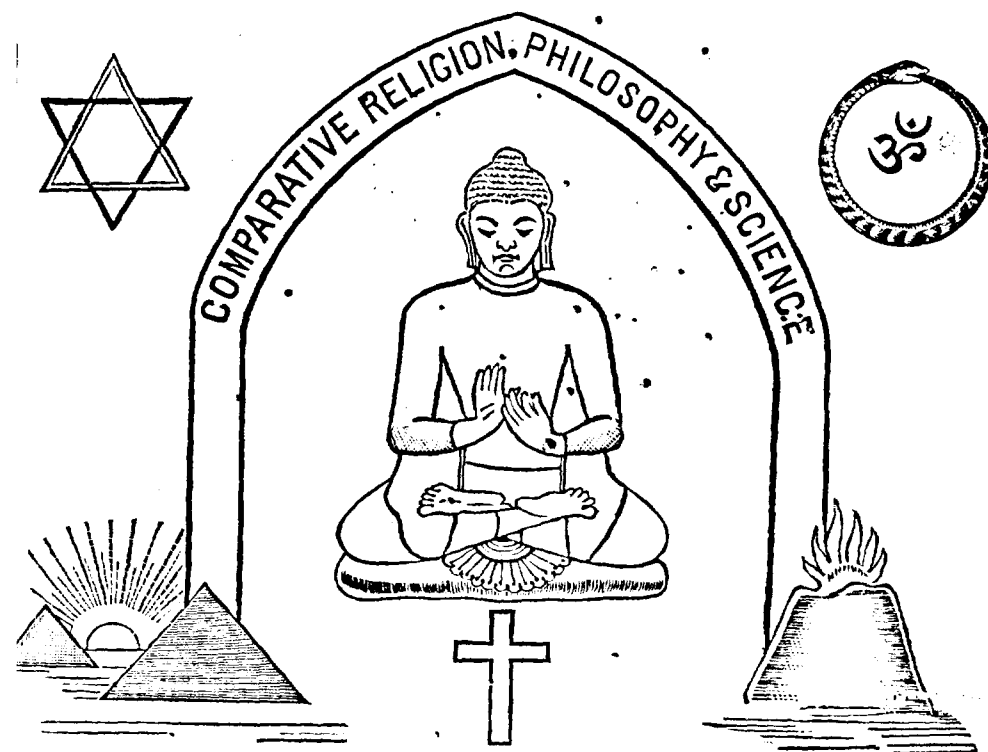
In the moments of our own nearness to the Master we should remember these young people we are striving to help and lift them in thought to the Master's feet, asking His blessing on their young lives. Thus will they feel His peace, and the light in their hearts will glow with a greater radiance. It is only when we have a little of the Master's life flowing through us that we can aid others in their growth, so we must seek ever to make these things more real in our own lives. It is not what we say that will count with our young friends, but rather what we *are*. Much may be done by wrapping them round with the love of the Master while they are chatting away to us, feeling as we do it that it is His love which is raying out upon them. There is no surer way of helping them. It has a very marked effect.

Then, lastly, when they love us—as love us they will—we must watch unceasingly and see that we always make the

highest possible use of that love. We must remember that, dear though their love may be to us, and happy though it may make us, yet they belong to the Master, and that it is for Him that we are doing the work and not for anything that may come to us of love. We can turn their love in upon ourselves or we can use it to help them nearer to the Master's feet, teaching them to turn their wealth of affection to Him; pointing them ever upwards to the highest goal. Sometimes, when we are alone with one of these young aspirants, we can together turn our thoughts to the Master and together offer our lives to His service. Thus will the peace and blessing of the Master fall on the youth or maiden, who will know what it is to feel His presence.

As we make our own lives pure and unselfish, so shall we be able to be of ever greater use to these young folk who are to serve the great World Teacher when He comes; it is our responsibility and our privilege. We shall faithfully fulfil our task only if we learn to love them for the Master's sake, gain their confidence and trust, and draw them ever nearer to the heart of things, remembering always that: "Not for the sake of the child is the child dear, but for the sake of the Self is the child dear."

Emma Hunt



MATTER AND CONSCIOUSNESS

ACCORDING TO THE SHĀKTA ĀGAMA

By SIR JOHN WOODROFFE

THE subject of my lecture to-day is Consciousness or Chit, and Matter or Unconsciousness, that is, Achit; the unchanging formlessness and the changing forms. According to Shākta Advaitavāda we are Consciousness-Unconsciousness or Chit-Achit; being Chit-Shakti as regards our Antarātmā and the particularised Māyā Shakti as to our material vehicles of

¹ Short summary of address delivered at the Dacca Sahitya Parishat, June, 1916.

mind and body. The reason that I have selected this subject, amongst the many others on which I might have addressed you, is that these two ideas are the key concepts of Indian Philosophy and religion. If they are fully understood, both as to their definition and relations, then all is understood so far as intellect can make such matters intelligible to us; if they are not understood, then nothing is properly understood. Nor are they always understood even by those who profess to know and write on Indian Philosophy. Thus the work on Vedānta of an English Orientalist, now in its second edition, describes Chit as "the condition of a stone or other inert substance. A more absurd error, it is hard to imagine. Those who talk in this way have not learnt the elements of their subject. It is true that you will find in the Shāstra the state of the Yogī described as being like a log (Kāṣṭavat). But this does not mean that his consciousness is that of a piece of wood, but that he no more perceives the external world than a log of wood does. He does not do so because he has the Samādhi consciousness that is illumination and true Being itself.

I can to-night only scratch at the surface of a profound subject. To expound it properly, would require a series of lectures, and to understand it in its depths, years of thinking thereon. I will look at the matter first from the scientific point of view; secondly state what those concepts mean in themselves; and thirdly show how they are related to one another in the Sāṅkhya and the Māyāvāda and Shaktivāda presentments of Vedānta doctrine. The Shaktivāda, with which I deal to-night, may be found in the Tantras. It has been supposed that the Āgamas arose at the close of the age of the Upanishads. They are Shāstras of the Upāsana Kānda dealing with the worship of Saguna Īshvara. It has been conjectured that they arose partly because of the declining strength of the Vaidika Āchāra and partly because of the increasing number of persons within the Hindu fold who were not competent for the Vaidika

Achāra and for whom some spiritual discipline was necessary. One common feature distinguishes them; namely, their teaching is for all castes and all women. They express the liberal principle that whilst socially differences may exist, the path of religion is open to all, and that spiritual competency and not the external signs of caste determine the position of persons on that path. Īshvara in these Āgamas is worshipped in threefold forms as Vishnu, Shiva, Devī. Therefore the Āgamas or Tantras are threefold: Vaishṇava, Shaiva and Shākta, such as the Pancharātra Āgamas of the first group, the Shaiva Siddhānta (with its 28 Tantras), the Nakulisha Pashupata and the Kashmirian Trika of the second group, and the alleged division into Kaula, Mishra, Sāmaya of the third group. I express no opinion on this last division. I merely refer to this matter in order to explain what I mean by the word Āgama. The Shaktivāda, however, which I contrast with Māyāvāda to-day, is taken from the Shākta Āgama. By Māyāvāda I mean Shankara's exposition of Vedānta.

Now with reference to the scientific aspect of the subject I shall show you that in three main particulars modern Western physics and psychology support Indian Philosophy. Indeed Mr. Lowes Dickinson, in an acute recent analysis of the state of ideas in India, China and Japan, observes that the Indian form of religion and philosophy is that which most easily accommodates itself to modern Western science. That does not prove it is true until it is established that the conclusions of Western science to which it does conform are true. But the fact is of great importance in countering those who have thought that Eastern ideas were without rational foundation. It is of equal importance to those two classes who either believe in the ideas of India, or in the particular conclusions of science to which I refer. The three points on this head are: firstly, that 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 scientific “matter”) in a state of motion. According to Sāṅkhya the objective world is composed of the Bhūtas, which derive ultimately from Ākāsha. I do not say that scientific “ether” is Ākāsha, which is a concept belonging to a different train of thought. Moreover the sensible is derived from the supersensible Ākāsha Tanmātra and is not therefore an ultimate. But it is important to note the agreement in this, that both in East and West the various forms of gross matter derive from some single substance which is not “matter”. Matter is *dematerialised*, and the way is made for the Indian concept of Māyā. There is a point at which the mind cannot any longer usefully work outward. 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. That the mind and senses are also material has the support of some forms 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 scientific “matter” is an appearance produced by the play of cosmic force, and that mind itself is a product of the same play, is what Sāṅkhya and Vedānta hold. The way, again, is opened for the concept Māyā. Whilst, 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. This is Nishkala Shiva and, as the creator, the great Mother or Devi. The existence of pure Consciousness in the Indian sense has been decried by some thinkers in the West, where generally to its pragmatic eye Consciousness is always particular, having a particular direction and form. It assumes this particularity, however, through Māyā. 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 it becomes almost structureless. Secondly, 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 Eastern doctrine than any other theory which has in modern times prevailed in the West. Thirdly, as bearing on this subject

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 experiences of Dr. Jagadish Bose establish response to stimuli in inorganic matter. What is this response but the indication of the existence of that Sattva Guna which Vedānta and Sāṅkhya affirm to exist in all things, organic or inorganic. It is the play of Chit in this Sattva, so muffled in Tamas 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 Tamas. 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 Indian doctrine has taught in its eighty-four lakhs of previous births. According to the Hindu books plants have a dormant consciousness. The Mahābhārata says that plants can see and thus they reach the light. Such 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 dreaming states arise.

The question then arises as to the relation of this principle of Form with Formlessness; the unconscious finite with infinite consciousness. It is noteworthy that in the Thomistic philosophy Matter, like Prakṛti, is the particularising or *finalising* principle. By their definition, however, they are opposed. How then can the two be one?

Sāṅkhya denies that they are one, and says they are two separate, independent principles. This Vedānta denies, for it says that there is in fact only one true Reality, though from the empirical, dualistic standpoint there seem to be two. If the question then is asked—is dualism, pluralism, or monism to be accepted?—for the Hindu the answer of Shruti is that it is the last. But apart from this the question is: Does Shruti record a true experience and is it the fact that spiritual experience is monistic or dualistic? The answer is, as we can see from history, that all high mystic experiences are experiences of unity in differing forms and degrees.

The question cannot be decided solely by discussion, but by our conclusion as to the conformity of the particular theory held with spiritual experience. But how can we reconcile the unity of pure consciousness with the plurality of unconscious forms which the world of experience gives us? Vedānta gives various intellectual interpretations, though experience alone can solve this question. Shankara says there is only one Sadvastu, the Brahman. From a transcendental standpoint *It is* and nothing happens. There is in the state of highest experience (Paramātmā) no Ishvara, no creation, no world, no Jiva, no bondage, no liberation. But empirically he must and does admit the world or Māyā, which in its seed is the cosmic Sangskāra, which is the cause of all these notions which from the highest state are rejected. But is it real or unreal? Shankara says it is neither. It cannot be real, for then there would be two Reals. It is not unreal, for the world is an empirical fact—an

experience of its kind—and it proceeds from the Power of Īshvara. In truth it is unexplainable and, as Sāyana says, more wonderful than Chit itself.

But if it is neither Sat nor Asat, then as Māyā it is not the Brahman who is Sat. Does it then exist in Pralaya, and if so how and where? How can unconsciousness exist in pure consciousness? Shankara calls it eternal and says that in Pralaya Māyāsattā is Brahmasattā. At that time Māyā, as the power of the ideating consciousness, and the world, its thought, do not exist; and only the Brahman exists. But if so, how does the next universe arise on the assumption that there is Pralaya and that there is not with Him as Māyā the seed of the future universe? A Bīja of Māyā as Saṅskāra, even though Avyakta (not present to Consciousness), is yet by its terms different from consciousness. To all such questionings Shankara would say they are themselves the product of the Māyā of the state in which they are put. This is true, but it is possible to put the matter in a simpler way, against which there are not so many objections as may be laid against Māyāvāda.

It seems to me that Shankara, who combats Sāṅkhya, is still much influenced by its notions, and as a result of his doctrine of Māyā he has laid himself open to the charge that his doctrine is not Shuddha Advaita. His notion of Māyā retains a trace of the Sāṅkhyan notion of separateness, though separateness is in fact denied. In Sāṅkhya, Māyā is the real Creatrix under the illumination of Puruṣa. We find similar notions in Shankara, who compares Chit to the Ayaskānta-mani, and denies all liberty of self-determination in the Brahman which, though itself unchanging, is the cause of change. Jñāna Kriyā is allowed only to Īshvara, a concept which is itself the product of Māyā. To some extent the distinctions made are perhaps a matter of words. To some extent particular notions of the Āgamas are more practical than those of Shankara, who was a transcendentalist.

The Āgama, giving the richest content to the Divine Consciousness, does not deny to it knowledge, but in its supreme aspect any dual knowledge; spiritual experience being likened by the Brihadāranyaka Upanishad to the union of man and wife, in which duality exists as one and there is neither within nor without. It is this union which is the Divine Līlā of Shakti, who is yet all the time one with Her Lord.

The Shākta exposition appears to be both simple and clear. I can only sketch it roughly—having no time for its detail. It is first the purest Advaitavāda. What then does it say? It starts with the Shruti “Sarvaṁ Khaḷvidam Brahma”. Sarvaṁ=world; Brahman=consciousness or Sachchidānanda; therefore this world is in itself Consciousness.

But we know we are not perfect consciousness. There is an apparent unconsciousness. How then is this explained? The unmanifested Brahman before all the worlds is Nirguna Shiva—the blissful, undual consciousness. This is the static aspect of Shiva. This manifests Shakti, which is the kinetic aspect of Brahman. Shakti and Shaktimān are one; therefore Shiva manifests as Shiva-Shakti, who are one and the same. Therefore Shakti is consciousness.

But Shakti has two aspects (Murti): viz., Vidyā Shakti or Chit-Shakti, and Avidyā Shakti or Māyā-Shakti. Both, as Shakti, which is the same as Shaktimān, are in themselves conscious. But the difference is that whilst Chit-Shakti is illuminating consciousness, Māyā is a Shakti which veils consciousness to itself and by its wondrous power appears as unconscious. This Māyā-Shakti is consciousness which by its power appears as unconsciousness. This Māyā-Shakti is Triguna Shakti, that is, Shakti composed of the three Gunas. This is Kāmakaḷā, which is the Trigunātmakavibhūti. These Gunas are therefore at base nothing but Chit-Shakti. There is no necessity for the Māyāvādin's Chidābhāsa, that is,

the reflection of conscious reality on unconscious unreality, as Māyāvāda says. All is real except in the sense that some things endure and are therefore truly real; others pass, and in that sense only are not real. All is Brahman. The Antarātmā in man is the enduring Chit-Shakti. His apparently unconscious vehicles of mind and body are Brahman as Māyā-Shakti, that is, consciousness appearing as unconsciousness by virtue of its inscrutable power. Īshvara is thus the name for Brahman as Shakti which is conjoined Chit-Shakti and Māyā-Shakti.

The Mother Devī is Īshvara considered in His feminine aspect (Īshvarī) as the Mother and Nourisher of the world. The Jiva or individual self is an Angsha or fragment of that great Shakti; the difference being that, whilst Īshvara is Māyāvin or the controller of Māyā, Jiva is subject to Māyā. The World-thinker retains His Supreme undual Consciousness even in creation, but His thought, that is, the forms created by His thinking, are bound by His Māyā, that is, the forms with which they identify themselves, until by the power of the Vidyā Shakti in them they are liberated. All is truly Sat—or Brahman. In creation Shiva extends His power, and at Pralaya withdraws it into Himself. In creation Māyā is in itself consciousness which appears as unconsciousness. Before creation it exists as consciousness.

Important practical results follow from the adoption of this view of looking at the world. The latter is the creation of Īshvara. The world is real; being unreal only in the sense that it is a shifting, passing thing, whereas Ātmā as the true Reality endures. Bondage is real, for bondage is Avidyāshakti binding consciousness. Liberation is real; for this is the grace of Vidyāshakti. We are each Centres of Power, and if we would achieve success must, according to this Shāstra, realise ourselves as such, knowing that it is Devatā which thinks and acts in and as us and that we are the Devatā. Our work

enjoyment is His, and liberation is His peaceful nature. The Agamas deal with the development of this Power, which is not to be thought of as something without, but as within our grasp through various forms of Shakti Sādhana. Being in the world and working through the world, the world itself, in the words of the Kulārṇava Tantra, *becomes the seat of liberation* (Mokshāyate Sangsāra). The Vira or heroic Sādhaka does not shun the world from fear of it. But he holds it in his grasp and wrests from it its secret. Realising it at length as Consciousness, the world of matter ceases to be an object of desire. Escaping from the unconscious driftings of a humanity which has not yet realised itself, He is the illumined master of himself, whether developing all his powers, or seeking liberation at his will.

John G. Woodroffe

PLATO, THE BALANCED SOUL

By ALICE E. ADAIR

“PLATO, the Balanced Soul” is a phrase borrowed from Emerson, and expresses the impression received of the character of the man, the nature of the ego. Balance is the golden key which opens up the secret treasure-houses of nature, and on higher planes reveals “the means and the way, the first gate and the second, the third, up to the very seventh”. Plato was born 427-429 B.C. into a peculiarly happy environment; his parents were wealthy and of noble lineage, and the place of his birth beautiful in its surroundings. On the one side rose Hymettus, “the sweet-scented haunt of the bee,” and on the other lay the lovely bay of Eleusis. He was noted for the strength and grace of his physique, for his handsome face and noble bearing, and above and beyond all for the exquisite graciousness of his manner and speech. We are told that, had one met him casually, one would have found nothing particularly striking in his behaviour, for his powers were hidden by a great natural modesty, and the strength of his character disguised by an almost feminine gentleness. His childhood and youth passed by in the daily routine of hundreds of others of his class in those luxury-loving days of Greek decadence. In accordance with the spirit of the time he studied painting, music, and poetry in turn, and indeed so in love was he with the last-named, that it seemed at one time as if he would find his soul’s expression in the drama. By some writers he is also said to have seen active service as a soldier.

This, briefly stated, may be regarded as the period of his life given to the training of the physical vehicle, when body and mind were made strong as iron, yet pliant as finely tempered steel, in preparation for the more arduous tasks of manhood. We come next to a period where the development is more strictly mental, and then at last to that which expresses the full flowering of his spiritual life. The conquest of Athens by the Spartans, with all its accompanying sadness, sowed the first seeds of serious thought in his dawning manhood; and the fateful meeting with Socrates induced him to bid farewell for ever to his life of ease and gaiety in a fashion characteristically dramatic.

Now what was the secret of the influence of this simple, ugly old man, over the radiant, gifted and wealthy Athenian, who was then about twenty-seven years of age? What was there in Socrates that so attracted Plato? Schuré says that from birth Plato “appeared to have concluded some mysterious pact with eternity; only things eternal seemed to him to have life, all others were as shadows cast by the realities behind them”. It was this sense of the eternal verities which brought him to the feet of one of the greatest of Truth’s devotees. Socrates showed to this earnest seeker after ideal beauty the truth he sought; the beauty and harmony which are eternal, transcending all forms; and finding the truth, Plato unreservedly gave himself up to it with all the passion of his artist soul. And thereupon, it is said, wonderful peace and serenity filled his entire being.

For three years he was the pupil of Socrates, and then came the parting from the beloved master, which seems to me to usher in what I have termed the third period of his life, and the spiritual dawn breaks for him. Listen again to Schuré:

The serene spectacle of Socrates dying for the sake of Truth and spending his last hour in conversing on the immortality of the soul, sank deep into Plato’s heart. To him it was the most beautiful and holy of mysteries, his first great initiation.

He proved himself an ideal disciple, ever faithful, most nobly discharging his debt to Socrates, sinking his own individuality and giving as through his master's lips the truths he had found by his help. Surely this fact is indication enough that Plato was a disciple of the Great Brotherhood. After the death of Socrates he travelled a very great deal, seeking knowledge wherever there seemed a chance of finding it. In Southern Italy he came into touch with the followers of Pythagoras; then he visited Asia Minor and some say Babylonia, and was initiated at Eleusis and in Egypt. At the end of these wanderings he returned to Athens and founded his famous Academy; but before touching upon that, I would draw your attention to the fact that so far we have been considering a life without any violent or startling changes in it; a life which might have been lived by any cultured man of the world of that period. There is a feeling throughout of quite harmonious and natural growth.

Then we come to the time where he begins to teach; the time of preparation, of absorption, is ended; freely he has received, freely he must give, sowing now that other men may reap the more abundantly.

Let us glance for a moment at the field presented for the sowing, first of all realising in a broad generalisation that the Greeks belonged to the fourth sub-race of the Fifth Root-race. The principles prominent in them would be respectively astral and mental, and we should expect to find a people in whom the emotions would generally be stronger than the pure intellect, and whose development would naturally proceed from without, inwards. It is because of this that in the Golden Age of Greece the art of expressing the beauty of the form side of manifestation reached heights that have never been equalled in history. The form was then worshipped as the vehicle of the indwelling Spirit, and only when this admiration for the form became too accentuated, leading men

to forget the Spirit, was the balance destroyed. The decline of Greece as a nation became a certainty.

We find, then, that at a time when all that had been lovely and gracious in Athenian life lay dead or dying, with superstition rampant, on the one hand, and the Sophists declaring truth and error to be one, on the other; when the philosophers and other men of intellect were unable in the light of their advancing knowledge to accept the crude, materialised form of the national faith presented to them, and yet had to give an outward compliance or suffer at the hands of the ignorant populace; Plato begins to teach—Plato, the Balanced Soul. Surely at no time could such qualification be more essential in a teacher. In such circumstances his heroic figure finds a fit setting at a momentous stage of European history.

Schuré speaks of a very striking incident in Plato's life. We are told that he did not reach the highest stage of initiation as Pythagoras did, but stopped at the third stage, the stage where perfect clearness of intellect is conferred, together with the dominion of the pure intellect over mind and body. Had he gone further on the path towards his own liberation, he would not have been able to undertake the particular work that he wished to do. He preferred to deliver his message to humanity from the plane of pure intellect, lending men wings whereby they might themselves soar to those heavenly regions. This sacrifice is interesting to us as marking one of the milestones on the Path of discipleship.

Turn now to his works and you will find that by the power of his mighty intellect Plato marshalls all the teachings of physics, geometry, metaphysics, ethics, science and the arts, as given out by his predecessors and contemporaries, and builds them into a great whole. So wide is his range of vision, so firm his grasp on details, so grand his realisation of unity, so clear his perception of diversity in that

unity, that "though oft-times his head reaches the stars, yet are his feet ever firmly planted on the earth".

We realise how perfectly his work was done when we find such a thinker as Emerson saying :

There never was such range of speculation, but of Plato come all things that are, still written and debated among men of thought. Great havoc makes he among our originalities. Plato is philosophy and philosophy Plato, at once the glory and the shame of mankind, since neither Saxon nor Roman have availed to add any idea to his categories. No wife, no children had he, but the thinkers of all civilised nations are his posterity, and are tinged with his mind. Calvinism is in his *Phaedo*; Christianity is in it. Muhammadanism draws all the philosophy in its handbook of morals from him. Mysticism finds in Plato all its texts. This citizen of a town in Greece is no villager nor patriot. His broad humanity transcends all sectional lines.

He founded his famous Academy as a means of spreading his teachings, borrowing the framework of his system from Pythagoras and also his main ideas, but adding to them the vivifying power of his own peculiar genius, which seems to have resulted from a particularly happy combination of the truly artistic temperament with a perfectly trained mind. This combination enabled him to translate the ideal into terms of the real and to portray the real as the shadow of the Ideal. Again I quote from Emerson :

Art expresses the one or the same by the different. Thought seeks to know Unity in Unity; poetry to show it by variety (that is, always by an object or symbol); Plato keeps two vases, one of æther and one of pigment, at his side, and invariably uses both.

The poet-artist in him makes his hearers dream dreams, and in their dreaming the philosopher in him impresses upon them the reality of his three great concepts: the Good, the Beautiful and the True, emanating from the one centre—God. He leads them gently but surely up a gradual incline from love of the beautiful in form to an appreciation of spiritual beauty and truth; and showing the correspondence of individual with universal principles, he proves to them the immortality of the soul and the unity which is the All. Acknowledging once and for ever for the whole human race

the incomprehensibility of the One Existence, he still stands erect and affirms: "And yet things are knowable." And by sheer intellectual force he breaks the fetters whereby ignorant superstition and sophistic rhetoric would bind all seekers after Truth.

Here are a few of the truths he taught :

1. The laws of reaction which secure instant justice throughout the Universe, instanced specially in the doctrine: "What comes from God to us returns from us to God."

2. Our souls had a subsistence before they were in a human form, were separated from bodies, and possessed intelligence.

3. That the soul reasons best when it is disturbed by nothing belonging to the body, neither by hearing, nor sight, nor pain, nor any pleasure; but subsists in the most eminent degree, itself by itself, bidding farewell to the body, and as much as possible neither communicating nor being in contact with it, and so extends itself towards real being.

4. We can never truly acquire wisdom through the body, for nothing else but the body and its desires causes wars.

5. Those who philosophise rightly, will meditate how to die; and to be dead will be to them, of all men, a thing the least terrible.

6. The philosopher, then, who converseth with that which is beautiful and divine, as far as is possible for man, becomes himself beautiful and divine.

These are distinctly recognisable as the Theosophical teachings relative to karma, pre-existence, the object of concentration and meditation, avidyā the source of evil, the continuity of life, and the power of thought.

Plato's method of instruction is well illustrated in the Fable of the Cave. Like so many other great teachers he loves allegory. This story is probably one of the best known passages of the *Republic*, and seems to crystallise the whole

message of that book—"the everlasting difference that exists between appearances and realities".

The picture is drawn of an underground cave with an opening to the daylight, in which men are living, chained by the neck and legs so that their heads are always turned in one direction, away from that light. Above and behind them is the light of a fire, casting shadows of objects on the wall which faces them. This shadow-show is all they know of the drama of life, and because they know nothing better they are satisfied with it, and interpret any faint echoes of the outside world that may reach them by the light of such limited understanding as it gives them. If relieved of their chains and made to move, they do so unwillingly on account of the pain it causes in their cramped muscles, and when turned towards the true light, they are so dazzled that they can scarcely distinguish the real objects now seen for the first time. They regard the whole experience as a dream and laugh in derision when told it is reality. And though the Guardians of the Cave strive to liberate them, they still cling to their better known and better loved home of illusion. Some few, however, are freed from their shackles, and with difficulty are dragged up the steep incline which leads to the world above, until at last the sunlit heights are reached and they are filled with such joy that one thing only induces them to return to the scene of their former bondage. It is the thought of their companions still imprisoned there; and many of them spend their whole lives trying to persuade these victims of illusion to break their fetters. The cave dwellers generally prefer to be left alone; having no conception of the light, they cannot believe that it exists. Success sometimes, however, crowns the effort of the workers, and in that lies their reward. The meaning of the parable is clear. The Cave represents the physical plane, where only shadows of the divine realities are seen by the artificial light

of the senses, and the sunlight of truth is hidden from all who will not mount the heights of mental and spiritual life. The philosophers are those who have escaped from the Cave of Illusion, and they return to play the part of teachers and guides to those still in ignorance. All who have grasped the idea of the real in this world of fleeting shadows, all who have caught the fairest glimmering of the everlasting light of Truth, realise the magical message of Plato and know that all else is of minor importance.

Gently but firmly Plato leads his disciples from avidyā towards the light of wisdom, and his leadership is sure. "In reading logarithms," says Emerson, "one is not more secure than in following Plato in his flights. Nothing can be colder than his head when the lightnings of his imagination are playing in the sky."

Idealism has been defined as the fearless affirmation of Divine Truths as revealed from within by the soul questioning itself in its solitude, and Initiation as the realisation of Divine Truths by the soul, the direct vision of the Spirit.

What a priceless gift, then, is this Idealistic philosophy of Plato's; by means of it millions of men who were outside the pale of religious systems and narrow schools, have found the highway to Truth. The divine engineer, as he has been called, has hewn out a road for all time, whereby men may travel towards the Probationary Path that leads to Initiation.

With one other quotation I shall conclude:

The Idealism of Plato's numerous pagan or Christian "sons" appears to us to be the waiting-room, so to speak, of the great Initiation. This explains the immense popularity and the far-reaching influence of Plato's ideas. Their power lies in their esoteric basis. This is the reason the Academy of Athens lasted for centuries and extended into the mighty schools of Alexandria; this is why the first Fathers of the Church paid homage to Plato and why St. Augustine took from him two-thirds of his theology. Two thousand years have passed since he breathed his last sigh beneath the shadow of the Acropolis. Christianity, barbarian invasions, the Middle Ages, had passed over the world. Antiquity, however, was rising again

from her ashes. In Florence the Medicis wished to found an Academy, and summoned a Greek servant, an exile from Constantinople, to organise it. He called it the Platonic Academy. Even in these days, after so many philosophic systems, built one upon another, have crumbled to dust, when science has reduced matter to its final transformations and finds itself face to face with the inexplicable and the invisible, Plato has again returned to us. Ever simple and modest, though radiant with eternal youth, he holds out to us the sacred branch of the Mysteries, the branch of Myrtle¹ and of Cypress,² along with the Narcissus,³ the Soul-flower which promises divine rebirth in a new Eleusis.

Alice E. Adair

THE GRAMMAR OF KARMA

By PETER DE ABREW . .

THE subject of this paper might sound pretentious, but really it is not so. When dealing with a Law—for Karma is a Law—which covers a large field of concepts bearing relationship to life and its activities, a digest of such a law, and its connection between thoughts, words and deeds, needs, I venture to think, such a title as "The Grammar of Karma".

This law of karma was enunciated by Eastern Sages in hoary antiquity, and it has since that time been regarded and accepted as a law by Hindūs and Buddhists. Their faith in it, and in the Sages who proclaimed that law, has remained unshaken up to now. Besides, there are many other peoples, living in the West as well as in the East, who also believe in the working of this law. Their number may not be many, since they have only become converts by studying publications of the Theosophical Society and translations made by Western scholars of Oriental philosophies. These people accept the law as a feasible solution of the inequalities of life.

It is interesting to note that this law of karma suggests in its working a continuity of life. It is the law of cause and effect, and it underlies all thoughts, words and deeds; an inexorable law which cannot be propitiated or moved by supplication, nor will a forgiveness of sins be conceded in its application. It will take its unerring course, and thus keep in

¹ Myrtle. Sacred to Venus, symbol of youth and beauty.

² Cypress. Supposed by the ancients to be indestructible.

³ Narcissus. The soul falls in love with its own reflection; after the death of Narcissus, in the myth, the flower springs up.

¹ A paper read before the Hope Lodge, T. S., Colombo.

harmony and adjustment nature's balance of work in the pilgrimage of life. Good causes will result in good effects and evil will produce evil. *

Eastern Sages have emphasised the absolute necessity of a knowledge of this law for the guidance of life by its free agent, man. It is for him to choose good or evil. They have gone further in enumerating what is right and what is wrong, what is real and what is unreal, for the conduct of life. The continuity of life, suffering and its causes, the way to get rid of such causes—moral, etc.—need not be discussed here; suffice this passing notice, which has a bearing on the subject of the Law of Karma.

Before concluding these introductory remarks, it might be mentioned that this Grammar of the Law of the Karma is a very feeble digest in English, which has been compiled from notes taken down during "talks" with a Buddhist monk, saintly in vocation and erudite in scholarship. Our talks were in Sinhalese, and the writer is conscious of mistakes which have crept into this essay owing to that very difficult process of translating a philosophic theme into a language which is not his own. Indulgence is therefore craved, not only on account of this language difficulty, but also for a student, who has not been trained to write philosophic disquisitions and who has not studied philosophy, venturing to attempt even to transcribe notes on a very abstruse subject.

As a fruit presupposes a tree which produced the fruit, or as it suggests a blossom, a bud, and finally a tree, so does an effect presuppose a cause. And Karma, being the law of cause and effect as applied to life, gives a basis for conceiving of not one life for an individual but many lives without limitation. Or, to put it another way, as far as human thought could travel in space, which is illimitable to our imagination, so far would the life of an individual continue to go round the wheel of births, from one incarnation to another.

Karma is divided into three main sections, corresponding to the three principal stages of the pilgrimage of a soul (*Ātmā*) on earth, which are Birth, Life-Career, Death. There is, therefore, (1) the Karma attached to birth, which is called Janaka Karma, (2) Karma attached to the career of Life, or *Pravṛti* Karma, and (3) the Karma attached to Death, or *Uppachchédēka* Karma. The life of a man, therefore, is thus covered by these three Karmas. It is now our purpose to enquire into the cause of these three stages (Birth, Life-Career, and Death) in the pilgrimage of the soul, which are definite results of the working of Karma.

The cause that brought about birth was, due to the functioning of two pre-existing factors, which are called (a) *Dravvaya*, or substance or matter, (b) *A-Dravvaya* or non-matter. It will be noted that the distinction here is very finely put by Eastern Sages. *A-Dravvaya*, or non-matter, is called *Nāma-Dharma*, that is, a concept with a name but without form (*Rūpa*); the name-side is also finely put in contradistinction to *Dravvaya*—matter, and *A-Dravvaya*—without matter. The nearest English word equivalent to *A-Dravvaya*, I think, is Spirit. Therefore Spirit functioning in matter produces a birth which is due to Janaka Karma.

The second cause of these three main divisions covers the life-period or career of the individual between birth and death. Its helper is Janaka Karma or the birth-cause either for good or evil, and every incident connected with the life period is traced to a cause in a previous birth. Its unfinished Karma plays an important part here, as in the case of accidents or physical pains and injuries in this life, and thus adjusts the balance in the law of life, giving the sufferer the only rational consolation—that he has deserved it for some cruelty, injury or pain inflicted on somebody in his preceding life and is now adjusting nature's claims and making a clean balance-sheet. Thoughts, words and actions, deliberately

generated, uttered and performed in one life, have their desired results in the next, carrying along with them their painful or pleasurable intents in the fruition of Pravṛṭi Karma.

The Karma which brings about death is the complement of the second Karma, just mentioned above. Death Karma is due to acts performed in previous births, such as destruction of life, directly or indirectly causing the death of any living thing, refusing or causing to refuse to maintain a life, refusing or causing to refuse food to maintain a life, etc. Its workings are manifold; they are all directed to causes which bring about destruction or non-support of life. These acts performed in a previous life are the causes which help the fruition of death karma. The question might be asked: "If, when walking, some animal, such as an insect, be unconsciously trodden upon and killed, will such an act help the accumulation of death karma? The reply is found in this illustration. In a handful of grain there will be found barren and fruitful seeds; an unconscious act, such as treading on an insect and destroying its life, is a barren kârmic seed. It will neither accumulate nor fructify.

Birth, life-career and death being now postulated, with birth and death as the two outstanding posts of life-career, we have the life of the individual as the field to work in and produce Kusala and A-Kusala Karma, or meritorious and non-meritorious karma.

We shall now consider for a moment two very important subjects in this section of the Grammar; they are: (A) the division of the time-period of the fruition of Karma, and (B) the method of such fruition.

The period of fruition of Karma is divided into four stages. They are:

1. Dittadhamma Vedeniya, or Karma performed in one life and its results bearing fruit in that very same life.

2. Upapagga-Vedeniya, or Karma performed in one life and its results bearing fruit in the life just succeeding it.
3. Aparapariya-Vedeniya, or Karma performed in one life and its results bearing fruit in any succeeding lives, without limitation as to time. In the first two periods there is a time limit.
4. Ahosikamma, or Karma which has no time to bear fruits or results. This period applies to Arahats, Rshis, etc., who are on the threshold of Nirvāṇa.

The method of fruition of Karma may be thus explained: the Samsāra or the Wheel of Life moving in consciousness, a ripple is caused in that consciousness by either perception or contact. A void is thus created, and it is immediately filled up, as is natural, by something else, *i.e.*, by the thought produced by the perception or contact. After discrimination that thought is then fixed in the mind. This is the *first* act in the method of fruition of Karma. The next stage of its growth in the field of Karma is to fertilise it with the power of the will, and the thought produces a word or a concept for an action. This fruit is then matured with the help of good or bad intentions and it acts. Lastly there remains the net result or effect of a cause now fully developed. It began with a ripple in the consciousness, and by gradual stages of maturing it ends in kârmic deed.

The order in time in the operation of karma is the next point we shall consider, or what sorts of karma are the first to take effect in the pilgrimage of the soul.

A. It is stated that "Yag-Garuka" Karma, or heavy karma of very serious import, takes the first place in operation in a man's life to produce results. There is nothing more heavy or serious than the deeds enumerated under this heading. The evil Karma in this list is: 1. Matricide. 2. Patricide. 3. Murder of Arahats. 4. Suppression of the circulation of the blood of a Buddha. This means that a Buddha, who is not a

human being, cannot be murdered or have an injury inflicted on his physical body. All that could be done to effect any hurt to his body is a momentary suppression of the circulation of his blood by a pressure on his skin. This act amounts to more than murder, and it is therefore considered a very grave crime. 5. Creating differences in the Order of monks and the non-belief or rejection of Truth. Such, then, are the five very serious crimes under "Yag-Garuka" Karma. The supreme acts of good karma on this list are: (1) the cultivation of virtues, which are helpful to deepen spirituality, (2) unceasing endeavour or effort to attain Initiation, (3) constant meditation, (4) control of the five senses, and (5) intellectual and spiritual living.

B. Karmas, good or evil, of a lesser degree than those enumerated above, and in respect of their quantity or accumulated strength, take the second place in the order of operation. It is thus illustrated. If you pour out a bottle consisting of one-quarter part of oil and three-fourths of water, the water will come out first. As such Yab-Bahula Karma operates.

C. The third is called "Yada Sana" Karma, or the last thought of the dying. It acts in precedence of all kinds of karma in the life-career. The necessity of a clean life and one full of meditation till the last is therefore enjoined. The operation of this karma is illustrated thus. A farmer has a herd of cattle of all kinds and sorts, young and old, lame and blind, strong and weak, etc. He pens his fold for the night and locks the door of the cattle-yard. He opens the door in the morning to take them to pasture; the one nearest the door is the first animal to get out into the open. It may be a strong beast or a weak one. It may be a full-grown one or a calf. Similarly your dying thoughts, good or bad, take precedence in the operation of karma.

D. This class of Karma is called "Kattath-ta". It is generated among the weak intellects and thoughtless minds,

also in animals, and without regard to any circumstances to intensify their actions such karma operates indiscriminately. It is illustrated thus. You have a pocketful of coins of various values, mixed up, and also coins of gold and silver and copper, all thrown in together without any distinctive arrangement according to value. You put your hand into your pocket and you pull out a coin of any kind; you have then its corresponding value. Then in this manner "Kattath-ta" Karma operates.

Such, then, is a digest of the Grammar of Karma, giving some food for thought about the cause of birth, life and death, the division of Karma, when Karma operates, and how it operates.

Peter de Abrew

FROM AFAR

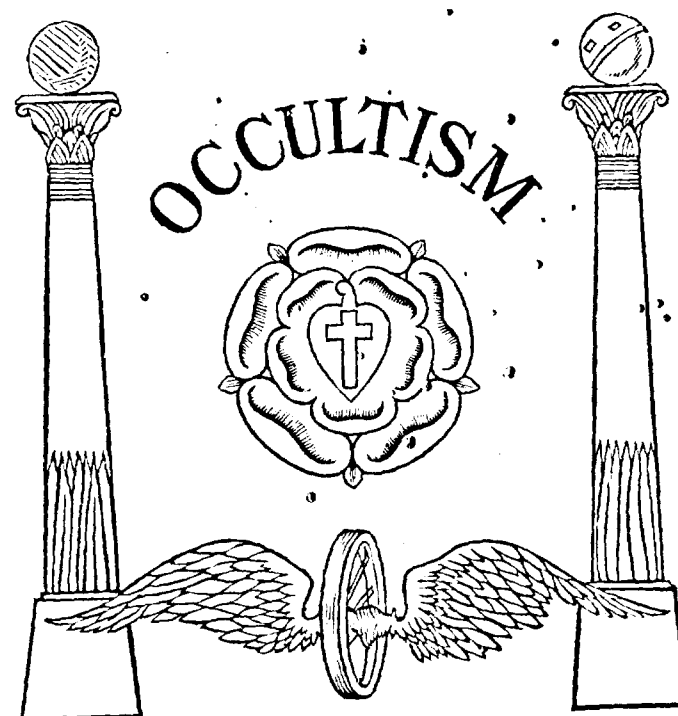
To Herakles, that great and lofty soul,
From western lands, my message cometh out.
Leader of men! thy heart must pay the toll
Of eminence, by loneliness and doubt.

To ease some darker hour when thou may'st feel
Too deep the stings of hatred, and above
The light has dimmed, since humble hands may heal
I send thee faith and reverence, and love.

Lo! faith I give, of such a depth it can
Accept mistake, nor fail in loyalty,
Since perfect wisdom comes not yet to man:
Faith in thy will to serve humanity.

And reverence I have, for one who dares
In quest of truth leave not one path untrod,
And love I bear, for that pure fire which flares
Within thy soul, and lights the way to God.

N.



THE REALITY OF DEVACHĀN

A TALK WITH A CLASS

XIV

By ANNIE BESANT

ONE of the greatest difficulties in the study of an abstruse subject, removed from the daily life of the people, is the conveying of new ideas in an old language, a language which has no words for the ideas, for the simple reason that the ideas themselves have not reached the mind. The difficulty is, of

course, met in every science, for every science has its own terminology. A single word expresses a botanical fact, and unless the word is mastered the fact will demand a descriptive sentence. When the Psychical Research Society burst on an astonished world, it found itself face to face with many facts, never before recognised in the West, and it consequently created for itself a considerable number of hitherto unknown words, through which new facts, and new relationships between facts, were definitely brought to the notice of the bewildered and impatient world.

Theosophy has much the same experience, but it was able, more or less, to shelter itself under the use of Samskr̥t words, familiar at least to scholars. After a time we sought and found English equivalents, often at the cost of accuracy and sharp-cut lucidity, and contented ourselves with conveying as much of the ideas as we could in familiar, everyday English.

But far more difficult is the work, when the idea presented to the Western student is wholly alien from his habits of thought. This criterion of reality is objectivity—"I thought that; I imagined that; I only fancied that". If you tell him that the products of his thought, of his imagination, of his fancy, are far more "real" than the chairs and tables round him, he becomes confused, bewildered. Hence to him Devachān is unreal; it is a dream, it is a creation of his fancy, it is sheer waste of time to dwell in that "fool's paradise". Nothing can be more outrageously mistaken. The Spirit, who is Man, clothes himself in matter, as he descends through world after world. He clothes himself in Buddhic matter, and shuts out some of the Reality which he contacted at every point in the Nirvāṇic world. He draws round himself a cloak of mental matter, and shuts out more of his splendid heritage of far-reaching life and power. More still vanishes from his ken as he envelops himself in the denser matter of the lower mental world, and still more as he dons his

cloak of astral matter, finally entering the narrow limits of his physical prison-house. The crude and heavy contacts of these coarser forms of matter seem to him to be more real—because less amenable to his control—than the potent work of his subtler forces when they shape and mould the luminous matter of the higher worlds. He does not realise that the forms he creates in the higher mental worlds are full of vitality, full of shaping power, and that they generate a thousand thought-forms which enter human brains and result in physical events. The "dreams" of Devachān create the thoughts, and the thoughts of prophets create the thought-forms that fill the atmosphere in which men live and move. These thought-forms stimulate receptive human brains and stir them into action, and then men see coming forth great reforms, religious, social, political, which would not have come into being in the lower world had it not been for the dreamer in Devachān.

How many of our thoughts are mere fragments, a glimpse, a momentary aspiration, a scarce-formulated hope. But in Devachān, the dreamer stays himself on the glimpsed fragment, and patiently works it out in every detail, in every possibility of splendid performance; he builds it, shapes it, moulds it, in all its variegated possibilities, and tosses it out into the world of form; there every dream-germ in it burgeons into fullness and beauty, and the popularisers of ideals pick it up, and gloat over it, and worship it, until their whole being is transfused with its beauty; and then they hold it up before the eyes of men, and it becomes a mighty inspiration, put into schemes of reform, into philanthropic agencies, into political proposals, into a myriad forms that blossom in the desert of the world and turn it into a garden, the Garden of Allah. When some eager enquirer follows the trail backward, he comes at last to the solitary dreamer, out of whose radiant thought-stuff the whole

wonderful changes have been woven, who in his useless dreaming has recreated a world.

This marvellous power of thought-creation is a familiar idea in the East, but its practice is not as common as its theory. The ordinary man who would create by thought, as he sits silent, too often passes into a state of mere vacuity, or goes to sleep. Creation by thought implies sustained concentration, one of the most difficult of achievements, and one of the most fatiguing withal. Years of practice go to the making of the creative thinker, and more than one life is devoted to his building. Not by the careless, the idle and the frivolous may these heights of Godhead be gained.

This is but one example of the difficulty experienced by Western students in grasping Eastern ideas. To the Westerner all that is non-physical is non-real; to the Easterner the physical is the furthest removed from reality. Reality is the Eternal; when the Eternal manifests in space and time, each limit of space, each limit of time superposed thereon, piles unreality on unreality; each limit removed brings us nearer to reality. To the Westerner Nirvāṇa is annihilation, nothingness, emptiness; to the Easterner it is that on which all lesser things depend for their limited existences. "NIRVĀṆA IS," said the Lord Buddha; but even He could not explain it within the limits of human language. He stated that all was dependent on it, that without that uncreated, the created could not be; but even He could not say *what* Nirvāṇa is; He could only assert, "It is"; there silence falls. But those who by way of meditation have risen beyond the physical, and have experienced the extension of consciousness which follows the falling away of physical bonds; those who have risen beyond the astral world, and have passed onwards into worlds of ever subtler and less resistant matter; those who have found that with each rising into subtler worlds, life becomes more vivid and intense, intellect more far-reaching, emotion more exquisite,

power more compelling, the Self more gloriously realised—those can dimly conceive ranges that stretch beyond them of ever-increasing possibilities, "dark with excess of light".

Thus looked at, Devachān becomes a world two degrees nearer to reality than is the physical world; it is essentially a world of causes, on which our next life in the physical world depends. Thither we carry the raw materials we have gathered in the physical world, the mental and emotional experiences which forward our evolution, and there we weave them into the character with which we return to earth; there also we work out our aspirations into detailed plans ready for achievement on our return, so that the physical world may evolve; there we are creators, and our creations are clothed in dense matter down here.

Moreover that creative work does not await our return to earth. As we create, the embryos of the future are conceived in the womb of physical time and space; there they grow in the silence and the darkness, living germs continuously nourished by our thought, until they fully reproduce the completed ideal of their creator. Forces are set going in the lower world which prepare the way; brains of prophets, of poets, of thinkers, catch gleams of our thoughts, and prepare less sensitive brains for their partial reception. Thus the forces which make for evolution work from above, and press the world ever onwards and upwards; and when we are reborn into the physical world, blinded by the grosser matter which envelops us, we work in ignorance along the lines we laid down in knowledge, as our hands now work out unconsciously the idea which the controlling brain impels them to construct. Our brain is the organ of our mind in Devachān, and we in the physical world are its hands.

The analogy is true in many ways. The hands do not understand the brain, although they obey its orders, but the brain understands the hands. The hands do not look before

and after, but the brain imagines and remembers. Men down here may not realise how limited is their physical consciousness, and that they are living in more worlds than one. But only a very small portion of their consciousness is submerged in the physical world, though, in that physical world, they can only know the things of which that part of their consciousness is aware. Hence the "unreality" to them of the things which are nearer to reality in the other worlds which surround and interpenetrate the physical, as the senses are unconscious of the surrounding and interpenetrating ether, though we live and move in it continuously and it forms part of our very bodies; to the senses the ether is unreal, being invisible, inaudible, intangible, without taste or smell. To the ear, colour is unreal; to the eye, music is unreal. Everywhere we find limitations, and our very senses are merely the windows created by our will to come into contact with the physical world. It is the Self that wills, and creates the organs in each world of matter by which his will fulfils itself. Thus have we learned.

Because of the difference of viewpoint, the Mystic has always seemed to be an unpractical dreamer to the "man of the world". Yet is the man of one world only the unconscious agent of his mystic Self, the blind, deaf hand working under the impulses of his own Self, whom he denies. It is he who is the dreamer, immersed in the fog of illusions, not seeing his way, groping along through the fog, thinking lamp-posts to be living enemies, and transforming things familiar in the light into menacing, strange, unfamiliar shapes looming through the darkness. When the fog clears away he becomes the Mystic, since the Mystic is only the man in the daylight who sees things in their own shapes, and in true proportions and relations.

All this seems queer and unreal to the ordinary Westerner, but it only seems queer and unreal because it

is unfamiliar. Taking this physical world as the real world, with some vague, indefinite "heaven" beyond it, how can the "practical man" explain the things going on around him to-day? How can he explain the War, in which millions of men are being killed, mutilated, their lives, if they survive, rendered a burden to them? How can he explain the maimed future of the Nations, deprived of the flower of their youth, of their best, their bravest, their most self-sacrificing, rent away from them? How can he explain the ghastly disproportion of the sexes that will reveal itself after the War, how answer the problems of re-population, of the necessary motherhood combined with the necessary production of all that is needed in civilised life? Is not this welter of blood and pain unintelligible, horrible, maddening, unless brotherhood, reincarnation, karma and sacrifice are seen as the laws of life, and their recognition as laws of nature is seen as the condition of happy and peaceful human life, in society as well as in the individual? If reincarnation be a natural law and the condition of evolution, then the tremendous slaughter of the battle-field becomes a negligible incident in its ultimate effects, and it is a dramatic forcing on the attention of the Nations of the fact that this loss of human life is less than is annually caused by the neglect of the law of brotherhood, a neglect causing a huge infantile mortality, an underfeeding and ill-housing of masses of the population, bringing about conditions of low vitality and of premature death that are avoidable, and therefore criminal. If the law of sacrifice be true, then the voluntary sacrifice by the manhood of the Nations of all that makes life fair, by the womanhood of the Nations of all that makes life happy, must result in a leap forward in evolution that will bring them swiftly to earth again to build up a nobler civilisation, that will turn its back on war—whether of Nations or of classes—will substitute law for force, and brotherly co-operation for contest. The War has substituted the willing

sacrifice of earthly life by millions for the enforced sacrifice of that life by millions through social injustice. The latter sacrifice brought increased National degradation; the former will bring life from the dead. The recognition of the law of karma will enable men to plan for the future with the certainty of the results aimed at, substituting the inviolability of law for chance happenings in daily life. Life will become a science, instead of a gamble.

The War will thus become merely a swift and certain way of accomplishing in a few years the work of centuries, of ensuring an unexampled progress towards a nobler and better civilisation.

To us, who are among those who see also in the War the clearing away of many hoary forms of evil, the destruction of otherwise irremovable obstacles in the way of the Coming of a World-Teacher, who will lay the foundations of the New Age, and give a fresh impulse of life and of happiness to a weary and outworn world—to us, necessarily, the War is but a presage of His Coming, a sign that the world's Salvation is drawing nigh. We look around us, and as when the bonds of icy winter are on the world in western climes, but the coming of spring is heralded by the movement of the sap in the trees, the swelling of buds that shall be the leaves of summer, and perchance the pushing of a snowdrop through the earth, that rings its tiny bell of white petals in the winter air, rivalling the white snow which it pierces, so is it now with us. Still in the bitter cold of the winter, we presage the coming of the spring; we see its signs, we feel its breath, and we faintly hear in the distance the footfalls of the coming Lord. To us, at least, the words prove true: "Let not your heart be troubled, neither let it be afraid."

Annie Besant

ASTROLOGICAL VALUES

A STUDY IN SPIRITUAL ALCHEMY

By LEO FRENCH

III. THE WAY OF FIRE

AMONG all errors, there are none more common than those which, confusing the *material* with the *practical*, dictate such remarks as "What is the good of Astrology?" The answer is, that the knowledge of underlying values gives the power to apply force; it is none other than the science of human leverage. It is the secret that moves mountains, whether of matter, on the physical, or inertia, ignorance and indifference, on the psychical plane. No man can direct and rule any realm (whether it be the kingdom of himself or a million) with sanity and power, unless he know "the state of man," strength and weakness, dynamic and strategic possibilities, and "the lay of the land". Knowledge of the country is the key to conquest and intelligent administration. Were statesmanship honoured as an art and science, rather than considered as a business, the state of the world would not be such as exists to-day. Ignorance is the parent of crime, folly and injustice. Want of imagination (the power of visualising in typical forms of reality, rather than in concrete shells of materiality) begets cruelty in every form, and that lack of sympathetic intelligence and intelligent sympathy that distinguishes great minds from small.

This preamble is neither beside the mark nor unnecessary. It is to demonstrate the "use" and "good" and "practical value" of astrological values. Astrology is a practical,

educative science, a spiritual, synthetic art. None but a childish mind can be content to deal with the superficialities and surfaces of the material physical plane. It did not even need a Food Controller to convince man that he does not live by bread alone; nevertheless, give him impure or improper bread, and the race will deteriorate. So is it with the race of man on the mental plane. Understand the specific type of organism, apply that understanding in sane and practical education, and the best human yield will be obtained from the product, man. Conversely, misunderstand, misjudge, misapply, and every variety of discord, opposition, feebleness and futility will be the logical outcome of ignorant direction and impotent application.

The horoscope is the chart of the soul. Those who know the chart can bring the vessel to port most swiftly, with least damage, knowing the rocks of offence, the shoals of temptation and possible wastage. This, then, the apologia for spiritual alchemical research of every kind, including astrological values. They deal with those powers and weaknesses "behind the throne" of every man, which reveal or shroud his majesty, might, and manhood, which show the way of his spirit through the invisible fire, trackless air, pathless water, darkened earth.

First, then, the way of fire. Fire represents the apex of potency on all planes, whether creative or destructive in application. Fire is Life, the utmost we can know of life, the creative element *per se*, as revealed to the limitation of "manifested" intelligence. That master was inspired who declared that every work of genius must be "conceived in fire, executed in ice". Another master tells us: "Execution is the chariot of genius," thus showing the intimate connection between fire and earth on the plane of manifestation, *i.e.*, chaotic, volcanic conditions precede creation, in the universal macrocosm and human microcosm alike.

From the astrological view-point there are three diversities in the fire realm of administration—*Fixed—Cardinal—*

Mutable. (In this article it will be sufficient to specify and determine their various qualities and powers, without going into technical astrological differentiation and planetary disposal, for this series of studies is general and explanatory, and therefore designed to show the application of the doctrine according to the widest scope of demonstration.)

"Fixed" fire is *Fire-in-esse*—the root of fire-manifestation, the "I am" of fire. Creation is the home of fixed-fire; the Sun its symbol, and the Heart, in the respective cosmic and human universes. Those Natives whose root of manifestation is fixed-fire are born creators, and fundamental creators they will remain, though subject to obscuration, banishment, and even temporary rebellion, *i.e.*, refusal to create. They are the Titans among men. Fire from heaven (the divine faculty of Godhead, creation) is theirs, by divine right, and if they help themselves to it, they do but fulfil their dharma; the karmic catastrophic consequences are theirs to work out, part of their rhythm of manifestation. But Titans are, and ever will be, weighed in the balance and found wanting by the pigmies. So the Sun-Gods are figured with arms extended; behind them imagination traces a Cross, invisible, and all the more real. For are not all Creators for ever crucified on the Cross of mortality? History, even, shows us this, without any occult aid. The royal spirits, the creative artists, have ever entered and must ever enter through much persecution the kingdom prepared for them, a kingdom not of this world. Earth does not, cannot, express the true rhythm of creators: they come from afar, "trailing clouds of glory" in every sense of the word. Yet they have their moments; and these, like their spirits, are colossal; even on this darkened earth come days of heaven, and so to creative spirits come periods when they shake off this evil, this custom, which lies upon them "with a weight,

Heavy as frost, and deep almost as life!"

Then they shine forth triumphant in power and glory, and genius is justified of her children, recognised as the faculty of bringing "God visible" to man; if for a moment only, yet that moment is immortal. Creative power works in diverse ways: (1) Through ruling (the ideal Sovereign is a Son of fixed-fire, the 'genius of ruling, the King by royal, divine right), (2) through art or science—Da Vinci, Shakespeare, Beethoven, Wagner, Rodin (typical and representative creative geniuses), (3) through *direct* spiritual creative power—all Saviours and Redeemers of all worlds and races.

The Sons of cardinal-fire are Sons of Boanerges—Thunder-Children, pioneers, rough-riders, those who "go forth triumphant" with ideation and action, balanced, as their sway. With these forces they "make their own road according to the word within them," and the force sweeps through them as they storm the strongholds of inertia, prejudice, and material force. These are the ideal warrior-princes of the Zodiac, the initiators of enterprises and reforms. The ignorant scorn them often, because as pioneers their work is to initiate, to break down preliminary obstacles, to prepare the ground for the spade, and then to go forth on their next crusade. Pioneers were not meant to be builders, plumbers, working gardeners or any kind of journeymen. Sons of Thunder do not make suitable ploughmen; they are apt to beat ploughshares back again into swords! It is here that the advantage of the study of children's horoscopes is apparent, for in the cases of unsuitable professions and occupations, the "Evil" is frequently "wrought by want of thought". To harness Pegasus to a plough is worse than foolish, it is wasteful. Even on the ground of material economy, it will "pay" to study the horoscope. Imitation silk purses have long been made from sows' ears, but there is no wear in them, and all too often perforation occurs!

¹ Kepler is an instance of a creative scientist: these are few, but a rare and glorious variety.

Mutable-fiery children are the flying torches and fiery messengers of the Zodiac. Interpretation and mediumship (in one form or another) is the dharma of all the mutable signs. The way of mutable-fire is the 'path of the sunbeam or the lightning-flash—either, according to the specific individual cast and character of the Nativity as a whole. The mutable signs are servers and agents of the fixed and cardinal, therefore their tasks and errands are many and various. But their character is *votive*; that is certain. The life of the mutable signs consists in expression through interpretation and self-abnegation, in action according to direction and initiation from others. They are the children of the Zodiac, and will not attain manhood, or the state of authority, until they have learnt perfect service, *i.e.*, swift performance, intelligent apprehension, complete obedience. The joy of mutable-fire is that he may be used as a *live torch*, that he may be permitted to give his bodies to be burned (astral, mental, spiritual) in the service of fire. To that end he develops vigour, adaptability, response to stimulation, and cultivates the intuitional and intellectual understanding—both facets of the mind—that he may serve as an ideal seer, prophet, messenger; for these three functions of service are open to mutable-fire children. Response to inspiration is their spiritual dharma, and the more active and votive forms of direct self-sacrifice rather than "resignation" or "renunciation". It is not the karma of mutable-fiery sons and daughters to "sit still". They must be "up and doing". Happy the lord who has a typical spiritual fiery-mutable server; there is none more perfect in active service than the trained and disciplined archer whose bow is at the service of his master.

Here, then, are the runes of the Fire-Children: Creation, Ideation, Sacrificial Service: the Creator, the Pioneer, the Fiery Torch. But in each and all, sacrifice is a paramount necessity, it is only a question of the characteristic quality and nature of the sacrifice. The ideal creator sacrifices everything

to creation. This is no merit, but necessity, far deeper than any acquired merit. It is one of the infallible signs of a true creator, that he burns perpetually in and with the fire of his inner life, creative fire. The ideal pioneer burns no less with the stinging flame that goads him to ride forth to new fields of conquest. Green pastures and still waters present no lure to Fire-Children. "The glory of going on" is their ceaseless quest. The correspondences, states, and differentiations of fire are numberless, and though full of endless significance and fascination to the student of occult astrology, cannot be entered upon here. But fixed-fire answers naturally to that formless, invisible Fire, concealed in the Central Spiritual Sun; cardinal, to the Fire of the Manifested Cosmos; while mutable is plainly that Fire of knowledge and devotion whose mingling gives perfect action, burning up ignorance and sloth alike, the fiery, flying torches that ever accompany splendour on its way through the darkness of this mortal world. If the following definition of fire be believed and even partially understood, no student of Occultism (Divine Mind in Nature) can grudge time and patience-devoted to the study of the working of fire in any Son thereof.

Fire is the most powerful and unadulterated reflection, in Heaven as on Earth, of the One Flame. It is Life and Death, the origin and end of every material thing. It is divine Substance.—*The Secret Doctrine*, I, 146.

Leo French

THE LITERATURE OF OCCULTISM

By JAMES H. COUSINS

IN reading books and magazines on occult subjects, I have often come across the phrase "the literature of Occultism" with a touch of bewilderment, for the writing referred to has been far away from what my training and development in the use of language has led me to regard as "literature". It lacked flavour, it had no "style," and (crucial test) it was put on the shelf for reference when one required it, not, as in the case of true literature, on the somewhat thinly populated shelf that insistently requires you, that is for ever alive and calling, and does not ask the casual need of controversy or exposition to scatter its gathering dust.

The question has often cropped up in my mind, what is the difference between what you feel to be literature and what you feel not to be literature? A glimpse of the answer appeared to be found in the placing side by side of the writings on Socialism of Robert Blatchford and Bernard Shaw. One looks in literature for a floor on which one can move about, for spaciousness, and a feeling of an upstairs being somewhere. But Blatchford compelled one to cross a tight-rope of logic with the horrible feeling that a slip to right or left would result in a fall into the abyss of his displeasure. Shaw had the spaciousness of literature, but it felt crowded. The host was in every room. If you got into a room where he apparently was not, he would either enter by the chimney, or begin an eternal argument behind your back. Blatchford was

not literature. Shaw was; and the difference was—Shaw : a personality, not a principle. This did not help very much towards elucidation, except in the respect that it disclosed what we may note as a first distinction, that literature demands personality.

Some more light comes out of the memory of a weekly controversy twenty-five years ago between the same Blatchford and Gilbert Chesterton (then a younger man than he is now) in *The Clarion* on some theological topic which I have forgotten, but which no doubt arose out of Blatchford's work, which he had then taken in hand, of smashing Christianity once for all. I was all for Blatchford at that stage of my development, and rejoiced as Chesterton came up smiling weekly to be knocked on the head and carried off for restoration. But there was also an uneasy feeling that he was thriving on the process, and in some subtle way was getting the better of us; and when the controversy ended, I felt that Chesterton had run away with all the literature in his capacious pocket, and had cheerfully left us all the arguments.

One learns in process of time that a chain of therefores may easily become a shackle on the mind; that perfectly steady and complete premises are beyond the reach of our constantly enlarging experience; that a thing "proved up to the hilt" has up to the same hilt received its death-blow. We come to feel that all that makes life a living thing—the joy in beauty, friendship, sacrifice, all the glorious illogicalities of nature and art and human caprice—are beyond the little inch-tape of proof. The dogmatism of literature, which is much the same as the dogmatism of religion that the rationalist attacked, is discovered to be a truer thing, even when falsest, than the dogmatism that comes at the end of a logical argument, for the one springs up from the authentic centres of human emotion and intuition and aspiration, while the other is a rope of sand that the next wave of the rising tide of

consciousness will wash away. We may, then, note as a further distinction between literature and non-literature the qualities of intuitive emotion rather than so-called reason. Blatchford's *Merrie England*, for all its self-satisfied logic and its million circulation, remains a pamphlet. Carpenter's *Towards Democracy* is on the shelf with live literature.

Blatchford sent many young men like myself in those days to science—but that was in the days of the late lamented ultimate atom. Science herself opened a door to something beyond herself, and beyond Blatchford and the so-called rationalists, when the universe began to glow with radioactivity; and my own search took me to the verge of the unseen world and into touch with gracious Presences. But on the way thither I came upon what I felt to be almost, if not wholly, literature. A young man in Dublin, who used to walk in procession once a year in the ancient costume of his Celtic ancestors, in order to preserve the right of way to his own soul as against the demands of a rapacious and vulgar civilisation, published a book called *Two New Worlds* (the infinitely little and the infinitely great) and another called *New Light on Immortality*. Afterwards, when I saw him build up from a handful of knotted strings a wonderful universe, weigh the soul, sketch its shape, calculate the height to which it would rise from the earth when relieved of the physical body, I knew that I was somewhere near the source of literature. I felt that Fournier d'Albe (that was his name) had a share in the creative imagination, and that this was another of the distinctive qualities of literature.

These qualities—personality, style, intuitive conviction and emotion, creative imagination—are so specially involved in poetry, that their association with science, physical, psychological or occult, which is supposed to call for plain prose for its exposition, may very well appear at first sight to suggest a crossing over between two separate functions of expression:

asking the hand to walk or the foot to write—freaks which may find a place in a circus tent but not in polite society. But this first-sight appearance of confusion of methods is wrong. It is based on a false separation of poetry and prose, which are commonly supposed to be the twin but different hemispheres of literature. Wordsworth a century and more ago put the matter right when he declared that the antithesis of poetry was not prose, but matter-of-fact, scientific statement. Such matter-of-fact statement we set on one side on the very useful reference shelf among what we may call “scientific literature” or “occult literature”. On the other side we gather the small but growing number of books that accept the truths of Occultism as in the natural order of things, assimilate them, pass them through the colouring medium of personality, and become, whether in prose or verse, the “literature of Occultism”.

Of such is a small book which has just come from the press, *Per Amica Silentia Lunæ*, by William Butler Yeats,¹ the provocative cause of the foregoing observations. With this book at hand there is no great boldness in prophesying that literature has taken hold on Occultism and that the daytime of the literature of Occultism is upon us. The dawn-streaks of that day are in *Seraphita* and *Zanoni*, but the veritable literature of Occultism is deeper than the objective interest of fiction; it is integral, subjective; and in this book it comes to us through a personality that is unique in quality and experience.² The present book is in prose with a prefatory poem. Its title gives its environment, not its subject—“Through the friendly silences of the moon”. It is a series of meditations on the interaction of the personal self and an inner consciousness that Mr. Yeats calls the antithetical self. He finds this

¹ Macmillan, London. Price 4s. 6d.

² See *New Ways in English Literature* (Ganesh, Madras) for a study of Mr. Yeats a poet and occultist, by the author of this article.

anti-self in his own experience—with some confirmation from the life of other writers as contrasted with their work—and he perceives it on a larger scale as the soul of the world. Grouped around this dual theme are a lifetime's experiences of occult matters, and “certain thoughts so long habitual that I may be permitted to call them my convictions”.

The book is not *about* Occultism. It takes Occultism for granted; that is, it pursues its theme in the light of a life that moves consciously between the outer and inner, a life to which vision is as important a matter as eyesight, and inner voices carry an authority no less weighty than daily speech. Natural psychic gifts, part of his Irish racial heritage, are allied to wide knowledge of occult history and to a long and strict training. “I have always sought,” he writes, “to bring my mind close to the mind of Indian and Japanese poets, old women in Connaught, mediums in Soho, lay brothers whom I imagine dreaming in some mediæval monastery the dreams of their village, learned authors who refer all to antiquity.” When Mr. Yeats tells us that a writer's work is “the man's flight from his entire horoscope, his blind struggle in the network of the stars,” we know we are not reading what is merely a dazzling figure of speech which a poet has taken from the terminology of an occult science; it is that, but it is also a student's conviction as to the whole urge to artistic expression, the urge to transcendence, to escape—which is none other than the aim also of Occultism.

The gate of escape is strait, the way narrow. The occultist knows it as that instant when all the powers of the illusory self are brought to a point, a star in midnight; the literary artist knows it when the ritual of putting pen to paper has exorcised the gibbering and distracting ghosts of the daylight, and evoked the muse, or genius, or antithetical self—all three are names of one Power. Mr. Yeats says: “When I shut my door and light my candle, I invite a Marmorean Muse, an

art, where no thought or emotion has come to mind because another man has thought or felt different, for now there must be no reaction, action only, and the world must move my heart but to the heart's discovery of itself." They who are on the outside of that door may be forgiven a feeling of exclusion, and the taunt that Occultism or art under such monastic conditions can only be self-centred and lacking in the bravery of struggle; it is the man-in-the-street's ancient quarrel with the recluse. But the occultist or artist cannot retire alone; he must take all his universe with him to the secret debate between the personal self and the antithetical self. This debate, however, is only a preparation for the more complex and loud debate between the individual and the crowded world. Aspiration such as is implied in the artist's retirement must find its balance in action in the world.

"Bravery of struggle!" How many of those who would risk death unflinchingly when the blood is up, would have the hardihood, in cold blood and terrible quietness, to face the dark abyss of the deeper Self? The whole aim of modern amusement and intoxication is to avoid that shuddering experience. There is an instinctive dread of what may move in that unknown region, a dread akin to that of death. Indeed the process of withdrawal is the same, only in death "the golden bowl" is broken, "the silver cord is loosed". As Mr. Yeats says, "When Hamlet refused the bare bodkin because of what dreams may come, it was from no mere literary fancy". He probably shrank from the perpetuation of some secret terror, some benumbing inhibition in his own mind, having an intuitive perception of the fact that it is difficult, as Mr. Yeats has found, "to arouse those who died believing they could not awake till a trumpet shrilled". Mr. Yeats writes:

Years ago I was present when a woman consulted Madame Blavatsky for a friend who saw her newly-dead husband nightly as a decaying corpse, and smelt the odour of the grave. When he was

dying, said Madame Blavatsky, he thought the grave the end, and now that he is dead, cannot throw off the imagination.

The occultist and the maker of literature enter the darkness with eyes wide open. Sometimes the heart fails; sometimes, "smitten even in the presence of the most high beauty by the knowledge of our solitude, our rhythm shudders"; but he accepts the pain as the price of ecstasy; he is not deceived, for he learns that the antithetical self, the Divine Vision, comes only to those "whose passion is reality".

We must not make a false faith by hiding from our thoughts the causes of doubt, for faith is the highest achievement of the human intellect, the only gift man can make to God, and therefore it must be offered in sincerity. Neither must we create, by hiding ugliness, a false beauty as our offering to the world. He only can create the greatest imaginable beauty who has endured all imaginable pangs, for only when we have seen and foreseen what we dread, shall we be rewarded by that dazzling, unforeseen, wing-footed wanderer.

Faith and beauty: the end of Occultism and art. That is Yeats' development of Keats' truth and beauty that were the ultimates of knowledge to the hectic and uninformed but inspired youth of a century ago. The advance from *truth*, which in a relative world can never be more, even at its very highest, than an approximation, to *faith*, which, to the modern informed and equally inspired artist in prose and poetry, is the extremity of realisation, marks the difference between the artist merely and the artist who is also occultist. In his poetry Yeats has lamented the fall from the spiritual ecstasy of the ancient world to the intellectual sterility of the modern world out of which we are slowly emerging.

The woods of Arcady are dead,
And over is their antique joy.
Of old the world on dreaming fed,
Grey truth is now its painted toy.

But since Yeats is both occultist and artist, there is no pessimism in his lamentation. He sings of the march of all things to where, beyond the boundaries of emotion and thought,

may be
 In Truth's consuming ecstasy,
 No room for love or hope at all,
 For God goes by with white footfall.

This new volume from his pen gives to those who need them some of the experiences in the body and out of the body that have led the author to his convictions as he has searched for realisation. It will, because of the very qualities of its style and method, be a sealed book to many, even among the intelligent; but to those who are blessed with the possession of the two eyes of "tradition and perception" (that is, taste in literary expression and a supple and informed mind) it will stand high in the literature of Occultism.

James H. Cousins

CORRESPONDENCE

THEOSOPHY AND CHRISTIAN SCIENCE

IN the January number of THE THEOSOPHIST, Lieut.-Colonel Beale wonders that so little attention is paid in Theosophical literature to Christian Science. He appears undecided as to which is the better way. May I be permitted to speak of my own experience in the matter.

Some years ago, before coming to Theosophy, I was introduced to Christian Science. Long before, I had cast off the orthodox Church teachings. Not having the occult key to their hidden signification, they had no meaning for me. Christian Science seemed to me to be a vast improvement. I studied it seriously for some months and had a wonderful example of spiritual healing in my own person. I had also another example, much less pleasant, of hypnotism applied under the name of Christian Science. I may say at once that I never suspected the "healer" in question of any degree of fraud. She did not know that she was using hypnotism, but I knew.

That, however, had nothing to do with my finally deciding that Christian Science did not meet my needs. No one would be so foolish as to condemn any system or any science, because of the failure of one of its practitioners. My refusal to accept the teachings of Mrs. Eddy was simply based on the fact that I could find no scientific basis for them. I was as much in the dark as ever as to where I came from, where I was going to, why I was here at all, and my relation to the rest of the universe. These were the points on which I was seeking light, and I had the firm conviction that such light did exist, that such knowledge was to be gained. No ray of illumination came to me from Christian Science. Further, I knew from actual experience that there were other beings on this earth than those belonging to the human and animal creations. I had an inkling of some of the powers latent in man. On all these subjects I wanted light, and more light. Christian Science had nothing to tell me.

The question of the personalities of the teachers of Theosophy and the teacher of Christian Science, I prefer to put aside. I think the whole question is one far above any personality. The question is one of fact. If the facts of the universe are as stated in Theosophical teachings (and a great many of us *know* they are), it is no use trying to squirm out of them in order to find an easier way. No amount of arguing about the matter, no subtlety of thought or emotion, no impassioned or heart-broken appeal to any Deity can alter by one iota

a single fact of the universe. All we can do is to try and learn something about these facts. If Lieut.-Colonel Beale can learn something about them from Christian Science, *tant mieux pour lui*. I simply couldn't. Yet I have no reason to suppose my intelligence to be below the average.

Of course it may seem rather appalling to think of the long journey behind us, and "the promise of more to come," as Colonel Beale pathetically puts it. But if it be so (and logically I see no way out of it), we may still take heart of grace. The worst is behind us. The way is broadening before us. Now and then we may catch a faint glimpse of the glories in store, and a strain of heaven's melody steals into our wearied hearts.

I would by no means minimise the good work Christian Science is doing in the world. Any teaching which tends to substitute health for sickness, cheerfulness for despondency, spiritual inspiration for material dogmatism, is doing splendid work. And this, Christian Science does. Moreover it reaches many people who are not yet ready for Theosophy, or who are at any rate unable to grasp it.

Whatever is true in Christian Science is also contained in Theosophy, and, I venture to say, on a more reasonable and scientific basis. Let us not fear to "prove all things and hold fast that which is good".

E. B. YEOMANS

THEOSOPHY AND SELF-DETERMINATION

FROM time to time attempts are made to distinguish Theosophy from Politics, in which it is being made out that Theosophy is something like a *Sanctum Sanctorum* which cannot be touched nor applied to the actual workaday life. It is as if it were a system of philosophy which could be only pondered over, discussed, meditated upon and locked up in the repository of the brain, without its teachings being applied to human activities. If Theosophy is only a system of thought which has to be meditated upon and not lived, what purpose has it then to serve? Is it what it has been represented (and shall we say, misrepresented?) to be by writers with a narrow outlook to subserve their own ends? Theosophy, as far as I can understand, is the *Science of Life* in all its aspects. It permeates every branch of human activities. Its teachings and principles are the basis of the various phases of life. Politics is one of the branches of human activity, and therefore necessarily has as its foundation the Science of Life, namely, Theosophy.

Now because Politics is that phase of man's activities which is concerned with the administration of a country, and when taken to by the ruled is almost invariably not favourably looked upon by the rulers, therefore some people try to shun it, and therefore now, when Politics is in for discussion in the pages of THE THEOSOPHIST, the ire of the "pure" Theosophists has been aroused. But time was when

free use of the pages of THE THEOSOPHIST was made for the discussion and expounding of social questions and humanitarian problems, such as anti-vivisection and anti-vaccination. None of these worthies who are now out for excluding the unpalatable subject of politics from THE THEOSOPHIST, then thought it their sacred duty to raise their voice of disapproval to save Theosophy and the Theosophical Society from the veritable danger of their being dragged into any forbidden zone outside their own so-called legitimate sphere, the boundaries and the four corners of which they are now determining with their superior wisdom. The reason for this is not far to seek. It was and is that social problems, and those other than political ones, are not unpleasant to the powers that be. And those who would save their skin would have no objection to go in for such innocuous activities like social reform and other activities which will not drag them into the dangerous pitfalls of the so-called politics.

But those who object to the inclusion of politics or political matter in the pages of THE THEOSOPHIST, "presented politically and not philosophically or Theosophically, to the proportionate exclusion, presumably, of Theosophical matter," it seems, have not properly understood the underlying principles. They do not seem to have developed the insight that is necessary to grasp the real significance of the so-called political matter. That matter is not presented politically, as is alleged by those who are prejudiced against certain themes, but from the higher standpoint of Occultism, as was made clear long ago by the President herself. It is only he who runs may read. It was when the war broke out that she defined clearly the principles that were and are involved in this titanic struggle. The principles involved, according to this much abused (even by Theosophists) "great lady who is our President," are Right and Wrong, or Right and Might. The question that will be decided is whether Right is to prevail over Might or whether Might will have the upper hand?—whether Right will be *free to determine its own destiny* or will be at the mercy of Might. This is the supreme issue that is to be decided by the present world-conflict. In short, what is required to be established is whether Self-determination or subordination to might is to be the guiding principle in the world. Self-determination represents Right, while its opposite is might, represented in the present war by the powers which are out for self-aggrandisement. But Self-determination, according to our friend Mr. John Begg, who enjoys the advantage of commanding, from the Olympian heights of Simla, the panoramic view of us mortals living on plains below, is selfish (THE THEOSOPHIST, August, 1918). Self-aggrandisement is never admitted to be other than selfish. Can, therefore, self-determination and self-aggrandisement be synonymous and identical? Self-aggrandisement encroaches upon another's property and rights, while self-determination plans and in its own sphere determines its own destiny without encroaching upon another's province. Both therefore cannot be the same and identical. Every one has a right to choose his or her line and method of development which would suit him or her best, without becoming selfish, and he and he alone can do that

better than anyone else. No one knows better than he does his own defects and weakness, and he alone can well arrange his programme in accordance with his capacity. In spiritual matters the same law holds good. There is nothing wrong or selfish in the one who does not like to be in the leading-strings of an external agency, but prefers his own conscience. Is it, then, just and equitable to brand one who obeys the behests of his own conscience in determining the path of his evolution, without tolerating external interference, as selfish? The attitude of such an one is self-reliant and not selfish. Self-reliance is a great spiritual quality, and it is essential in spiritual matters. An occultist is self-reliant, so is a Theosophist who is a self-determinist as well, in whatever sphere of life he may work. An occultist works not for furthering his own ends but for others, just as much as a Theosophist does, and a self-determinist like President Wilson of America has not dragged his nation into the vortex of the war simply with the object of gaining something for himself or for his nation. He has taken up the cudgels against the Central Powers with the intention of "making the world safe for democracy"; the principle he has enunciated for every nation is that of "self-determination". Has anyone the temerity to accuse President Wilson, who has dragged his nation into warfare to put down the spirit of self-aggrandisement of the Central Powers, of encouraging the same spirit of selfishness in others? Far from it. He has come out with selfless and humane motives, and wants to inculcate the same in other nations, perchance in the Central Powers too. Self-determination, then, is a selfless ideal, and is not opposed to the Theosophical attitude, the pre-requisite of which is to be selfless.

SAKHARAM VITHAL RAO

THE GREAT PHYSICIAN

I HAVE read Mr. Pell's article "The Great Physician" in the May THEOSOPHIST with interest, but cannot feel that his simile of the monarch who sought aid from the distant physician is a good or correct one. That physician did not create the monarch in order that he might go through illness and suffering and cure, in order to become something like unto his creator; had he done so, we should call that physician a demon, not a great doctor. I do not think that a Kaiser or a "Bill Sykes" would deliberately choose to create the meanest sentient being in order that, after putting him through ages and lives of more or less torture, he should at length bring him to something like divinity. It is impossible to conceive or explain the Divine plan by human parallels or from our finite understanding, but it seems to me that by the aid of those finite lights we possess, we may be sure of this: the Author of all things may be Almighty or He may be All-loving, but He cannot by any human understanding be both.

No one wishes to do wrong; we do wrong just so far as our moral short-sightedness and lack of imagination permit us, just so far as our individual selfishness and self-importance overshadow the

divine spark that slumbers in our soul and functions through our physical organs. The two most reasonable—and merciful—interpretations of this "Star of Suffering" seem to me to be: either God is Himself evolving along with and through His manifestation of Himself in his universe, or in the beginning, somehow and for some wise purpose, He set in motion certain inviolable laws, the working result of which he did not himself calculate upon; and so his children have gone astray, have made a curse of every one of their blessings, and by the same law must continue to work their way through sin by suffering until they awaken to their own errors and turn their feet to the paths of wisdom and righteousness. That an Almighty Being chose that his creation should work out in the manner it has, and is now doing—as Mr. Pell's article seems to imply—is to me absolutely unthinkable. If it is so, I can only feel, in the words of the late Professor W. K. Clifford, that "the noblest thing that man can do is to curse God and die".

JENNIE C. BRACE

THE DRUSES AND REINCARNATION

H. P. B. IN *Isis Unveiled* speaks of the mysteries of the Druses of Lebanon. Mr. Ralph Shirley, who as Editor of *The Occult Review* has been doing very good service in popularising the doctrine of Reincarnation by adducing clear and forcible arguments in support of it, quotes the following from the late Laurence Oliphant's book entitled *The Land of Gilead* :

The oneness and pervasiveness of the Deity is the prominent feature of the Druses' religion, believing that God is everything, and nothing exists which is not He. Their idea of the highest degree of perfection in religion is a mystical absorption of the thinking and feeling powers of man in the Unity of God. Hence they call their religion Unitarianism, and their followers *Muwahadeen* or Unitarians. The idea that the human race originated from a primal pair, the Druses ridicule as an absurdity. The arguments upon which they base their belief in the transmigration of souls are so curious that they are worth quoting. Many, they say, are born doomed to a life of suffering and misery, while others enjoy an opposite condition of health, affluence and happiness. Now this cannot be consistent with the goodness and justice of God, unless on the supposition that their moral actions during the migration in a previous body had been such as to necessitate the present dealings of God with them. In arguing this point with Christians, they produce two passages from the New Testament which, in their opinion, conclusively prove it. The first is where the Saviour said that John the Baptist was Elijah. The second is the enquiry of the disciples with regard to the man who had been born blind, whether he had sinned or his parents; for if he sinned so as to have been born blind, he must have done so in a previous body. It is affirmed that instances are not wanting in which a person among them is conscious of the connections and circumstances which had been his lot in a former body; and that these statements in certain cases have been thoroughly tested and found to be true.

Laurence Oliphant observes that Dr. Wortabet¹ relates the following incident as one among many others of the kind which are current among the Druses.

¹ *The Occult Review* for July, p. 12.

² Wortabet's *Researches into the Religions of Syria*.

A child of five years old in Djebellal A'ala complained of the life of poverty led, and alleged that he had been a rich man in Damascus; that on his death he was born in another place, but lived only six months; that he was born again among his present friends and desired to be carried to that city. He was taken there by his relatives, and on the way astonished them by his correct knowledge of the names of the different places which they passed. On reaching the city he led the way through various streets to a house which he said had been his own. He knocked and called the woman of the house by her name; and on being admitted told her that he had been her husband, and asked after the welfare of the several children, relatives and acquaintances whom he had left. The Druses of the place soon met to enquire into the truth of the matter. The child gave them a full account of his life among them, of the names of his acquaintances, the property which he had possessed, and the debts which he had left. All was found to be strictly true, except a small sum, which he said a certain weaver owed him. The man was called and, on it being mentioned to him, he acknowledged it, pleading his poverty for not having paid it to the children of the deceased. The child then asked the woman who had been his wife whether she had found a sum of money which he had hid in the cellar; and on her replying in the negative, he went directly to the place, dug up the treasure, and counted it before them. The money was found to be exactly of the amount and kind of specie which he had specified. His wife and children, who were considerably older than himself, then gave him some money and he returned with his new friends to his mountain home.

It appears that the Druses believe that souls only migrate into human bodies, while a neighbouring tribe, the Ansariyeh, hold with the Manicheans that the souls of the wicked pass into animal forms. It is worthy of note that the Druses also hold the belief in a periodical recurrence of divine or ministerial manifestations. Among these they include Adam, Enoch, Noah, Abraham, Moses, Jesus, Muhammad and others.

The ideas of the Druses regarding reincarnation are quite Theosophical, and the arguments they are said to use are those which Theosophists put forward to show the probability of reincarnation.

Again, their doctrine of the Oneness and Pervasiveness of the Deity, who is said to be everything and without whom nothing exists, is most ennobling, and must lead to a correct idea of Religion. The doctrine of Dualism, positing a wicked and evil Cosmic Power, opposing a good God and thwarting all the efforts of the latter, cast the Avesta people into a religious muddle from which their followers have not yet emerged.

N. D. K.

KING DEMOS AND THE MASTERS OF WISDOM

If mankind in general could realise even partially how great are the benefits of learning something definite and direct regarding the governance of the world by Intelligences infinitely superior to their own, every man would hasten to enquire into the teachings of Theosophy.

The "Masters," who are they? King Demos will probably ask, for they are unknown to him—even their existence is unsuspected for the most part. They are no subjects of his, and briefly it may be stated that they are the advance guard of humanity—men who have gained the heights to which he himself is slowly and painfully climbing.

To students of Theosophy the subject of the Masters is one of extraordinary attraction—an attraction less attributable perhaps to their marvellous powers and activities than to the fact that they have

lived and worked upon this earth in the mortal body, like ourselves. For like us the Master has waged the great war of Spirit against Flesh.

Through many an incarnation he has "fought the good fight," until the old, old struggle born with the soul of man has ended for him in victory. All that we have suffered, all our trials, physical, mental, spiritual, unique as they may appear to us, have been borne by him. In short, the vicissitudes of human life that are shaping and moulding us have shaped and moulded the Masters of Wisdom. Their vast knowledge has been acquired in a school that is open to all of us.

What a gospel of Joy and Hope for King Demos! They are literally the Elder Brothers of the race, grown up beyond human stature; and to them are entrusted the care, guidance and instruction of the younger brethren. But make no mistake on this point—they do not rule or dominate us *against our will*. They are ever ready to guide, teach, suggest and inspire. And above all, they are the vehicles of the Divine Compassion and they carry on their Service of Love and Compassion from age to age unceasingly.

Compared with these "just men made perfect" in their selfless and most royal strength, poor King Demos cuts a most miserable figure. Selfishness and self-seeking is stamped upon him. It is an ugly brand but fortunately not indelible. He can, if he will, rid himself of it. When at length he really begins to sense the self-sacrificing labours of the Masters, then the aspiration will awake to become like them, to rise to their levels. And then the day of his real kingship will dawn. He will know that

The root of honour is humility,

The standpoint of high estate is lowliness.

Undoubtedly he will some day be able to trace the beneficent and all-wise work of these Invisible Helpers in the conduct of the world's affairs, affairs of which King Demos is getting into the habit of regarding himself as sole arbiter and ruler. Even now to a few eyes the evidence of the Masters' wise guidance is very clear at times.

Let King Demos ask himself: Who was it at the outbreak of this terrible war that sent the mighty wave of self-sacrifice sweeping through the hearts of our Allies and our own? From whence came that profound conviction of the purity and righteousness of our cause? Who gives us that certainty that the Right will prevail, which has upheld us through these years of unparalleled strain and strife, and will uphold us to the end? The Masters have kept us true to our allegiance to humanity.

Before the great conflict began, it was not our side that had forgotten or ignored that searching question of a great Master: "What shall it profit a man if he gain the whole world and lose his own soul?" Did not war, and the Masters, find us with our lamps of the Spirit moderately well trimmed, though small, whereas our military weapons of defence were utterly neglected and rusty?

No; King Demos must never doubt the supreme Wisdom of the Masters' guidance. Did it not seem to us most unaccountable that the

U. S. A. should stand apart for so long from participation in the deadly struggle of Right against might? Yet now we begin to see the Wisdom which held that great force in reserve for use at the crucial moment that will make Right victorious.

If America had entered the war earlier, it is very probable that her help would have been much less effectual in enabling the Allies to give the *coup de grace* to the malignant powers that have assailed us. It seems that every Nation is to be asked for its utmost in the way of self-sacrifice; but would Great Britain ever have put forth her utmost effort if America had joined up sooner?

King Demos will probably ask: Why do not the Masters, who are full of Wisdom and Compassion, put an end to the war? The all-sufficient answer is that the Masters do not interfere with Karma. God's great Law of Cause and Effect cannot be broken, even by these mighty Intelligences. Man is responsible for this war; it is the natural result of man's folly and wrong-doing in the past. He must reap as he has sown, and gather in his harvest, unwelcome though it be. From this bitter harvest we shall yet "eat the bread of Wisdom, kneading our flour with the clear waters of Amrita". The cruel experiences and profound truths we are gathering on these fields of bloodiest battle, these are our flour; and the immortal Tao, the life-stream, is the water with which we are kneading it. And now, since this war is part of the karma of our generation, let us endure it with dignity.

It would be of immense benefit to Democracy to learn the truth about the Masters of Wisdom; therefore it is the duty of the Theosophist to pass on what knowledge he may have (be it little or great) of these mighty, Divine Helpers of humanity. Even a little elementary knowledge of the Divine Hierarchy is bound to expand and elevate a man's mind. It will bring him a glimpse at least of "the Vision Splendid" of his ultimate destiny. It will open, if but to dazzle for a moment, the eyes of his Spirit. Meanwhile he will not be aware that he is being used by the Masters to accomplish some particular portion of the Divine Plan which they are working out for the Great Architect of the Universe. For the Masters, in their power, love and humility, are so high above the conception of the mass of humanity at its present stage! Aye truly, King Demos, with his ignorant arrogance and his thirst for worldly dominion, power and wealth, is still far removed from the plane of the Spirit.

In controlled, divine serenity the utterly selfless service which the Masters render, offers the greatest contrast possible to the uncontrolled, selfish passion of King Demos, grasping continually after what he calls his rights. Learn from the Chinese Sage:

To govern a kingdom use righteousness,
To conduct a war use strategy,
To be a true World-Ruler, be occupied with the Inner Life.

E. H. BELL

QUARTERLY LITERARY SUPPLEMENT

Problems of the Self, an Essay based on the Shaw Lectures given in the University of Edinburgh, March, 1914, by John Laird, M.A. (Macmillan & Co., Ltd., London. Price 12s.)

Few books within the present century have dealt so exhaustively and concisely with the main concepts of Western philosophy and psychology in their relation to human personality as this treatise of Mr. Laird's, modestly designated an essay. Not only is it a critical survey of the entire field of argument from the logical standpoint; it is also a complete structure of inductive reasoning based on the indisputable foundations of normal experience and reinforced by caution and common sense. Needless to say it is not a book that can be read hurriedly; it is too closely packed with matter requiring sustained application and a mind accustomed to work on psychological lines; but it is by no means difficult in the sense of being technical or involved; on the contrary the language is of the simplest and the style direct and lucid. It therefore offers the serious student a solid inducement to follow up one of the paths by which modern thought is approaching the Theosophical position.

It is quite a relief to read at the outset that the author personally has no doubts as to the existence of the soul in the sense of a unity of experiences which cannot be wholly accounted for by physiological processes. At the same time he is metaphysician enough to refuse to limit the conception of the self to any of its manifestations; his method of illustration is rather the Eastern one of successive examination and rejection—"not this, not this". The body is naturally the first to be disposed of, a task which the author performs without raising needless difficulties. The next functions of the self to be sifted out are the feelings, the will, and the reason. Each of these components of the psychological trinity—feeling, conation or effort, and cognition—is in turn shown to be dependent on the others and equally essential, a conclusion arrived at after full consideration of the preferences of various philosophers who have awarded the supremacy to one or another of them. Then Mr. Laird methodically establishes the fact

of an indefinable unity and continuity underlying these three inseparable modes of consciousness, not ignoring the difficulties presented by abnormal conditions, as in cases of multiple personality. His analysis of what constitutes identity is particularly stimulating to the student of reincarnation, especially in its resemblance to some of the paradoxes of Buddhist dialectic; while his treatment of the subject of "the self as substance" does much to co-ordinate the various uses to which this word "substance" has been put by speculative philosophers.

All this careful preparation of the ground, occupying as it does the greater part of a book of 370 pages, is far too extensive and intricate for any detailed account or criticism; but it all leads up to the last chapter—"The Soul"—in which the author summarises his own position. This chapter forms a fitting climax to the interest of the book; so we shall attempt to give some idea of the outlook. As this can be conveyed best in the author's own words, the following paragraph may be taken as representing his curious but incisive way of putting a view which is often mistaken for materialism by superficial thinkers, but which is in reality the acceptance of all matter as the vehicle of consciousness.

And what of the soul? Is it not suprising that while most of us scoff at the supposed necessity for an equine substance to account for the existence of Bucephalus, we are at one in demanding a rational or thinking ego to account for the psychical existence of a man? The principal reason is that we are so deeply impressed with the characteristic unity, and the importance, of human existence that we are afraid that a human personality would be dissolved unless there were such a substance to support it. And we are afraid to admit the possibility of such a calamity. I believe that there is a soul, and that this soul is a substance. What I deny is that the substantiality of this soul need be interpreted in a fundamentally different way from other instances of substance.

Further on we come to the practical outcome of this theoretical standpoint:

But experiences are real, and they are as they appear to careful introspection. They are a distinctive kind of beings. They are substances having stuff in them. They exist: and, as we have shown, they cannot be regarded as mere qualities of anything else, be that other thing matter or what you will. But, say you, if they are substantial, they are not self-existent substances; and it is true that they are not. They must exist as parts of a unity, and the existence of all of them in a unity through time (though perhaps with intervals) is the soul, the psychical substance. There is no content of the soul other than experiences, and the permanent elements in experiences, such as they are, are too little to be a self. But the soul is neither an aggregate of experiences, in themselves loose and disconnected, nor is it a unity of qualities. It is a unity of experiences; and there must be a soul, because it is part of the being of any experience to form part of such a unity.

As regards the problems of immortality and the relation of the human soul to a world-soul, Mr. Laird evidently prefers not to encroach on the province of religion and revelation. He is here concerned only with the inferences that may be logically drawn from the undeniable facts of experience, and he considers that though these do not prove the statements of revelation, they are in no way

incompatible with a reasonable faith in such statements. For instance the survival of personal consciousness after death is regarded as quite consistent with the characteristics of consciousness as observed in the body; but, says Mr. Laird, it does not follow from this that personality is therefore indestructible; it may be that it is absorbed into a world-soul. He does venture so far as to declare that no immortality can be rightly so called if it is not personal. It is evident however, that he uses the word "personal," as do most people in the West, as being practically synonymous with "individual," for it is only when the idea of reincarnation is introduced that the necessity for the distinction arises. His point is that immortality implies retention of memory, and in this most Theosophists will agree with him, adding maybe that such a retention of memory is not inconsistent with a belief in the fundamental identity of the human soul and the world-soul and the eventual consciousness of this identity.

Here, then, are but a few first impressions of what is undoubtedly an important addition to the literature of psychology; many may find it dull, but none can deny its genuine merit.

W. D. S. B.

The Renaissance in India, by James H. Cousins. (Ganesh & Co., Madras. Price Rs. 2.)

Deep sympathy with the ideals of India, Ancient and Modern, an eager desire for her intellectual and artistic growth and an ardent affection for her people possess Mr. Cousins. These things have become so much a part of himself that he must write about them. And these things should be sufficient to secure a place for *The Renaissance in India* upon the reading-desk of all those who share his sentiments. While living in India he has tried to identify himself with Indian life and thought, to lose himself by a kind of mental and emotional osmosis, the effect of which is rather curious. The Irish Poet-Philosopher has become a strange composite—Indian wakil, minor prophet and thoroughly partisan critic.

As a special pleader he wins our sympathy, as minor prophet a somewhat grudging faith, and as critic our almost unqualified disagreement. He pleads guilty in the preface to "an intelligent, not a blind, Eastern prejudice". No reader will deny the Eastern prejudice. In the character and work of the wakil and the minor prophet prejudice may play a useful, even a necessary, part; but it blinds the critic and mars where it does not ruin his judgment. His criticism is then worthless. The reviewer, while not ignoring the parts played by the

advocate and the prophet, is chiefly concerned with the critic in this triple role.

The first essay gives the book its title, of which it may be said in passing that it was not chosen happily. It is too ambitious for such a miscellany of popular articles on historical, religious and artistic India. And in addition one puts the book down after careful reading without any clear perception of what Mr. Cousins means by the Renaissance in India. The argument is something like this: Mr. Cousins has "discovered" India, the real India. (He has also discovered a West and especially an England which will be *new* to many of his readers.) And while a materialistic England, whose love of truth is merely "utilitarianism in full cry," has been slumbering during nineteen centuries, India has never slept, she has not even stood still. "India has sat up all night, and is entering upon the exhilarating task of awakening the West." Mr. Cousins has also found out that English materialism is the product of England's culture—"a culture that rebounces the spiritual uplift of the abstract and the speculative (such as permeates and vivifies Indian culture), and sets its standard no higher than the low region called the practical". Shades of Hume and Berkeley give ear! Then the argument flows on to India's chequered history and, after briefly describing three unifying political movements in the fourth century B.C. and the third and seventeenth centuries A.D. respectively, comes to an abrupt end. One is left to search through the intricacies of Mr. Cousins' mentality for the Renaissance. It seems a topsy-turvy view, but we can only conclude that India is reawakening, even though she has never slept, because Western thought is becoming orientalised or "orientated" as, in the concluding article of the series, the author prefers to express it.

Space is not available for all that can be said in challenging Mr. Cousins' pronouncements on European art. On the other hand one can go most of the way with him in his appreciation of the Bengal Painters, of Sir Rabindranath Tagore and Sarojini Naidu. To urge Indian artists and poets to be true to Indian ideals and tradition is sound advice and sane judgment. But to speak of European critics as *seeking* to exert a deep and dangerous influence on the new Indian school, to accuse Mr. Ruskin of "murderous criticism" of Indian Art, and to proclaim that "under the imposition of European ideals over practically the entire globe, we are eating the Dead Sea fruit of intellectual stagnation," is blind prejudice and sheer nonsense to boot. The article upon "Mr. Ruskin and Indian Art" is particularly unfair. One example will sufficiently prove this. A quotation is

given from *The Two Paths*, where, in speaking of the genius for subtle design inherent in the Indian race, Mr. Ruskin says: "The love of subtle design seems universal in the race, and is developed in every implement that they shape and every building that they raise; it attaches itself with the same intensity and the same success to the service of superstition, of pleasure, of cruelty; and enriches alike with one profusion of enchanted iridescence, the dome of the pagoda, the fringe of the girdle and the edge of the sword." Mr. Cousins ends his quotation at the word cruelty, where he places a full stop; and so degrades fine rhetoric into "murderous criticism".

An article called "Religion and the Renaissance," is a defence of "The Tantra". It is related to the Indian Renaissance in the author's mind by his hope that it may become "one of the religious influences in modern life," bridging the gulf between East and West.

Mr. Cousins' style suffers from his partiality for very long sentences, containing from 100 to 142 words or more. These weary the reader who is accustomed to the more concentrated force of good modern prose. And his occasional lapses into yellow journalese, as when he writes of the Madonnas of Western Art as "proclaiming maternity swank," are as irritating as they are regrettable.

In the chapters on Literature and Poetry we find the author at his best. They are so much better than the rest that one almost wishes that he had left the other arts, religion, and philosophy alone. His prejudice in favour of Sir Rabindranath Tagore and Sarojini Naidu is *really* "intelligent," not "blind". Here in these chapters the prophet's robe and the mask of the wakil are laid aside, and even the philosopher "double" is silent. Only the boon companion is left, and with him we may happily set sail upon surly seas of poetic discourse which stretch between us and the Land o' Dreams, where Philosophy, Religion, Art, Literature and Science are perfected and poised in Universal Life.

A. E. A.

The Book of Real Fairies, by Alma Kunz Gulick. (Theosophical Publishing House, Adyar, Madras. Price Re. 1.)

This very delightful little book is the third in the series of "Lotus Leaves for the Young". The attraction of these stories is probably that they deal with the most ordinary things of daily life—the life which is so familiar—which most children of imagination weave for themselves into fairy fabric. Have we not all of us in our childhood longed to see the fairies in the fire, in the rain, in the flowers, in all

the little familiar things of our daily life? Of course we loved—and perhaps still love, if we dare confess it—the stories of beautiful princesses and wonderful princes, and ogres and dragons and so on, but in our hearts we also longed for the fairies as playmates. And here Mrs. Gulick gives them to us, and the children who read about them will unconsciously learn something of the methods of evolution in the stories of the raindrop who expects to become a flower, of the flower-fairy who will become a butterfly, and the cloud-fairy who explains how the water-fairies and sylphs will become devas. They are pretty, dainty little stories and should be welcomed by the children for whom they are written.

M. B-S.

Priest of the Ideal, by Stephen Graham. (Macmillan & Co., London. Price 7s. 6d.)

A saint and his mission in the world has been very beautifully described by Sister Nivedita. She says:

He takes the whole of life, all the grey and sombre stuff of which it is chiefly made, and the blackest and brightest with this, and throws on the whole a new light, till even in the eyes of those who suffer it life is made beautiful.

One is reminded of this passage by the book before us. To be ears and eyes to the deaf and blind who are not able to perceive the spiritual significance of life, was also the mission of the Priest of the Ideal, the only difference between him and the saint as described above being that whereas the latter may very well be imagined as illuminating life for others quite unconsciously, Hampden is conscious of his power, and his method is for the most part speech. The book is mainly a gradual revelation of his point of view, which the author sums up in the following passage:

He knew the world was *vain* and that even the War bore not the fruits which men expect, but he did not think of fleeing from it to be "at rest". His work was in the world. He brought a new message and a revelation of redeeming power. He was destined to be a priest rather than a hermit; a prophet, a preacher, and even a healer of the sick and miracle-worker among blind and deaf, rather than an ascetic or recluse. He was conscious of a divine power in him to *touch* his fellow man. He could touch the sordid and the everyday thing, and then straightway men would see it as the living and glowing garment of God. In a world where our noblest men show forth the beauty, the mildness, the mercy, or the sternness of God, Hampden showed power. God's power to change spoke in his heart and was to express itself through him.

Such was his talent, his glory. His secret was that he had put his life unservedly upon the altar.

Our author takes us travelling all over England, visiting its holy places—Stonehenge, Glastonbury, Iona, Lindesfarne, Durham, York—

and by an ingenious device provides us with a travelling companion who is a most excellent foil to the mystic Hampden, our guide.

Washington King, American and millionaire, is on his way to England to buy there "historical monuments, buildings, manuscripts, furniture and what not," transport them to the United States, and thereby give to life in his country what it so sadly lacks, a "spiritual background". Arrived in England, he is introduced to Richard Hampden, dreamer, philosopher and preacher, the subject of whose sermons is "the lost inheritance of England". Hampden, to the reader's surprise, takes King's mission quite seriously, and on being asked whether he will be the American's guide through the country, agrees. The two set out together, Hampden explaining and interpreting, King inquiring and commenting.

In the course of our journeyings we are introduced to a great variety of persons—usually typical of some definite point of view—who are drawn for us with great vividness, and the story becomes a series of character sketches and scenes from English life, welded into a whole by the personality of Hampden and the quest of the American. All sorts of questions are discussed—political, religious, social, philosophical—Hampden's ideal being the touchstone throughout.

Hampden will appeal specially to readers of a certain temperament, for he too represents a very definite type. He is the kind of person who does not find life satisfactory unless he is conscious at every step of his journey of a mystery beyond, conscious that every sound has "myriads of whispers and echoes in it that only angels' ears can catch". Beauty to him is always hushed and solemn. The author becomes almost Biblical in his language when he describes his hero in his serious moods—Hampden occasionally comes down from the heights. The result is that to some readers he will seem a little heavy and strained, even sentimental at times. But even to those whose temperament is different from his own, the character of Hampden will make a certain appeal in its earnestness and breadth of view; and his comments on life, which are often striking, will open up to many new vistas of thought.

A. DE L.

Mails from the Continent of Death, by F. A. Fuller. (Published for the author by the Theosophical Publishing House, Adyar, Madras, India. Price As. 12.)

The title of this little book will already be familiar to readers of THE THEOSOPHIST as that of an article by Miss Fuller in the May number. In order to reach a wider circle of readers the author has had this article published in book form with some useful additions. "The continent of death" is, of course, the astral plane, and the "mails" consist of communications from a clergyman, the late Rev. Douglas Price, who edited a small magazine of broad views, *The Modernist*, before he passed over at a comparatively early age. In the foreword Miss Fuller explains the method by which these communications were received, a method which certainly seems preferable to that of automatic writing and still more so to that of mediumship. Altogether the circumstances were such as to provide another noteworthy piece of evidence as to the survival of the human personality and its relation to those still in the physical body. The communications themselves consist chiefly of accounts of the work done on the other side in helping soldiers killed in the war to settle down to the new conditions of astral life. The book should be of special interest to Theosophists as a confirmation coming from one who had not studied Theosophy during his earth life, and who still did not believe in reincarnation. We wish it success in its beneficent mission.

W. D. S. B.

Our Mess, by Dugald Macfadyen. (W. Westall & Co., Ltd., London. Price 2s.)

One of the most beneficent "institutions" of the Great War of the twentieth century is the organisation of the Y.M.C.A. "Huts," and no band of workers has more faithfully served the cause of humanity than the devoted staff which mans them. *Our Mess* shows that the staff is not only working hard but is thinking hard as well. It contains the notes of some of the discussions which take place at Mess among members of the staff. The author selects from among the disputants several marked types, as illustrating various and in many cases quite diverse views, and to each of these he gives some characteristic title. There is the "Professor" who knows "all the facts about everything that ever happened"; there is the "Highland Laird," reeking of the heather, who is convinced that if we had stood no nonsense from the Prussian over Schleswig Holstein in 1864 we should have had no trouble with him over Belgium in 1914. According to "the Celt" all the good in Great Britain's literature, politics,

and religion are due to "the Celtic strain in the Nation's life, and all the dullness, stupidity and materialism from the Teuton"; while the "Edinburgh Ecclesiastic" is sure that religion is the means to a glorious end—Presbyterianism. There is "Dr. Twinkles," raconteur and wit; "the Logician, a Gold Medallist in his subject"; an Anglican priest, "the Padre," whose sole study for years had been his prayer book, and whose intellectual output just two sermons a year. It is difficult to account for the presence of "the Lady," whose insignificant part consists in raising her eyebrows upon occasions, whereat the discussion is diverted into another channel. The other titles—"Plain Man," "Socialist," "Genial One" and "Cosmopolite"—need no elaboration.

Mr. Macfadyen brings out, on the whole successfully, though not always very vividly, the colouring that is given to a man's views by his religious beliefs. Ten subjects are selected for discussion. These are some of them: How will the War end? Innocent Suffering; Religion and Red Tape; America and Germany; Are Sermons a Bore? Is Puritanism Wicked? After Death—What? One chapter on "Tommy's Faith" leaves us at the end of the discussion in exactly the same state as "the Padre" at the beginning of it, when his remark—"I can't make out the religion of our army"—first sets the ball rolling. The most heated discussion appears to have been round the old, old temperamental opposition of æstheticism and austerity. It appears under the title "Is Puritanism Wicked". It is, however, rather curious to find that the puritan elements at the Mess are more Catholic in their sympathies than the very rigid Anglican "padre". The "Minister," who occasionally enters into a discussion, takes a broad view in regard to the much debated question of Inter-Communion. He says:

The Lord's Table is His, not ours, and we have no right to keep from it those whom He invites. The Anglican Church has made it the priests' Table, and the Puritan Churches have made it the Church's Table. In our endeavour to make it in turn the priests' Table, the theologians' Table, the legalists' Table or the Church's Table, have we not forgotten that this is an offer of the grace of God in Christ to all who will receive it?

To give further details would "take the edge off" the enjoyment of the hour of pleasant reading which Mr. Macfadyen has given in this happy little volume to those who wish to know what is going on in the minds of men "at the front". And though he poses neither as prophet nor preacher, but only as recorder, he leaves with us a strong conviction that conferences, other than the great Peace Conference, must inevitably take place after the War.

A. E. A.

A Psychic Vigil in Three Watches. [No author given.] (Methuen & Co., London. Price 5s.)

As with so many books of this type, the War is given as an excuse for its publication, because, as the Foreword tells us, "at a time when Death is busy violently sundering human ties and companionships, the interest of living men and women in the unseen and unknown hereafter becomes painful in its intensity". The author is anonymous; the Foreword has merely the signature "Y"; but a private edition, printed in 1896, has a preface contributed by the Rev. H. R. Haweis, a thoughtful writer of repute on musical and other subjects. The fact that he has given this token of approval to the book gives it a certain importance and makes one inclined to read it with more attention than the first few pages would seem to warrant; for Mr. Haweis clearly thinks the book of value:

I think it would have been a loss to the reading world had so acute and candid a survey of what is vulgarly and inaccurately called Supernaturalism not seen the light of day. The present is a transitional moment of thought and opinion on all occult matters, and this opportune discourse is, in fact, a phase of constructive opinion caught on the wing.

With this high opinion in mind, one searches in vain through the pages for any definite and coherent philosophy; also, the form in which the book is cast is unattractive and uninteresting. Thus it begins: "Three men, who may as well be called Tom, Dick and Harry as anything else, were sitting one summer evening after dinner in a little room looking out upon the placid waters of a land-locked bay." Tom has evidently been telling of some spiritualistic experience, which calls forth a question from Harry: "What's the use of it all? How do you fit it into any religion, philosophy or rule of life?" The rest of the book is taken up with a monologue from Tom, in answer to this, with an occasional question interpolated by Dick or Harry to give him a fresh start, as it were. He begins by admitting his own ignorance of the subjects with which he deals:

I will try and explain the thoughts that are sometimes shaping themselves in my brain, so that you may understand the nature of the little philosophy there is in me, and the basis of fact upon which it rests. I will endeavour to present to you the theories I have founded on certain psychological phenomena. What I have seen I have seen, and I have sometimes thought about it, and have come to some conclusions. Probably there is no merit of originality about them, original as they are to me, for I have never read a book on philosophy; metaphysics do not attract me, and into the works of theologians I have never delved. I have no desire to dive into metaphysical depths or to soar to giddy heights of imagination.

He then proceeds to talk solidly for over 200 pages, prosing about Spiritualism, materialism, mesmerism, black magic, Christian Science, evolution, art, religion, eugenics, and every other subject that may drift through a mind unused to concentrated thought. Is it any

wonder that Harry complains: "You have left us nowhere," and again: "You must forgive my saying that you seem rather confused yourself."

The author evidently thinks that by dividing the book into "three watches" a narrative interest is added; after much discursive rambling they adjourn to a hill-top; finally they stroll to and fro. But these little distractions add nothing to the interest; the book is merely dull and dreary. Through the mass of words one seeks weariedly for any definite conclusion, for any coherent philosophy of life, for any scheme which will reconcile the many conflicting theories and "isms," for, in fact, the *motif* of the book. But here and there one may pick out a phrase which is of interest. Speaking of spirits of dead friends appearing at a seance, the author says: "Why should the discarnate intelligence be assumed to lose all sense of humour?" in allusion to the retention of the old characteristics after casting off the physical body. Arguing in favour of the probability of immortality, he makes a cogent remark: "One of the strongest proofs of immortality is afforded by the fact that men think they are immortal." A touch of insight is shown in his recognition of the attitude of the one-time materialistic scientist: "It is hard for science to break through the tough fibre of intellectual pride, but she will do so—in time." However, one finds nothing in which he gives clearly what he himself calls "the outline of my philosophy," unless indeed these words, which conclude his discourses: "Man, a composite creature, animal, human and divine, dwells here for a little while in a most beautiful world. Let him enjoy. Let him cultivate himself, not one portion only, but his whole self; and, if he possibly can, live to be what he is intended to be, an ascending, spiritual, human animal, a natural, healthy man." After so many intellectual aspirations and spiritual yearnings this sounds like reverting to rank and rather gross materialism.

Too much space has perhaps been given to the discussion of this very futile book. An authoritative statement from one who *knows* is eagerly welcomed, but such ill-digested information, such smatterings of scientific lore and such illogical deductions are worse than useless. The author has done well to hide behind the veil of anonymity.

M. B-S.

The Feast of Youth, by Harindranath Chattopadhyay. (Theosophical Publishing House, Adyar, Madras. Price Rs. 3.)

It is difficult to know by what adjectives to characterise the collection of poems before us. Charming, delightful, interesting, promising—none of these express the feeling it gives one. Let the reader ruminate upon the title, *The Feast of Youth*—which strictly speaking belongs only to the first poem, but might very well be applied to the whole—and upon all that it suggests of richness and love of life; of joy in beautiful things with perhaps a touch here and there of a wistful questioning; of energy, with here and there a slight tendency to exaggeration and over-exuberance; and he will get some idea of what is in store for him between the blue and gold covers of this book.

A very real love of Nature characterises these poems. There is no evidence of detailed observation of Nature—one is bound to confess that some of the combinations of words present pictures which might appear to the coldly critical eye somewhat out of drawing. But the sweeping lines and vivid splashes of colour by means of which the poet conveys to us the vision that he sees, justify themselves triumphantly to the mind, even when they are a little impossible as vehicles of life. It must not be supposed, however, that Mr. Chattopadhyay's work has no delicacy. One might cite many examples. For instance of Spring, who "hath come and gone with all her coloured hours," he tells us:

She gathered all her touch-born blossoms from bright bowers,
And in her basket rained quick-dazzling showers,
And fled with all the laughter of earth's flowers.

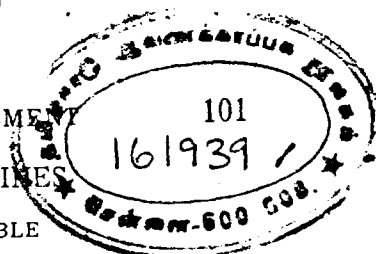
Harindranath Chattopadhyay needs no introduction to the readers of THE THEOSOPHIST, as several of his poems have appeared in its pages from time to time. Nor does he need an introduction as a brother of Sarojini Naidu, being quite able to stand on his own merits. Still it is interesting to know that another of the children of him of whom his daughter spoke as a "splendid dreamer in a dreamless age," is helping to give expression to the life-forces of the New India, as harbinger of the "flame-burst of her spring".

A. DE L.

THE veteran Vice-President of the Theosophical Society has by this time become quite a regular contributor to *The Nineteenth Century*, taking full advantage of the possibilities for propaganda latent in a series of articles in so important an organ of publicity. In the July number the above title at once catches the eye, and we find Mr. Sinnett invading the precincts of orthodoxy on a somewhat unusual line. This time he is drawing attention to the incongruity presented by a number of otherwise liberal-minded Churchmen held in formal subservience to three documents, called Creeds, which, though admitted to have undergone ecclesiastical manipulation, have since then acquired the authority of literal infallibility. But his criticism is not merely destructive, as that of the "Rationalists," at the end of the last century; caustic as some of his comments inevitably are, Theosophy enables him to build as well as pull down, by laying bare the foundations of eternal truth that have enabled the later superstructures to stand so long, and by pointing out the design of the original building.

The first dogmas that Mr. Sinnett deals with are those of the Resurrection and Ascension, and it must be distinctly startling for people who have not read Mr. Leadbeater's book *The Christian Creed* to hear for the first time the extent to which the Nicene Creed borrows from the ritual of the ancient Egyptian Mysteries. For the writer shows how the candidate of old, who left his body bound to the cross while he passed through the ordeals of the lower worlds before his ascension to the higher levels of consciousness, and who returned to his body with the first rays of the rising sun, well knew the law of reincarnation and the facts of the life after death, that have so long remained but thinly veiled in the orthodox Creed. We hoped to read also how these symbols stand equally for the greater process of rebirth that Theosophists speak of as the entrance to the Path, and for the still greater cosmic process of involution and evolution; but perhaps Mr. Sinnett was wise in not giving his readers too much to grasp at once.

The next article of Christian belief we find clarified is the much disputed tradition of the Virgin Birth. Here the writer deftly introduces the Theosophical teaching of the three great outpourings of Spirit into "virgin" matter, by means of which the Christ-principle of conscious unity is finally "born" or, as Theosophists would say, unfolded. An interesting point to note in passing is that Mr. Sinnett interprets the Holy Ghost, the third Person of the Christian Trinity, as the



611
MAG. 100.1

first Logos of the Theosophist (though he calls it the third), from whom the third Life-wave proceeds; whereas Mrs. Besant has always spoken of the Holy Ghost as corresponding to the third Logos—of the first Life-wave. This subject leads on to a mention of the Theosophical view of the Christ as taking a body prepared for Him by the then disciple Jesus, a view which some Christians seem to find a greater difficulty in accepting than almost any other.

The last puzzle explained is perhaps the greatest stumbling-block of all to thinking people, namely, the Day of Judgment and the "damnatory clauses" that set their seal upon it. Again Theosophy comes to the rescue with the perfectly reasonable statement that at a certain stage in the distant future this planetary scheme of human evolution can no longer be delayed by its backward members, who will have to drop out and wait until they can join the next scheme of human evolution at the stage they have already reached. Mr. Sinnett therefore suggests that the Athanasian Creed, instead of insisting, as it appears to do, on every one believing abstruse doctrines regarding the Trinity as the sole alternative to damnation, was originally intended to convey the following meaning:

"Whosoever would be safe from failure to attain the highest possibilities of his place in Nature," must "believe" or, in equivalent language, train himself to understand, certain great subtleties of spiritual truth which frankly, for the physical brain at an early stage of its development, are incomprehensible, *i.e.*, beyond its grasp.

One sentence, however, we must confess to regarding as a somewhat wholesale reflection on the accuracy of Oriental scriptures. It is:

All Oriental writings—and our "sacred" scriptures, including the Creeds, are saturated with the methods of Oriental writers—are prone to use words like "eternity" and "everlasting" as indicating any long period they are talking about, and not as we do—with a specific mathematical idea behind them.

We agree that the word "eternity" is a mistranslation of the Greek word *æon*, which has the definite meaning of an age or, as Theosophists would say, a cycle. But we always understood from *The Secret Doctrine* that the *yugas* of the ancient Hindū Scriptures had been calculated with extraordinary mathematical precision.

W. D. S. B.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th August to 10th September, 1918, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	RS.	A.	P.
Indian Section, T.S., part payment of dues for 1918	171	8	0
Charter Fees from Java...	65	15	0
Nairobi Lodge, T.S., Charter Fees, 23	39	15	0
" " dues of new members for 1918	25	10	0
Mr. Julio Garrido, dues of 3 new members for do.	16	14	0
	319	14	0

Adyar

10th September, 1918.

A. SCHWARZ,

Hon. Treasurer, T.S.

SUPPLEMENT TO THE THEOSOPHIST OCTOBER
OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th August to 10th September, 1918, are acknowledged with thanks:

DONATIONS:

	Rs.	A.	P.
A Friend, Adyar	700	0	0
" " for Food Fund	300	0	0
Mr. Vadilal Kalidass Shafi, of Ahmedabad	100	0	0
Donations under Rs. 5	0	12	0
	1,100	12	0

Adyar

10th September, 1918.

A. SCHWARZ,

Hon. Secretary and Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Gwalior Fort, India	Surya Lodge, T.S.	30-8-1918
Dinajpur, Bengal, India	Dinajpur " "	12-9-1918
Portobello, Midlothian, Scotland	Portobello Lodge, T.S.	1-5-1918

Adyar

18th September, 1918.

J. R. ARIA,

Recording Secretary, T.S.

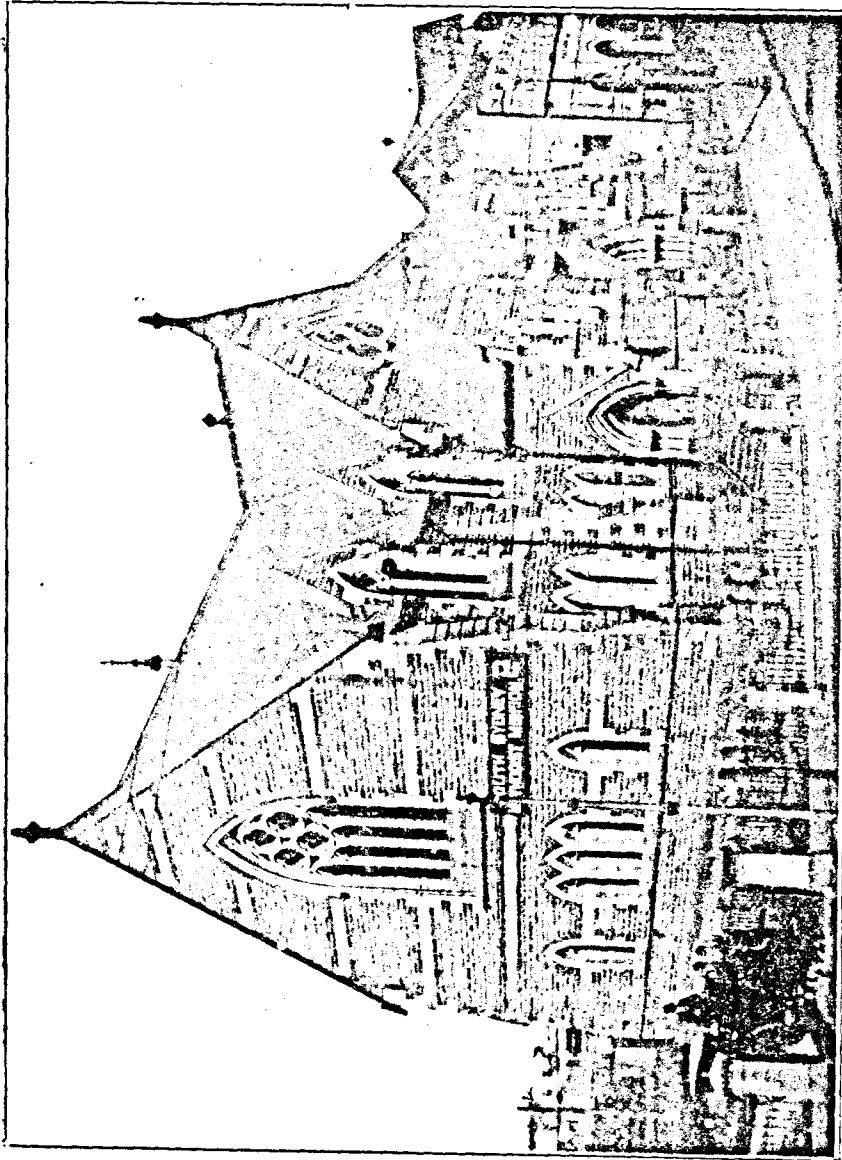
THE THEOSOPHIST

ON THE WATCH-TOWER

HERE, as in the *Bulletin*, I must begin with grateful thanks to all who greeted me on my 71st birthday. A cheering message came from Italy, from the General Secretary of the T.S. and the National Representative of the Order of the Star in the East :

I have the privilege to present you my very best wishes also in the name of all the Italian members on occasion of your Birthday, hoping you will enjoy good health, and bring to a close the beautiful work you are doing for India which is, specially now, so well promising.

Messages came from England (London [many], Birmingham, Cardiff, Combedown, Wimbledon), New Zealand (Auckland, Dunedin), Australia (Brisbane, Sydney), Fiji, Java, America, Norway, Burma; from India came greetings from Bombay, Benares, Bangalore, Madura, Madanapalle, Hyderabad (Sindh), Coimbatore, Cawnpur, Ahmednagar, Allahabad, Bareilly, Amraoti, Poona, several from each; Hardwar, Pondicherry, Sangli, Matar, Nandod, Negapatam, Anantapur, Alwar, Mysore, Dewas, Baroda, Bhavnagar, Gwalior, Indore, Hyderabad (Deccan), Trivandrum, Kumbhakonam, Dindigul, Bankipur, Guntur, Surat, Sholapur, Nagpur, Ahmedabad, Gorakhpur, Tuticorin, Salem, Karachi, Tattamangalam, Tanjore, Malvan, Maharampettah, Dodballapur, Tumkur City, Mhow, Sukeshoheyukh, Broach, Peralam, Dudahi, Calcutta,



OLD CATHOLIC CHURCH, SYDNEY

Hubli, Produttur, Gaya; some came from Women's Associations, some from Lodges of the T.S., the Star, and Co-Masonry, some from Scout Groups, public meetings, etc. May all who think so kindly of me, and so much over-appreciate my poor services, find raining upon themselves similar kind thoughts.

* * *

The Theosophical Society in Finland has survived the turmoil and the massacres of which we have heard, for on August 17th, our old friend Pekka Ervast wrote:

"The Theosophical Society in Finland, in Annual Convention assembled, herewith begs to send you, our beloved President, its most heartfelt and loyal greetings."

As the Censor opened and passed the letter, I presume that Finland is not regarded as an enemy country. It was sturdily Republican when I knew it, and very angry with Russia for narrowing, if not destroying, its liberty. One cannot imagine men of the Pekka Ervast breed crouching beneath a German princeling, a puppet King. If it comes out of the present welter free, our Society there may well survive. Otherwise . . .

* * *

Burma has just held her Seventh Theosophical Convention, under the Presidency of Lieut.-Colonel G. E. T. Green, Indian Army, F.T.S. The announcement comes from the Chairman of the Reception Committee, Maung Ba. We congratulate Lieut.-Colonel Green on his moral courage in presiding just now at a Theosophical Convention. We are fortunate in having a good many Theosophists, officers and privates, in the Armies of Great Britain, India and the Dominions, as well as in France. The little French magazine, *Kouroukshetra*, mostly written and circulated in the trenches, has been steadily maintained since the early days of the War, and many who were Theosophists before they were soldiers—enlisting after the War began, because they realised the tremendous issues of the struggle, and the utter necessity for the complete victory of the Allies if the world was not to sustain a set-back in

evolution—have carried on a quiet propaganda in the Armies, where men, in face of death, enquire eagerly about it from those who regard it merely as a repeated incident in an immortal life. To the young and joyous-hearted heroes who have flung their bright and gallant lives into the Valley of the Shadow of Death, the news that they would return to the fair earth they love, and that, if they made the Supreme Sacrifice, they would swiftly come back to help along a happier path the world that they had saved from ruin, came as a glad surprise, and robbed Death of his sting. For the young love this world, and desire to enjoy their life on earth far more than they desire a heaven strange and misty in their eyes. For the heaven-world has not been made familiar and real to them as the world they are living in, and to plunge into "the unknown" has small attraction for them.

* * *

To return to our Burma Convention. We see in the programme of its three days' work that Nationalities are happily blended. For the Chairman of the Reception Committee was a Burman, and the President an Englishman, while the two public lectures on the first day were given by an Indian (a Tamil Brāhmaṇa) and a Burman. On the following day, devoted chiefly to Society work, an Englishwoman gave a public lecture, and the second was in Burmese. On the third day the lectures were divided between a Tamilian non-Brāhmaṇa, and a doctor who, by his name, must have been a Hebrew. The Presidential Address was by the above-named Englishman. This is as it should be, for Theosophical Brotherhood knows no separation by religions, classes, castes, colours, sexes. It overleaps all barriers, while even Freemasonry, in its usual form, excludes the feminine sex, though brave French Masons, with the love of liberty and equal rights engrained in them, broke down the wall and established *La Maçonnerie Mixte*, that of *Le Droit Humain*, not masculine, but human Right. In their Lodges and in all those within their Obedience—which has

now spread far and wide over the continent of Europe, the British Overseas Dominions, India, and the United States—the old obliteration of sex where matters spiritual are concerned is followed. A Lodge of Initiation which welcomes only men perpetuates only the traditions current in Judaism and Christianity as to the subordination of women as the inferior sex, and does not share in the more spacious spirituality of the older religions. It is very likely, however, that even masculine Masonry will, ere long, feel the Spirit of the Time, and throw open the doors of its Lodges to admit women candidates to a participation in its mysteries.

* * *

Writing of Masonry reminds me of Charity, and I repeat here a paragraph which I wrote in the last *Bulletin*: “The Olcott Pañchama Free Schools are in sore need of help, and will have to draw upon their capital unless some friends will aid them. They are the pioneers of free education among the submerged classes, and have long been the Model Schools of this type in Madras. Besides, the name of our President-Founder is perpetuated in them, for they were very dear to his heart. By the end of this month their income will be exhausted, and they will have to encroach on their small capital.” “This month” must now be read “last month,” i.e., October. In the poorest schools, food is also given to the little scholars, and when I remind my readers that in the Report of the Medical Examination held of our scholars, 78 per cent of them were returned as suffering from malnutrition, they will understand that we are dealing with our submerged classes, the chronically starved. Whether War or Peace prevail, these children are always hungry, but the prevalence of War has diminished our subscriptions, and our reserve fund, insufficient for the support of the schools, will become still less sufficient if we are to draw on it for monthly expenses. Moreover, Government paper is sadly depreciated, so that its forced sale is peculiarly undesirable.

* * *

A word of heartfelt sympathy to Glasgow on the passing away of that faithful and untiring worker, Mrs. J. Allan. She has left a gap which it will be hard to fill.

* * *

Miss Clara Codd seems to have become very popular in Ireland. In addition to eight public lectures, she has had three afternoon “Half-Hour Talks,” with discussion following—a quite good idea for Lodge meetings. The Belfast Lodge holds three weekly classes for study, in addition to its weekly meetings, and has a Lending Library and a Free Reading Room. Much of the activity in Belfast is due to the Rev. John Barron, an old and very faithful member of the Theosophical Society. The Blavatsky Lodge, London, has arranged a six months’ series of weekly lectures, begun and concluded by the Vice-President of the Theosophical Society, Mr. A. P. Sinnett. This veteran Theosophical leader is as active as the youngest, and his life of absolutely unswerving service to the Masters and the Society should prove an inspiring example to us all.

* * *

Our readers will be interested in the picture, promised last month, of the fine building purchased for the Old Catholic Church in Sydney, Australia. The happy fortune of Sydney members of the T.S. is having among them that great Theosophist, Charles W. Leadbeater, who has, despite his long illness and his permanently weakened condition, been a veritable source of life and energy to the whole Society in Australia. It has grown and expanded in a marvellous way, as do all bodies that have on them the blessing of the Master, and the channel for that blessing has been His faithful disciple.

* * *

The church now purchased for the Old Catholics is a handsome structure, and the board on it, which is, we presume, removed by this time, shows that it belonged previously to the Methodist Community. It is far more ornate than is usual in the chapels of British Methodists, but we have heard that the Methodist community in Australia is a far wealthier, and

socially a more highly placed, body than the members in "the old country". Certainly this church building strikes a far higher note architecturally than those we were accustomed to in Great Britain.

* * *

In America, a Theosophical Educational Association has been formed, and a good syllabus for its Teachers' College has been issued. No better work can be done by the Theosophical Society than the establishment of such Colleges, for they will send out into the world teachers of the young who are trained in the Science of Life, and know the great law of Evolution, not only in its outer phenomena but in its inner impulse and guidance from the Divine Creative Spirit. The Association has put at the top of its syllabus the words: "No Educational System is complete unless each department includes the Origin and Goal of Life," and that is profoundly true. The Theosophically trained teacher will know that Origin and that Goal, and thus will be fitted to train the young. The Association has ten courses. I. *The Philosophy of Life the Basis of Education*: (a) This deals with philosophy and religion in relation to Education, and draws on the Scriptures of the world as its texts for religion. (b) The Study of the Child Nature, the analytical and synthetical study of the constitution and potential powers of the child. II. *Philosophy, Theory and Practice of Education*. This covers Methods, History and Problems of Education (including administration and child psychology), the studies in the school, education of the senses, and the actual teaching. III. *Occult Sciences*, dealing with the constitution of matter, atoms, ethers, scientific clairvoyance, and the like. IV. *Therapeutics*, including biology, embryology, physiology, nursing and first aid, psychological tests in diagnosis, methods of healing and the laws of health. V. *Law*, divided into reforms, reconstruction, etc., and civics. VI. *Social Organisation*. VII. Separate courses for men and women, as advisers of boys and girls, men and women. VIII. *Recreational Leadership*, a very useful

course on games, scouting, story-telling, and the like. IX. *Astronomy and Astrology*. X. *The Arts*, comprising Music, Drama, Painting, Sculpture and Architecture. It will be seen that the Theosophical Ideal of a Teacher is a good deal higher than that of the ordinary Training College.

* * *

It is interesting to notice how, here in India, Theosophists have planted the seeds of the spiritual type of education, have watered and nourished it, and then, when the tree is well-grown, have passed it on into non-Theosophical hands, giving over flourishing institutions, lands, buildings, funds, to National bodies. This was done in the case of the Central Hindū College and School; it was Theosophists, Hindū, and English, who sacrificed themselves, their time, their money, their energy, to build it up, and won sympathy for it from non-Theosophists. When it was strong, and the Government demanded a flourishing College as a condition of granting a University Charter, they handed it over to a National body. The same thing is true of the Theosophical Educational Trust; it founded and supported colleges and schools; Theosophists gave honorary workers and workers on subsistence allowance; then, when lands and buildings had been secured, it handed all over to the National Society for the Promotion of Education. And to that Society another Theosophical Order, the Brothers of Service, is giving Principals, Professors, Teachers and Officials, men with brilliant Indian and English degrees, who could command a good price in the market, but who only have a subsistence allowance from their Order, and are given to the S. P. N. E. without any remuneration. It is the glory of the Theosophical Society to give, "looking for nothing again"; it lives by the self-sacrifice of its members. Its reward is to be ridiculed, suspected, abused; but everything it takes up grows and expands, because the Law of Sacrifice is the Law of Life. And its members, knowing this and working for Love's sake, continue to serve those who sneer at and malign them.

* * *

I have received a charming booklet from Krotona, our American Headquarters, showing how Mr. A. P. Warrington's dream of long ago has materialised. The booklet is full of delightful pictures of interesting spots in the 22 acres which form the estate. It is nearly all hills and slopes, and they have been beautifully laid out: there is an Italian garden, an orchard of orange trees, "thousands of roses, geraniums and other flowering plants," a lotus pond, a temple, an institute for study and lectures, a library, a building for administration, etc., all connected by well-graded roads. So far, some six lakhs of rupees have been spent upon it. Many further features are planned, among others a "Temple of Tolerance". It seems that

when Mrs. Annie Besant . . . gave to Mr. Warrington the commission to come to the West and materialise his "dream" of Krotona, she expressed the hope that some day a Temple might be built—of which she drew a general plan in the form of a Greek Cross.

One arm is to be a Hall of Religions, with shrines for the main ones; another arm is to be for the E.S.; a third for a T. S. Auditorium; the fourth for a Masonic Lodge. The central circular Hall will be public, for Music, Drama, Conventions, etc. The "hope" seems to be bearing fruit, as do our hopes when we work them out in Devachan. The booklet says: "Thus do the dreamers dream. As in the Past, so in the Future, their dreams will ever come true." That is so, if the dreamers are willing to be sacrificed for the materialisation of their dreams. Has not this faithful brother found that to be true? Yet none can grudge the sacrifice, and I know he has offered himself willingly. May the blessing of Him who is the World-Sacrifice rest on him and on his work.

Our Scandinavian brethren are forming a Northern Theosophical Federation, linking together Denmark, Iceland, Norway and Sweden. A joint-stock company has been formed for the provision of funds and the management of business. We heartily wish it success.



THEOSOPHICAL JOTTINGS FROM AN EDUCATIONAL NOTE-BOOK

By GEORGE S. ARUNDALE, M.A., LL.B.

II

I FIND myself continually harping back to the great central thought in my mind as regards childhood—the thought expressed by Wordsworth in his "Intimations of Immortality":

But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy!

As H. G. Wells has truly said, the War has brought us nearer both to Heaven and to Hell than ever we have been before—"things are more personal and personified" (*First and Last Things*, Revised Edition, p. vi). And Mrs. Besant has pointed out in a recent speech on "The Life after Death"

in Bombay that the War offers a great opportunity for sacrifice—the spirit of sacrifice broods over the world in its agony, and out therefrom is born a Heaven-world which those who sacrifice enjoy. Heaven is very close to us in these days, as indeed is also Hell; but for the children it must be the Heaven-world that opens, not that world of Hell into which so many were born in the early days of factories, and in which, alas, so many are yet born to-day.

Theosophically speaking, Heaven lies about us all the time; but the little child has, with rare exceptions, just arrived from Heaven and in early years lives “not in entire forgetfulness” of the glories and powers of the Heaven-world. He

still is Nature's Priest,
And by the vision splendid
Is on his way attended.

It is only in manhood that he

perceives it die away,
And fade into the light of common day.

Now it seems to me that the “vision splendid” is the memory, unconsciously dominating the soul in its new tene-ment, of the wondrous experiences described, for example, in Mrs. Besant's *Ancient Wisdom* (pp. 195, *et seq.*, 1897 Ed.)—a work every Theosophical teacher should be continually studying. Francis Thompson has beautifully expressed the idea I am now trying to convey. He says (*The Works of Francis Thompson*, vol. 3, pp. 7, 8):

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 the 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 godmother 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 a heaven in a wild flower,
Hold infinity in the palm of your hand,
And eternity in an hour.

¹ Compare the beautiful poem by A.E. in *Collected Poems* entitled “Childhood”.

I have italicised the phrases of special Theosophic significance. Heaven is indeed a baptism from which the soul arises with courage and certainty once again to enter the outer darkness to battle to make eternal that which for the time is but a fleeting experience of the goal ahead. Heaven is an intimation both of our immortality and of our certain triumph; for in Heaven the future lies about us while we are yet in the infancy of our growth. And it is *our* future that lies about us; for each of us has his own Heaven, and to each comes in Heaven such aspect of the future as may thrill him, exalt him in ecstasy, assure him of his Divinity, hearten him to any roughness of road, even if the end be only such a Heaven as he has just experienced. That the end will be much more, infinitely more, we know full well, for if “knowledge grow from more to more, and more of reverence in us dwell,” then will our Heavens grow from more to more, and more of the eternal in us dwell, until the spark shall have become the Flame—self-conscious of its Divinity. And the little child down here—or should I say “out here”?—in the physical body has his spirit still “streaming from the waters of baptism” in a Heaven of his own making, moulded by his Monad from out the clay of Divine potentiality.

Again, the phrase “to believe in belief” expresses a profound truth with regard to the Heaven-world. Belief—if pure—is found to be all-powerful (within the limitations of its original virility) in the Heaven-world. As we have believed on earth, so shall we create in Heaven; that is, to the measure of our belief, our trust, our faith, our aspiration, our confident search after truth, our dull clinging to an invisible hope, will issue forth in Heaven the apotheosis of our dreams and strivings. As we have thought, so for a short while do we become in Heaven, for an hour which seems an eternity. “Seeing is believing,” says Earth. “Believing is seeing,” says Heaven; and both are true. One, perhaps, the *Pravritti*

Marga and the other the *Nivritti* Marga: both are needed for the conquering of the illusion of ignorance. Madame Montessori has truly said (*The Advanced Montessori Method*, vol. 1, p. 232):

It is faith which leads to sight, not sight which produces faith. When the blind man in the Gospel uttered the anxious cry: "Make me to see," he asked for "faith," because he knew that it is possible to have eyes and not to see.

"Our citizenship," said S. Paul, "is in Heaven," for in Heaven man, for a brief span, is the master of his destiny and conscious of his Divine citizenship, of all that true citizenship means beyond mere membership of a body politic on the physical plane.

Francis Thompson's phrase "to turn . . . lowness into loftiness" is full of pregnant meaning. Truly are our souls our fairy godmothers, divine alchemists insistently demonstrating to us that out of little nothings shall come that everything which is the Heaven-eternal towards which our Heavens-fleeting are the stepping-stones. Indeed is it true that he who sees "a world in a grain of sand, and a heaven in a wild flower," is far on life's pathway. And I make bold to add that even he who *believes* that heaven is alike in the grain of sand and in the wild flower, or who even "makes-believe," is on the outskirts of the world of truth. In Heaven, imagination, based on aspiration moulded through effort into character, reaches out into the future and brings it within the Eternal Now. Or, if you like, it is the "eye of the soul" perceiving the pathway to the soul's inheritance. In the Heaven-world, imagination is creation and anticipation. In the world of children, Heaven-born as almost all of them are, and as all of them must some day be, the imagination conserves its potency—for them, if not for us who look at them—and if we marvel that, having eyes, they cannot see, they more rightly marvel that we, having eyes, have yet no vision of that great "Friend

¹ Compare Mrs. Browning's lines in "A Child Asleep":

"Folded eyes see brighter than
The open ever do."

The whole poem strikingly illustrates the real intimacy between Heaven and Earth.

of Children" to whom Stevenson so charmingly refers in *The Unseen Playmate*:

Nobody heard him and nobody saw,
His is a picture you never could draw,
But he's sure to be present, abroad or at home,
When children are happy and playing alone.

He lies in the laurels, he runs on the grass,
He sings when you tinkle the musical glass;
Whene'er you are happy and cannot tell why
The Friend of the Children is sure to be by!

He loves to be little, he hates to be big,
'Tis he that inhabits the caves that you dig;
'Tis he when you play with your soldiers of tin
That sides with the Frenchmen and never can win.

And it is he who turns pumpkins into coaches and mice into horses. It is he who, in the Heaven-world, turns dreams into events, hopes into facts, ideals into realities. If we seem to see the imagination working strangely in little children, we should remember to look at its life rather than at its temporary form. The form may be "childish," that is to say incomplete—not foolish; its life is of the essence of God's divinity and is, in the childish mind, the memory of a Divine imagination exercised in the Heaven-world. The memory soon fades. With many of us the lower mind soon strangles that higher mind of which it should be "out here" the counterpart. As the child grows among those who themselves have forgotten, he too is apt to

Forget the glories he hath known,
And that imperial palace whence he came.

And you and I hasten that forgetfulness. Wordsworth should have apostrophised the teacher rather than the child when he said:

Thou little child, yet glorious in the might
Of heaven-born freedom on thy being's height,
Why with such earnest pains dost thou provoke
The years to bring the inevitable yoke,
Thus blindly with thy blessedness at strife?
Full soon thy Soul shall have her earthly freight,
And custom lie upon thee with a weight,
Heavy as frost, and deep almost as life.

I would say to teachers in the words of Froebel:

Break not suddenly the dream
The blessed dream of infancy;
In which the soul unites with all
In earth, or heaven, or sea, or sky.

Maeterlinck has said (*Wisdom and Destiny*, p. 14) that "we should live as though we were always on the eve of the great revelation," that is to say as if we were always on the fringe of a great spiritual perception. Exaggerated though the thought may seem to those who either deliberately or unconsciously exclude themselves from such a perception, it nevertheless bears within it a profound significance. "Heaven lies about us" in our manhood as much as in our infancy, although in manhood the threads of memory may have become bruised or even broken. A Heaven awaits each one of us here and now. It is next door to us. Let us but knock and it shall be opened unto us. True, we may not enjoy it long. There may not be enough of that particular Heaven to enjoy long; or we may not be sufficiently Heaven-like to appreciate it or to make possible a long stay in it. Even then, other Heavens will disclose themselves to us if we look for them. And we should do well to notice that the child is far more often "on the eve of the great revelation" than ourselves. Innumerable Heavens lie about him, ready to his imagination, in his infancy. Is it not remarkable that in very truth we are to-day actually "on the eve of the great revelation"—the greatest revelation for a couple of thousand years? What advantage are we helping the children to take of so supreme an event? What advantage are we ourselves taking of the priceless foreknowledge? A most beautiful Heaven-world, available alike to young and old, is in the fact of the Coming of the great World Teacher in the immediate future. This revelation is indeed a wondrous Heaven-world in itself. How many of us dwell in it abidingly? Do not most of us, even those who believe, touch it and let it go, touch it and let it go, touch it and let it go?

We would do well to remember that this very Heaven-world lies about the children of to-day in their infancy and youth. We would do well to remember that this very Heaven-world will soon emerge from its present inwardness, and will become a fact in outer life when the great Teacher brings it with Him into the outer world. Shall our children retire into a yet deeper darkness on the approach of Heaven? Heaven will not merely "lie about" them in their maturity. Heaven will be with them as it was with those who lived in the time of the Christ, though some knew it not—with the inevitable result that those who gave no welcome to Him find no home in the world to-day. Heaven will walk abroad, will become vocal, will make heavenly music, will thrill men's hearts with hope, will strengthen endurance and banish despair.

Shall we not help the children to hold fast to their memories of their Heaven-worlds? Shall we not encourage imagination in all wise ways? Shall we not beware of becoming Gradgrinds, seeking to assault the citadel of childhood with facts when, for the time, childhood's fancies are more real than our facts, are, indeed, more full of wisdom for childhood than our hard-earned knowledge? In Dickens' *Hard Times* Mr. Gradgrind declares:

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 ever be of any service to them. This is the principle on which I bring up my own children, and this is the principle on which I bring up these children. Stick to facts, sir!

To my mind old Mrs. Lirriper and Major Jackman (*David Copperfield*) were far truer teachers than Mr. Gradgrind, no matter how full of "facts" might be the latter or empty of them the former. Indeed, the Kingdom of Heaven lies within

¹ Compare the following in Mrs. Browning's "Aurora Leigh":

"I learnt a little algebra, a little
Of the mathematics—brushed with extreme flounce
The circle of the sciences, because
She [the aunt] disliked women who are frivolous.

us as well as about us, and woe to the children whose teachers flaunt the world within for the sake of the world without. As Milton says (Prelude, Book 5):

. when will their presumption learn,
That in the unreasoning progress of the world
A wiser spirit is at work for us,
A better eye than theirs, most prodigal
Of blessings, and most studious of our good,
Even in what seem our most unfruitful hours?

In *Paracelsus* Robert Browning says:

God is a perfect poet,
Who in His persen acts His own creations.

Is not the child a poet, a creator? Does he not in his person act his own creations? And is this not because in early childhood he still remains in the lesser darkness, still within touch of a Great Light, before going into the greater darkness that he may know by fullest contrast the very soul of Light? To what purpose the child creates is not for your judgment or mine; nor is it for our judgment that his joy comes to him along, to us, strange roads. To God and to the Gods our own joy comes along what, to Him and to Them, must surely be very strange roads. The child is as near to Him and Them as are others with more years of present physical life to their credit or debit, and the soul within the young body may be lives ahead of souls in older physical bodies.

To some the imagination of the child and the God-like powers it possesses in the child-world are an intimation of

I learnt the royal genealogies
Of Oviedo, the internal laws
Of the Burmese Empire—by how many feet
Mount Chimborazo outsoars Teneriffe,
What navigable river joins itself
To Lara, and what census of the year five
Was taken at Klagenfurt—because she liked
A general insight into useful facts."

¹ Compare H. G. Wells' *God the Invisible King* in which he says (p. 58): "Yet children are sometimes very near to God. Creative passion stirs in their play. At times they display a divine simplicity."

immaturity, and I rather fear that Madame Montessori herself is in some doubt as to the value of imagination in child-life and growth. She says (*The Advanced Montessori Method*, p. 266):

The power to imagine always exists, whether or not it has a solid basis on which to rest, and materials with which to build; but when it does not elaborate from reality and truth, instead of raising a divine structure it forms incrustations which compress the intelligence and prevent the light from penetrating thereto.

No doubt there is imagination and imagination. But constructive imagination is by no means necessarily based on those realities and truths which the elders know. Either it may be based on realities and truths remembered out of the Heaven-world, or it may be anticipatory—a groping into the future, a bridging of the gulf of time. I am not for a moment suggesting that imagination is of supreme importance in early childhood. I do not even hesitate to agree that much imagination in childhood may need replacing by more serviceable material. But, speaking generally, I would say that the child has so recently come from a world of such vital significance that we must carefully distinguish between the imagination of the soul—still vivid from its activity in Heaven—and the recapitulation by the young body of phases of earlier stages of growth which can safely be relegated to the region of the subconscious. And for fear lest I appear to myself untrue to my belief that in every act of free childhood there is some groping after immortality, that Heaven dominates us in our infancy, even in the small imaginings of the childish heart, I must fain add, in Francis Thompson's words (*The Heart*):

Nature is whole in her least things exprest,
Nor know we with what scope God builds the worm.
Our towns are copied fragments from our breast;
And all man's Babylons strive but to impart
The grandeurs of his Babylonian heart.

One of our greatest difficulties in providing for a due recognition on earth of the Heaven that lives about us is that in

Heaven there is order, while on Earth there is confusion. If you read Mrs. Besant's *Ancient Wisdom* you will find that there are seven Heavens (compare the *Al Quran*, II, 26 *et seq*) into which people enter according to type and stage of evolution. In *Man's Life in This and Other Worlds* (pp. 69 *et seq*) we are told that the inhabitants of the Heaven-world may be divided into four great classes, comprising: (a) those "most distinguished by love-emotions of an unselfish kind, directed chiefly to individuals"; (b) "those who are devotees in any religion"; (c) "the philanthropist, the worker for the good of man"; (d) "the great Thinkers, the great Artists, those who loved the right for the sake of right. . . those who were seeking after knowledge, those who were cultivating art".

Each individual is deepening and expanding his own nature, amplifying his own note in the world-harmony, and is preparing himself for a clearer purpose in life when the time again comes for his exit into the dark rigidities of the outmost world. In Heaven he *knows* his place. On Earth he still gropes towards it. In Heaven "the individual has his own nature communicated to him as he is summoned to fit himself for rendering a distinctive service to the common good. He becomes 'something'; an incarnation of a factor in the social idea." I am quoting from Dr. Bosanquet's admirable work on *The Philosophical Theory of the State* (p. 312) a passage in which he suggests that the individual thus answers an "articulate summons of the organising world". Personally, I doubt whether—looking at the world from the standpoint of any particular life—we should regard even the average individual as expressing his true nature in the business of his life. At any rate, a majority of individuals fail to find themselves in surroundings which give scope to their true individualities. I am by no means forgetful of the fact that, under an all-wise Providence, each life accords the soul a needed moulding, that each of us is reaping as he

has sown, and that the very hindrances and obstacles to natural development are not only the results of past karma but provide the much-needed friction for our strengthening. On the other hand, it is our duty at any given moment to hasten evolution. It is God's will that a certain stage should be reached within a definite period of time; and the better we organise our world, the more quickly shall we reach the goal, and the greater will be the influence of the well-directed force of the many in changing into purposefulness the weak purposelessness of some of its component individuals. Says Dante (*Paradiso*, Canto viii):

Nature ever
Finding discordant fortune, like all seed
Out of its proper climate, thrives but ill.
And were the world below content to mark
And work on the foundation nature lays,
It would not lack supply of excellence.
But ye perversely to religion strain
Him who was born to gird on him the sword,
And of the fluent phraseman make your king:
Therefore your steps have wandered from the path.

We confuse types; and, what is far worse, we deny truths. Listen, for example, to the following pathetic dialogues between a mother and her little son, quoted in Sully's *Studies in Childhood* (pp. 475 and 479):

I

- C. (The child) "Why must people die, mamma?"
- M. (The mother) "They get worn out, and so can't live always, just as the flowers and leaves fade and die."
- C. "Well, but why can't they come to life again just like the flowers?"
- M. "The same flowers don't come to life again, dear."
- C. "Well, the little seed out of the flower drops into the earth and springs up again into a flower. Why can't people do like that?"
- M. "Most people get very tired and want to sleep for ever."
- C. "Oh! I shan't want to sleep for ever, and when I am buried I shall try to wake up again; and there won't be any earth on my eyes, will there, mamma?"

II

- C. "What are seals killed for, mainma?"
 M. "For the sake of their skins and oil."
 C. (Looking to the picture of a stag) "Why do they kill the stags? They don't want *their* skins, do they?"
 M. "No, they kill them because they like to chase them."
 C. "Why don't policemen stop them?"
 M. "They can't do that, because people are allowed to kill them."
 C. (Loudly and passionately) "Allowed, allowed? People are not allowed to take other people and kill them."
 M. "People think there is a difference between killing men and killing animals."

"C. was not to be pacified this way," adds Sully. "He looked woebegone and said to his mother piteously: 'You don't understand me.' . . . The father observes on this: 'There was something almost heartbreaking in that cry—you don't understand me. How can we, with minds blinded by our conventional habits and prejudices, hope to catch the subtle and divine light which is reflected from the untarnished mirror of a child's mind?'" I heartily agree with the father's comment, and though I am well aware that in the long run the newly incarnated soul must adjust itself "to the inevitable realities," to borrow a phrase from Sully, yet it would be well if we took a little trouble to begin somewhat to adjust these "inevitable realities" to the far deeper and more permanent realities from which the young child has only recently been severed. It is understanding that we lack, and little C. touched a deeper note of truth than he knew when he cried: "You don't understand me," for his father and mother neither understood him nor those great truths from which in agony the child saw himself being torn away.

This lack of understanding is inevitable under the sharp contrast between Heaven and Earth at present subsisting, partly because we stand at the most material stage of our evolution, and partly because the critical mind for the time being

dominates the world. But childhood still lingers unenthralled, and revels in its mysteries which are truths. In *The Poet at the Breakfast Table* Oliver Wendell Holmes remarks that "one of the greatest pleasures of childhood is found in the mysteries which it hides from the scepticism of the elders and works up into small mythologies of its own". "The credulity and trustfulness of children," says Professor Kirkpatrick in *Fundamentals of Child Study*, "and their dramatic and symbolic tendencies during the period of childhood, make it possible to impart to them the *forms* of any religion. Any kind of religious instruction, especially that which involves observing and taking part in religious ceremonies during childhood, leaves a permanent impression upon the mind and heart. The theological beliefs taught may later be utterly rejected by the intellect, as are fairy and ghost stories; but the forms, phrases and ceremonies still stir the heart." The importance and value of ceremonies to children is strikingly demonstrated in *Man: Whence, How and Whither* (pp. 407 *et seq*), where their educative value from many points of view is clearly seen. But in this twentieth century the inquisition of the intellect persecutes and tortures the young body of wisdom. There are the things of the intellect and the things of the wisdom. Render unto the intellect the things that are the intellect's, but render unto the wisdom the things that are of the wisdom. Has not Wordsworth said:

Wisdom sits with children round her knees,
 and does not Ruskin declare that "childhood often holds a truth with its feeble fingers, which the grasp of manhood cannot retain—which it is the pride of utmost age to recover"?

After all, in our attitude towards children we still strongly resemble those chief priests of old who, when they "saw the wonderful things that He did, and the children crying in the temple and saying, Hosanna to the son of David," . . . "were sore displeased, and said unto Him, Hearest thou what these

say?" One can imagine the outraged cold intellect and scepticism behind these words, and the pride and self-righteousness. One can also imagine the incomprehensibility of the answer: "Yea, have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?" and one is reminded of another utterance of gentle irony: "I thank Thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (*Matt.*, 11, 25).

Propinquity to Heaven, shared alike by genius and by child,

to whose mighty heart
Heaven doth a quicker pulse impart.
(Matthew Arnold, "Resignation")

is indeed a factor ignored by the average teacher of to-day; and the ever-growing literature on childhood, while evidence of an appreciation of the need for more natural methods of education, affords sad testimony as to the barriers which undisciplined and pompous intellect places between the child and his rightful inheritance.

George S. Arundale

MATERIALISM AND IDEALISM

By H. PISSAREFF

Life is one and imperishable. Its outer forms are manifold and subject to destruction, when the goal of their manifestation is reached. This goal is to serve the development of *consciousness*, the highest expression of which is the *human soul*.—A Theosophical conception of Life and Form.

THE gulf existing between the two main currents of European thought is nearly as great as that between the ancient East and modern West. The materialist cannot understand the idealist. They speak different languages, because they approach events from two opposite sides. And as long as matters stand thus, their disputes can bring no satisfactory results.

I happened to come across such a vain dispute in a number of the *Russian News*, which contained one of Leo Tolstoi's articles, followed by a note of the editor concerning it. The tenor of Tolstoi's article was that all the painful experiences of European nations came from their having no religious consciousness. Considering religion a perfectly unnecessary thing for man, the greater part of Europeans are left without "any religious explanation of their life and the direction of their conduct deriving from it". But at the same time the old law of mastery of one part of human beings over the other has also had its time and has been rejected by the conscience of the majority. Hence the difficulty of the present situation, and the only way for removing these calamities under which modern nations are groaning, consists "in the one thing

most natural and habitual to man, and an easy thing for him—merely *not to commit* actions contrary to his conscience”.

How is this to be achieved?

By living according to God's law, instead of according to that of men . . . by submitting to the law of love, which is the source of highest happiness. . . . Only as people realise that they possess the higher spiritual principle, and the true dignity of man deriving from it, can the mastery of one part of them over the other be abolished. This consciousness already exists in humanity and may manifest itself at any moment.

These are the concluding words of Tolstoi's article. The editor's note, written in a very good style, notwithstanding its brevity lends a very great interest to Tolstoi's article, showing vividly the gulf that separates the representatives of the two opposite poles of modern consciousness, *materialistic positivism* and *religious idealism*.

When I read Tolstoi's article and the note of the editor of the *Russian News*, the following symbolical picture arose in my imagination. In a house with two large windows, looking upon opposite sides, live two men, both clever, both keen observers and sincere, but each one looking only out of *his* window all the year round, and only at rare intervals going to see his neighbour for a short time, and then giving a look out of his window. Looking upon opposite sides they naturally see different things. One window opens on the far-off distance of the ocean and the sky, with a solitary mountain, fanned by the fresh breeze of the heights, in the foreground; on the top of the mountain there stands a temple, and people in a peaceful and earnest mood are walking up to it by a steep path. The man looking out of that window contemplates this view, with the morning and evening twilights or the starry sky alternately illumining it, and the voices of eternity touch his ears.

A quite different picture is seen from *his* window by the other man. He looks upon a big square of a large commercial town with its impetuous, noisy life. All manner of buildings

surround this square, such as factories, museums, barracks and prisons, while the square itself contains a most heterogeneous throng: people hurrying, pushing each other, marching, trafficking, quarrelling and overtaking each other. From this multicoloured picture all manner of deafening sounds reach the open window: the noise of carriages, the whistles of motor-cars, the harsh sounds of military bands, the shouts of street-sellers, the talk of the crowd, and sometimes the screams and groans of those who have been run over.

These two pictures naturally create quite different states of mind in the two men, and when at intervals they furtively look out of each other's window, they see quite differently. The first, looking out of his neighbour's window upon the deafening, multicoloured square, wonders *what all that can be for*, as he finds that it is not at all *this* which is important and necessary for the happiness of man. The other one points, on quite well founded grounds, to the wonderful “progress in all the realms of life and political structure, the development of science and art, the spreading wide of learning, the efforts of raising the welfare of the nation” and so forth. But what to him appears as the essence of all the creative powers of life, seems to the other merely temporary events, lacking eternal value. whereas that which seems most important to the latter, appears but an unrealisable dream to the former. The one sees the *manifoldness of events*, the other the *unity of aim*; the one looks into the present and the past, the other into the future and eternity; the one analyses, while the other generalises; one works by the light of his earthly wisdom, the other by that of his higher consciousness.

And in their brief discussion, easily rendered in a short note of a newspaper article, how many opposite conclusions come forth! “Man,” according to the one who looks upon the noisy square, “is a generalisation, an idea and not a reality;

we do not really know a man outside a given race, nation, epoch, culture; we do not know the spirit without the flesh, outside the conditions of inheritance and temperament."

"But one thing is real: man, the life of man," says the one who looks upon the distant horizon; "government is but a fiction. . . . The teachings of the Christ reveal to man a distinction and welfare that no outward organisation can alter."

"No public service is possible without strife," says the one.

"Do not use violence against violence," says the other.

"The aims of man must be manifold and complex, as complex as is life itself," says the former.

"All need but one thing: to live according to God's law and not the law of men," says the latter.

"The absence of religious consciousness during the last century has brought Christians to the doubtless temporary savage state in which they are at present," says the one, looking out of the window of his neighbour upon the noisy square.

"On the contrary, it is just at the end of the eighteenth century that humanity in Europe has entered upon an active path of realising the religious ideals and recognition of the dignity of man, which has found its expression in the recognition of the rights of man and citizen, as well as in the alteration of political structure and so forth," says the other, keeping his eyes upon *his own* window.

In this wise the discussion might go on without end; its character remaining unaltered, without the two interlocutors coming to any better understanding; their attention being directed towards two opposite sides of life; the one considering *the spirit*, the other *the form*, the one contemplating *the means*, the other *the aim*, the one *the motive* of activity, the other *the activity itself*.

Now is such a misunderstanding indispensable? Cannot the two poles be united in one consciousness? That this is possible may be testified by the whole of the spiritual life of the ancient Aryan nations. They knew nothing of the cleft of our consciousness; their consideration of the universe took in the entire circle of life: spirit and form, religion and science. This was the childhood and early youth of humanity, when subjection to spiritual authority was indispensable; but when humanity's youth was spent and the time for independent manifestation had come, then arose the necessity of passing on to the hard training of independent mental and spiritual activity. Submission to authority was replaced by the development of individuality, the brilliant personal element was brought to the foreground, consciousness as it became free could no longer be satisfied with ready moral axioms, and thus the old *unity of consciousness* was broken.

This caused a temporary cleft, which has both given European thought its present character of a passionately anxious seeking after truth, and has also introduced the coarsely selfish bearing of its culture, no longer restrained by the higher authority of religious consciousness. But this is a temporary condition. When humanity will have reached its complete maturity, its consciousness will have traced the whole circle and will inevitably return to the entirety and unity which it possessed at the dawn of its development. Only then it will be the fruit of *free creation*, of *voluntary submission to the freely realised spiritual truth*. The signs of the approach of such a return may already be seen, and one of them is the appearance of Theosophy in the world, the teachings of which embrace both poles of consciousness, reconciling them and elucidating their mutual relation.

The Theosophical explanation of the world's process is based upon the teaching of the evolution of *spirit* and *matter*, or life and form, accomplished in a spiral, rising to a higher stage

of life with every turn, as a broader scope of consciousness is thus attained. Possessing both the religious and scientific points of view, Theosophy comes into touch with positive thought and the problems of idealism. In its contemplation of the aims of the world's process Theosophy comes into touch with the ideas of Tolstoi, who sees this aim in the inner perfecting of man, in the disclosing of divine qualities in the human soul. But in the ways of this process Theosophy comes into touch with the point of view of positivism, for in order to manifest the growing spirit, new and more perfect forms are needed, and this requires earthly activity. Therefore *all human culture, in all its manifold manifestations, is an inevitable condition for the inner growth of man.*

Now, if one cannot share the lawful wrath of Leo Tolstoi against the dark sides of modern culture, it should not be forgotten that the evil does not at all lie in the culture itself but in the *attitude of people*, as this transforms human activity which, instead of serving for happiness and beauty, serves personal selfishness and greed, making human activity the aim of life, instead of its means, changing it from a subordinate instrument of the spirit into an authoritative sovereign of life.

Let us, for instance, take railways and telegraphs. They may serve perverse idleness and the growth of unnecessary luxury, but then they also serve to unite people, and that in Leo Tolstoi's own opinion is the most valuable thing in human life. The same may be said concerning all the realms of modern culture: as long as it serves *general development and unity*, it is good; when it begins to serve *selfishness and disunion*, it is evil. But the contest with this evil must not be directed against the culture itself, but against the *attitude of people*, against the *tendency* they give to it. As to creation itself, it must inevitably become more intensive and manifold, otherwise it will not be able to express the growing spirit and expanding consciousness.

The complicated and varying lines of human activity may be compared to the sinuities of the brain: the more spacious the surface of the nervous matter coming into touch with the vibrations of thought, the more perfect the instrument of consciousness. But whether this perfect instrument creates pure and beautiful thoughts or evil snares, does not depend on the instrument of thought, but on the *attitude of the thinker himself*. And it does not at all follow that because the thinker may be badly disposed, the instrument of thought must remain in an imperfect stage.

The same with culture. When man will have grasped what Leo Tolstoi so ardently desires—"that in him and in all people there lives one and the same eternal spirit of God, ever manifesting in the same way: *in love*"—then culture will no more give any cause for the manifestation of the spirit of conflict and envy, of strife and violence, but will become a noble vehicle of the spirit of unity and love.

But the realisation of this requires a long process, and cannot be obtained *at once*, as is the wish of Leo Tolstoi when he says: "Man needs but to realise his human dignity, to act according to the bidding of the heart and mind of every Christian, and the difficulties and calamities under which harassed men throughout the world are suffering will at once be dissolved." This cannot happen at once, because the sudden change of different people, standing in different stages of experience, discernment and conscience, contradicts the very essence of the law of evolution, which is *a gradual transition from the simple to the complex, from the imperfect to the perfect*. Doubtless a clear discerning of the few may greatly urge on the raising of all; but that *all should rise at the same time* from their sundry stages to the same level—this is impossible.

Turning back to the two opposite poles of thought so vividly expressed in the discussion just mentioned, let us try

and find the binding link which might unite these positions, seemingly so opposed to each other.

"Man is a generalisation, an idea and not a reality." If we admit that man in his entirety is *only* a production of his sphere and of heredity, then the conclusion will be right: taking from him one after another all the characteristic signs of race, culture, nation and family, we obtain a vacuum, a fiction.

But if this "*only*" is challenged, and an immortal soul be admitted as the principle of man, the development of which until it reaches divine perfection is recognised as the aim of earthly life, consequently also of culture, government and all that arises and perishes upon earth, then we shall come very near to the conclusion of Leo Tolstoi: "But one thing is real—man . . . government is a fiction." But if we take both conclusions as expressing the two sides of one and the same phenomenon, *i.e.*, of *manifested life*, then the third conclusion, containing both preceding ones, will be approximately as follows: *War becomes a reality containing an imperishable principle only* because all the perishable phenomena of earthly life, such as family, nation, native country and government, procure together with nature all the material which nourishes and gives growth to his immortal soul. As they pass into the eternal essence of the human soul, all these temporary phenomena become in their turn immortal, *not as phenomena, but as ideas*. The one is impossible without the other; therefore if the human soul is a reality, then all the phenomena, inasmuch as they have entered into its consciousness, are also real.

Let us take two other cases.

"No public service is possible without strife," says one.

"Make no opposition to violence," says the other.

Now if we begin to examine the different steps of human development from the savage to the sage, we shall doubtless

come to the phase where all strife, every shadow of violence used against another, is evil. On *this* level every human life is transfigured; man begins to answer evil with kindness, violence with forgiveness; and if he admits any strife, it is only with *himself, with his own imperfection*; for a man standing on that level our public life, founded on strife, must appear a savage state, as it will appear to all when all shall have reached that level of moral consciousness.

But beside this stage there still exist lower ones, upon which people are not yet able to resist strife with the imperfections of others; and there exist still lower stages, where strife is nearly the only stimulant to activity. Now, so long as these stages remain, strife will continue; but it must not be considered as the rule of life; strife is a temporary condition which, as human conscience reaches its maturity, will of itself be abolished; for the law of life is love and not hatred, union and not strife; and but one kind of strife is admissible in the entirely developed conscience—the strife *with one's own imperfection*. This is a holy strife which shall last until the words of the Christ are fulfilled: "Be ye therefore perfect even as your Father in heaven is perfect."

The same analysis holds good for all the seeming contradictions of the above-mentioned discussion. Both interlocutors see differently, only because the attention of the one is directed towards visible events, while the other contemplates the soul of these events, and it is therefore quite natural that the former is enthusiastic over the "great progress of our time," while the latter sadly laments over our "temporarily savage state". And when they touch the question of religion, the same misunderstanding reappears: the one speaking of the visible Church, the other of the invisible one in the soul of man; the one talks of the development of the juridical consciousness in the seemingly brilliant nineteenth century, while the other points

to the absence of religious consciousness in it. Here Leo Tolstōi is perfectly right, for "religious consciousness" is first of all a realising of the unity with God in man and nature, whereas the culture of our century is entirely built upon *separateness*.

H. Pissareff

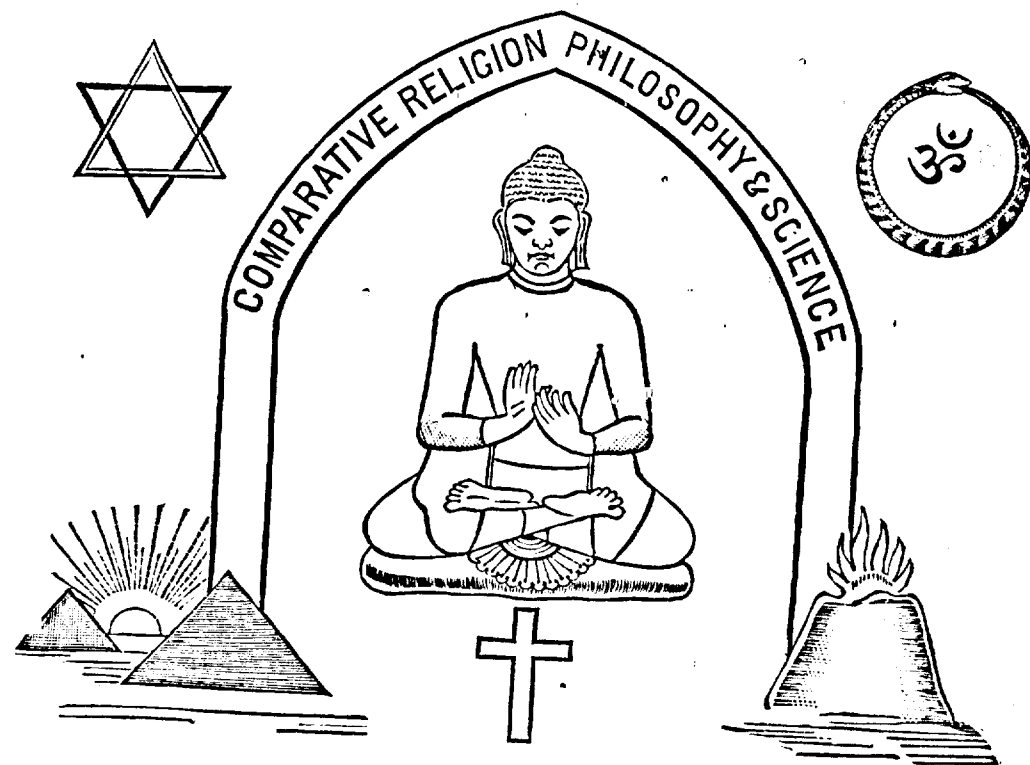
BEAUTY

Delicate cloths of sunset-threads are spun
In the western looms, when the light has run
Its yellow journey from the village, Day—
The birds to their high nests, one by one,
After their whole day's play . . .
God's heart is turning grey!

The stars are burning like small flickering drops
Of magic silver. . . . On the subtle stops
Of His old flute, God plays His endless tune.
Over the Palace-tops
Flies the large banner of the harvest moon.

To-night, my life will one like flying wings,
And in the sky make mute mysterious rings
Of full-reaped song. The seeds I sowed will burst
Into good grain, fed by refreshing springs
Drawn from the splendid first
God-spring that quenched primeval Beauty-thirst.

HARINDRANATH CHATTOPADHYA



THE THEOSOPHICAL OUTLOOK: THE PROBLEM OF RELIGION AND PHILOSOPHY

By C. JINARĀJADĀSA, M.A.

(Concluded from Vol. XXXIX, p. 553)

THERE is to-day a gap between religious precepts and their practical application, between philosophy and its effect on daily conduct, because of the very nature of the world-process which surrounds us. That process is not a mechanical

one, striving through blind chance to accomplish itself; it is the manifestation of a great Will, full of conscious purpose, carrying out step by step a wonderful Plan towards fulfilment. Call that great Will, that Purpose, by what name you will—God, Evolution, the Law—its action is to be seen by all who have eyes to see. Let me call that Will by the word most explanatory of my thought, God.

Now this world-process, in every detail of its past, present and future, is God; though there is a nature or revelation of God which is not that process and is beyond it. But so far as we now are concerned, God is that process. Stage by stage in that process *God is seeking us*. We say it is man's duty to seek God; but at the same time it is God's delight to seek man. The great search, by man of God, and by God of man, is a reciprocal process. Now if we are to find God, we must turn our faces in those directions whence He is seeking us; and throughout the ages He does not seek us always along the same roads, but in ever new and new roads. In each of the religions I have described to you there is a road along which He is coming to us; worship of Him as those religions tell us, leads us to Him. But if to-day many find no road to Him in any religion or in any philosophy, it is because He is seeking them along a new road. To each man there is a road to God, and neither man nor God can rest till each finds the other. Thousands are turning away from the formalisms of religion and the intellectualisms of philosophy because there exists for them a new road.

Yet that road is not really new. It is to be found in every religion, though the entrance to it is largely barred to-day by the religions themselves. Religions have made for us, as they became stratified and crystallised, a gap between this world of the seen and that world yonder of the unseen; they have emphasised the value of the latter at the expense of the

former; they have taught us to look for God in a heaven beyond the grave and not in this matter-of-fact world which is ours till we die. But the great Founders of the religions have not done this; to them there are no two worlds of man and of God, of the seen and of the unseen. The world is for them one, and God's purpose is being fulfilled in the home as in the temple. It is true that they proclaim a doctrine of renunciation, that some men—never all men—should withdraw from the world to fulfil for the world's welfare a higher purpose than the world can grasp. But while they talk now and then of renunciation, they never cease to talk of action in this world and for this world's sake. See what Shri Krishna says: "With thought intent upon the welfare of the world, thou shouldst perform action."¹ Out of the millions of His followers, the Lord Buddha calls upon only a few to put on the yellow robe and leave the world; and yet to even these few this is what He tells of a life of consecrated action: "If anyone, O monks, desires to help me, let him help one that is sick."² In Zoroastrianism the emphasis is always on action—Good Deeds—and on what precedes them—Good Thoughts and Good Words. "Thou shalt love thy neighbour as thyself,"³ says Christ, and the whole spirit of His teaching is in this and in that other precept: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."⁴ Exactly the same teaching of action is given by Muhammad: "What actions are most excellent? To gladden the heart of a human being, to feed the hungry, to help the afflicted, to lighten the sorrow of the sorrowful, and to remove the wrongs of the injured."⁵

Why are all the religions united on this, that action, unselfish action for others, is absolutely necessary, even

¹ *Bhagavad-Gitā*, III, 20.

² *Mahāvagga*, VIII, 26, 2.

³ *Matthew*, XXII, 39.

⁴ *Matthew*, XXV, 40.

⁵ *Sayings of Muhammad*, 31.

though contemplation and renunciation are also necessary for the soul's growth? Because we discover our selves through our *other* selves. We cannot be content till each day we discover more of ourselves; but we do not discover what we seek by attending to ourselves. We discover only by attending to the others around us who are parts of our true Self. I said at the beginning that the use of pain was to discover more and more of the I; in exactly the same way the more I discover of the Other Self, the more I discover of My Self.

It is this truth about our other selves that is of supreme importance for our daily lives to-day. For God is seeking us through these our other selves whom we call parent or child, relation or neighbour, friend or foe. It is true that God's Face is revealed in all the religions and philosophies, and in those arts and sciences which lead us to an ideal land; but He is revealing Himself to the world in a new way, and that is through the myriads of our other selves who make up our humanity. We have a perennial need of God, of understanding the mystery of the I; but this need is now beginning to express itself as the need, for our own welfare, of every other self which is in the world.

It is because of this new need in every man of every other man that lives, that in these nineteenth and twentieth centuries all civilisation has been put into the crucible, and the very foundations of our individual and collective ethics and economics are being shattered in the world-crisis to-day. We all know now what only a few dreamers knew before the War, that what we have boasted of as our civilisation and as our culture is indeed a very primitive and rudimentary thing, worthy more of the brute than of the man or of the God. We are beginning to know now that the world must get united, that nations must form a League of Nations, that competition and waste must be prevented by international agreements, and that every sacrifice

which an individual or nation has to make, to break the barriers of the individual or national self, is fully worth while. For there is a supreme need now in men to find their brothers, in nations to find their brother nations. A new spirit of God is breathing over the face of the waters, and men are awakening slowly to a new day of universal friendliness and brotherhood.

It is this new need which gives us the new criterion for right conduct. What is right now for us, for all practical purposes, is what brings a man nearer to a fellow man, and what is wrong is what erects or retains barriers. This spirit of Brotherhood is our standard of good and evil; it will be, as we live Brotherhood, our standard also of Truth. We shall not henceforth compare religions and philosophies and sciences to find out which among them contains more abstract truth than the others; we shall know that that religion or philosophy or science contains more truth which helps us swifter to discover our other selves through Brotherhood and its service. In the new scales of "useful or useless for Brotherhood" we shall weigh all truths of religion, science or philosophy; for we shall know by daily living that what promotes the discovery of our other selves is the most dynamic truth, the one truth which we want for our growth and happiness, and we shall seek no other.

When Truth is weighed in the scales of Brotherhood, we shall inevitably have coming out of each religion that phase which its Founder dreamt for it for always, and which is so rarely realised. Work—selfless, compassionate work—will become the characteristic mark of the man of religion; and men of no religion at all who act with pity will be accepted by us as having all the spiritual value for us which we need from our brother men. We shall not argue about the relative merits for spiritual life of the Unitarian or the Trinitarian God, nor what makes for orthodoxy or heresy;

we shall know that "our works are the mirror wherein the Spirit first sees its natural lineaments," and we shall seek to achieve all work which makes for Brotherhood.

We shall indeed turn once more to our Vedas or Bibles, but this is the type of teaching in them which alone we shall find gives us that spiritual strength and illumination which we need for every day:

Let thy soul lend its ear to every cry of pain, like as the lotus bares its heart to drink the morning sun.

Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

But let each burning human tear drop on thy heart and there remain; nor ever brush it off until the pain that caused it is removed.

These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal.¹

It is living this practical religion of brotherly actions which will not only banish human suffering but will give us a new delight in life. It will enable us to sense that harmony of reconstruction which is ever taking place in each soul. When we discover "the beauty and obscurity of those other divine fragments which are struggling side by side with you, and form the race to which you belong," then we shall hear within us and without us the great Song of Life.

There is a natural melody, an obscure fount in every human heart. It may be hidden over and utterly concealed and silenced—but it is there. At the very base of your nature you will find faith, hope, and love. He that chooses evil refuses to look within himself, shuts his ears to the melody of his heart, as he blinds his eyes to the light of his soul.

Only fragments of the great song come to your ears while yet you are but man. But if you listen to it, remember it faithfully, so that none which has reached you is lost, and endeavour to learn from it the meaning of the mystery which surrounds you. For as the individual has voice, so has that in which the individual exists. Life itself has speech and is never silent. And that utterance is not, as you that are deaf may suppose, a cry: it is a Song.²

¹ *The Voice of the Silence.*

² *Light on the Path.*

What will be all the wonderful transformations of life when Brotherhood reigns, who shall say? Something of all men's dreams of good will then be the reality. The poor we shall *not* then have with us, and every man and woman and child in whom the spirit of God breathes will have from life all the opportunities for happiness and growth which are his due. When Brotherhood is a fact and not a dream, our statesmen will find the new statecraft which will rebuild a nation's house so that within it none shall be miserable or diseased, oppressed or ignorant; we shall not say there is no money for this or that reform, because then the earth will open up her treasures of gold and give us the wealth we want, the air and the sea will give us new forms of energy and, when the heart and brain are ready, the hand will be guided by a Divine Architect to build according to His Plan.

Each of you must help in this day to come. Not the smallest child but cannot help in some tiny action, not the poorest now who cannot heap up wealth of hope for that future. For within us is the Light of the World and the Power of the World—if only we knew how to find. But the doors of all the treasure-houses will open if we know the right mantram to repeat, the *open sesame* of this newer day. It is the new word of power: "Brother, thou art I." In that thought and aspiration will lie the road to all future nobility, to all the joys and beauties men have dreamed of and of which poets have sung. In my *Brother*—the friend I love, the enemy who hates me, the king who rules, the workman who toils, the child that plays, the man or woman on the bed of pain—will be all the religion I need to inspire my heart, all the philosophy to illumine my mind. For man and God are one, not two; and in the seeking of Man is the finding of God.

It is for this day we Theosophists are working, and we know we tread the right road, because each day life pours on

us more and more wisdom to plan and strength to achieve. We gather in Conventions to dream and to plan; come and dream with us, learn to plan with us, and you shall discover the illimitable wonders of that mystery that as you are your brother, so God is even you.

C. Jinarājadāsa

THE SANCTUARY

DROWNED by the strains of longing and repining,
God's music in our souls is sounding low;
Dim in our hearts the Light of Lights is shining,
'Mid gusts of passion flickering to and fro.

Why is God's Flame so faint and fitful burning?
Why soundeth not His music strong and clear?
O restless souls, for ever selfward turning,
'Tis ye are blind; 'tis ye who will not hear.

Live but as lamps to spread the Light of Heaven;
As harps whereon God's Harmonies may sound;
Give utterly, and God Himself is given:
Behold, the Lord within His Temple found.

X.

THE PHILOSOPHY OF POWER

By CHARLES EDWARD PELL

THE late Lord Acton opened his celebrated essay on "The History of Liberty" with these words: "Liberty, next to religion, has been the motive of good deeds and the common pretext of crime, from the sowing of the seed at Athens, two thousand four hundred and sixty years ago, until the ripened harvest was gathered by men of our own race." That is true so far as it goes, but there is one great omission in Lord Acton's essay. He nowhere explains what he means by liberty; and this omission is common to all the thinkers who have written about liberty since the dawn of history. Our library shelves groan under the weight of thousands of stout volumes devoted to the discussion of this subject in its myriad aspects. Men are willing to work, to fight, and to die for liberty. In its name many of the greatest wars of history have been waged. Oceans of blood have been shed because of it, and of disputations about it there is no end. Yet it never seems to occur to those who argue, quarrel and fight about liberty that it would be an excellent thing to understand just what it is that they are disputing about. So far as I am aware, not one of all the countless authors who have written about it has ever explained what liberty is. Not one of all the myriads of men who have fought and died for liberty has been capable of offering an intelligible explanation of what he meant to convey by the term.

Indeed they do not, as a rule, appear to realise that any explanation is needed. The meaning of the word is assumed

to be so obvious that no definition is considered necessary. Ask any man what he means by liberty, and, instead of giving a satisfactory explanation, he will probably reply: "Oh! Everybody knows what liberty is." Or he will reply with an attempt at an explanation so vague and evasive as to convey no intelligible conception to the mind. A thing which everybody knows, but which nobody can explain, is usually a thing which nobody knows.

Attempts at explanation frequently take the form of an enumeration of the various aspects of liberty. Thus we have free will, free thought, free speech, free trade, freedom of conscience, and so on. But no mere enumeration of the aspects of liberty is an explanation of what liberty is. Sometimes it is identified with some peculiar form of political organisation. A nation which has representative institutions—an elected parliament, that is—is usually regarded as a free nation. But there are those who would argue that no nation is free unless it has, not merely representative, but democratic institutions—one man one vote, and the like. On the other hand, there is a conservative school of thought the members of which gravely argue that democratic institutions are incompatible with what they call "true liberty". That sounds very much like arguing that roundness is incompatible with circularity. The people who argue thus are usually of a conservative type, and they wish to see politically predominant the class to which they belong. To paraphrase a well known saying: "True liberty is my liberty: false liberty is the other fellow's liberty."

Seeing that in the period of social, political and economic reconstruction which will follow the war the question of liberty will play a vital part, it is desirable to understand exactly what we mean by the term. First, I may point out that the meaning of any word is that which the speaker or the writer intends to convey by it. Not what the dictionary says, as many

people suppose, nor the associations which the word held for our forefathers—which is about all that the dictionary can convey to us—but that which the speaker or the writer intends to convey by it when he uses it to-day. Therefore in defining the meaning of the word "liberty" I am going to explain what I intend to convey by it. Perhaps the reader intends to convey very different things by this word from the meaning which is going to be set forth here; and there is no objection to that, provided that he knows exactly what it is that he intends to convey and is capable of a lucid explanation when challenged.

The words "freedom" and "liberty" are used both in a negative and in a positive sense. We hear people speak of freedom from pain, freedom from care, freedom from oppression. When used in this negative manner the words mean nothing more than the absence of pain, care or oppression. It is the positive sense of the words that is of real importance, as when we speak of free will, free speech, free trade, and so on. Now first it is necessary to notice that we cannot be merely free in the abstract. We must be free to do something. Thus free thought implies freedom to think. Free speech implies freedom to speak. Free trade implies freedom to trade. But freedom to do a thing implies the power to do it, otherwise we are merely playing with words. It is mere phrase-making to say that a man is free to do a given thing when we know that he has not the power to do that thing. To accomplish any action the individual must possess the necessary power. And here we have the clue to the mystery of liberty. For liberty is power—power to do something—and the problem of human liberty is the problem of the equitable distribution of power.

So when an individual fights for liberty, he is, or should be, fighting for an equitable distribution of power. What constitutes an equitable distribution of power is an altogether

distinct question, with which, at present, it is not necessary to deal; but it may be remarked in passing that power is the control of force. It is of little use claiming to be free to make a railway journey without the power to buy a ticket. Power to buy a ticket implies the possession of a certain amount of money, and the ticket gives one control of the force developed by the locomotive to an extent sufficient to enable one to make the journey. Power is always the control of force, and liberty is always power. Liberty is quantitative, and it is qualitative. We may have more or less liberty, and we may have different kinds of liberty. Thus a prisoner who is confined to a cell measuring forty square feet has obviously a larger measure of liberty than the prisoner who has only twenty square feet of space; while a prisoner who has the run of the prison yard has more liberty than one who is confined to his cell. Then a man may be free to think, free to speak, or free to write. He may be free to go to the theatre, or free to eat a good dinner. He may be free to ride in a railway train, free to drive in a motor-car, or free to take a stroll along the seashore. But freedom to do any one of these things implies the power to do it, or we are merely playing with words; and the extent of the individual's power in these matters is the measure of his freedom.

Power to do most of these things is dependent on the possession of a certain amount of money. That is why the economic factor looms so largely in our lives. Without money, and the control of force which money brings, we are limited in our freedom to do, to say, to write, or even to think what we wish. For that reason we shall do well not to affect to despise money. Money is power, and without power we can do nothing. At our Theosophical meetings speakers will often dilate upon the worthlessness of the things of this world, and particularly upon the comparative insignificance of money. Yet we always conclude by sending round the plate. That is

because, like the rest of the world, we are free to do nothing without the necessary power, and we need money to provide the power. But we may remember that there is a vast gulf between a clear perception of the value of money and the habit of mind which renders one its slave. To the man to whom the acquisition of money is the be-all and end-all of existence it is a source of weakness rather than of power, a fetter rather than a source of freedom. The power that he gains in some directions is more than offset by his losses in other directions—by the contraction of his intelligence, the cramping of his moral nature, and by the burden of acquired habits of selfishness, meanness, and general futility.

I have said that the problem of human liberty is the problem of the equitable distribution of power. Liberty is power, and if we are to have a fair distribution of liberty we must have a fair distribution of power also. That implies a fair distribution of wealth, or economic power, a fair distribution of political power, and a fair distribution of every other kind of power. But an equitable distribution, be it borne in mind, is not necessarily an equal distribution. Nature does not recognise or provide for equality. Take, as an example, such a factor as freedom of thought. Freedom of thought is the power of thought, and a freethinker, properly so-called, is a powerful thinker. The measure of his thinking power is the measure of his intellectual freedom, and his thinking power is determined by his inherited intellectual potentialities, by the extent to which these potentialities have been developed by education and training, and by his freedom from the crippling influence of ignorance, prejudice, fanaticism, and preconceived ideas. A man whose mind is crippled by ignorance or prejudice cannot be a powerful thinker; yet this does not prevent people who are hidebound with prejudice from calling themselves freethinkers. A man must be free to do something or free from something. How can a man justly

call himself a freethinker when his mind is crippled by prejudice and timidity in the face of new ideas? How can he call himself a freethinker when he is intellectually tied by the leg?

Liberty is always a matter of degree. Every man, even the meanest slave, has some liberty—the power, that is, to do something. No man has absolute liberty. We may have more liberty, or we may have less; but we are always hemmed in by certain barriers, always chained by certain limitations. We are chained to the earth by the force of gravity. We are limited in our power or freedom of thought by the limitations of our physical brains, and by the nature of our education. We are limited in our power of conveying our thoughts by the limitation of our power of speech or expression, or by our dread of offending the man higher up. We are limited in our freedom of action by our lack of intelligence, of physical strength, or of needful money. Freedom is always a question of more or less. Yet a nation is called “free” in an absolute sense if its population has the vote, even though they are condemned to live in slums and to sweat in factories; even though, from the cradle to the grave, they are scarcely free to do a thing worth doing, to see a thing worth seeing, or to hear a thing worth hearing; though their lives are one long round of drab and sordid ugliness. This comes of using in an absolute sense words which have only a relative meaning. This bad mental habit, this misuse of words, leads a man to call himself a freethinker, again using the word “free” in an absolute and quite unqualified sense, although his mind be nothing but a poor little bundle of prejudices, and although he may have scarcely more than a couple of ideas in his head. Such a man has some liberty, but it is small in quantity and poor in quality.

How little the question of freedom and power is properly grasped, I can best illustrate, perhaps, by recalling the story of

Major Barbara, the central figure in George Bernard Shaw's play of the same name—a play which is very widely read, but very little understood. Major Barbara was the daughter of Andrew Undershaft, a self-made millionaire cannon-founder, who had separated from his family when Barbara was a child. Undershaft was a notable man in many respects. He had a philosophy of his own, and his motto was “Money and gunpowder”. This was his way of saying that liberty is power. He understood that we are free to do just those things that we have the power to do, neither more nor less. He understood that we get nothing in this world except what we are prepared to work or fight for—that we can accomplish nothing without the necessary power, financial, political, military, intellectual, or spiritual. In course of time he was brought into contact with his daughter again, and acquired a liking for her, as she was a young woman of some character. He found her a major in the Salvation Army, she having abandoned her social position in order to live on a pound a week, fight for the army, and work in the slums. Now Andrew Undershaft did not altogether disapprove of that. It was a sign of a certain forcefulness of character which pleased him. He liked it far better than if Barbara had played the part of a mere social butterfly.

But there were certain points in Major Barbara's philosophy which did not please him. He found that her head was full of what he called “obsolete formulas and second-hand ideas”. She was fond of talking about freedom of conscience, freedom of thought, freedom of speech and the like, in a way which showed but little grasp of the significance of these things. Worst of all she affected to despise money, and told him that he could not buy the Army. She even told him that the money he had accumulated by making cannons was unclean. She was living on it herself, by the way, but that is a detail. Well, Andrew Undershaft resolved to teach his daughter a lesson and straighten out her ideas. An opportunity

soon presented itself. It was during a hard winter, when the streets were full of unemployed. The funds of the Salvation Army were over-taxed and exhausted by the necessity of providing relief for the multitudes who were threatened with starvation. The very shelter in which Major Barbara worked was in danger of being closed through lack of money. She had to beat up the collections to the utmost possible extent. She had, as she herself said, to beg for the Army in a way she would never have done for herself, and even then she only succeeded in collecting a few poor hatfuls of shillings and pence where many thousands of pounds were needed. At this juncture her millionaire father called at the shelter and offered, out of his millions, twopence towards the collection—two pennies which were promptly refused with indignation because, as Barbara told him, he had made it by the sale of cannons and gunpowder. There was blood upon his hands, she said, and he could not buy his salvation there. He could not buy the Army; the Army wanted his soul, not his money; and so on.

The Army, however, did need money very badly; but just as circumstances were looking blackest, it was fortunately announced that Lord Saxmundham would give £5,000 if only five others would give £1,000 each to make it up to £10,000. Major Barbara's heart leaped for joy at the news, until she learned that the generous donor was none other than the lately ennobled Sir Horace Bodger, the maker and seller of Bodger's whisky, which was responsible for the ruin of half the drink-sodden wretches who crowded into the shelter nightly. Her whole soul revolted at the idea of taking money from Bodger, made by the sale of his whisky and the direct result of the misery and ruin of thousands. But to make matters worse her father, the maker of cannons, whose millions were built up on the blood and tears of myriads of men, women and children, now came forward and offered to give the other

£5,000 needed to make up the £10,000 required. Here was a conspiracy between the whisky distiller and the cannon founder to buy the Army. Major Barbara had refused her father's twopence only a few minutes before, because there was blood upon his hands, because she wanted his soul, not his money. She had refused his twopence; would she refuse his £5,000? She could not refuse it. The streets were full of unemployed on the verge of starvation, and money was desperately needed to help them. It was accepted in spite of Major Barbara, and in a fit of disillusionment she cast aside her uniform and left the Army.

That was a bad quarter of an hour for Barbara. For the first time in her life she had come into effective contact with the realisation that liberty is power; that money is power; and that money is a means of liberty also. She realised with a shock that she was free to do only those things that she had the power to do. She had not the power to refuse that money because she had no money of her own with which to replace it, and it was badly needed to feed the starving unemployed. For the first time she grasped something of her father's real meaning when he said that being a millionaire was his religion, that his gospel was "Money and gunpowder, freedom and power, command of life and command of death". She understood now that most of the freedom—freedom of thought, freedom of conscience, freedom of speech, freedom of action—was on her father's side, because he wielded the power. He had money, which she had not. He was an acute, forceful and original thinker; whereas Barbara's powers of thought were relatively small, and her mind was crippled by obsolete conceptions. What she had called freedom of conscience was little more than confusion of ideas, and now she saw that her conscience was free only to the extent to which she possessed the power to give effect to its promptings. Her father was free to do a multitude of

things which she was not free to do, because he had the necessary power and she had not; and while Barbara had set out to save her father's soul, he boasted that he had saved hers. He had certainly opened her mind, destroyed her illusions, and remoulded her destiny in spite of herself.

Yes, having shattered Barbara's illusions in regard to freedom physical, intellectual and moral, Andrew Undershaft proceeded to set his daughter on her feet again. She fell at first into the fit of depression which always follows disillusionment. It seemed to Barbara that the solid earth had been cut away from beneath her feet, and that the light of life had been extinguished for ever; but Undershaft charged his daughter, saying: "Make not too much of your own little tinpot tragedy, my daughter." And he further said: "You have learnt something. That always feels at first as if you had lost something." He showed her that the universe lay before her, a universe of power, power to be seized, controlled and used by those who have the will and the courage; and that with the acquisition of power she would acquire real freedom—the power to do things—not the poor, pitiful, phrasemongering sentiment which usually usurps the name.

But what, it may be asked, has all this to do with Theosophy? The answer is that freedom is power, and Theosophy is the religion of power, the science of power, the philosophy of power—of power rightly developed and rightly used. For Theosophy teaches that man is a spark of the Divine Life containing within himself the potentialities of the whole universe. That he is engaged, through a long series of lives extending over countless ages, in developing these potentialities from latent into active powers. That there is no position in this universe, however lofty, to which he may not aspire; no measure of power, however sublime and inconceivable, to which he may not attain, if only he is ready to will, to work, and to wait. He must throw himself into

the upward current of the universe and swim with it. When he slips into a back eddy he must not despair, but utilise the adverse circumstances to strengthen his nerve and will. And every upward step will be accompanied by shocks of disillusionment from which he will gain knowledge and experience, while with every lesson he really learns he will feel for a time as if he had lost something.

Only as we become powerful shall we become really free. An alternative definition of liberty to the one given above—that liberty is power—is that liberty consists in the absence of restraints. But there is no such thing as the absence of restraint in the manifested universe. There may be the absence of this or that particular restraint, but man is hemmed in on every side by limitations beyond which he cannot pass, hemmed in by restraints which accompany him from the cradle to the grave; and no human beings are so closely hemmed in by restraints and limitations as those so-called "free" races of savages whose lives used to be looked upon as the ideal of human liberty. The romantic school of French political thinkers of the days immediately preceding the French Revolution used to draw most attractive pictures of the noble savage, leading his wild, free life, wandering where he would, working only when he felt inclined, and altogether leading a life which was supposed to be uncribbed, uncabined, unconfined—a really free and unrestrained existence. But all this was mere illusion. Take, as an example, the Australian aboriginal in his unspoiled days before the advent of the white man. To be free, a man must be free to do something. What was the Australian savage free to do? Where was he free to wander? His limited powers of locomotion would carry him, as the result of a day's hard and painful marching, perhaps as far as the civilised man will journey in an hour by motor-car or train, comfortably reading a newspaper the while. What was he free to eat? Just a limited

selection of tough, stringy roots, and grubs, frogs, snakes, and similar palatable items, eked out with an occasional wild animal. The civilised man has his choice of a multitude of foods brought from all parts of the world. What was the Australian savage free to think? Why, he had not the brain capacity to think out a proper shelter to protect himself from the inclemencies of the weather. Freedom to think implies the power to think; and the educated, civilised man is almost as far above the poor savage in thinking power, as the savage is above the apes. Moreover, power to think implies food for thought. What food for thought was supplied by the lonely bush with its limited interests, compared to that available to the civilised man who has, through his library, the knowledge and philosophy of the whole world at his command?

There is no subject upon which more romantic nonsense is uttered than that of liberty and the simple life. A simple life is an excellent thing for simple minds, but the complex intellect of the highly developed man demands an equally complex set of interests upon which to exercise its powers. What happens when an educated man is sent to lead the simple life—say, tending sheep in the backblocks? Very frequently he goes mad. He finds that there is very little real freedom for him in that kind of life, because there is very little that he is free to do. What has he the power to do under such conditions? That lonely existence provides very little food or scope for thought, and the books he takes with him soon grew stale. His mind is reduced to preying upon itself for lack of other occupation. There is no society, no conversation, few of the varied sights and sounds that make life interesting to a man who lives in the city. He is not free to enjoy society, because he has not the power to do so. He is not free to go to the theatre, because he has not the power to do so. He is not free to eat appetising, well-cooked meals because he has not the power to do so. He is not free to

enjoy the pleasures of music, literature and art, because he has not the power to do so. Let us get rid of the idea that the simple life means freedom. A man living the simple life in the backblocks is almost as closely penned in by invisible bars as a prisoner within four stone walls and windows barred with iron.

A German poet once said that "A narrow circle narrows too the mind; and man grows greater as his ends are great". Let us see what this theory of liberty as the absence of restraint implies, and we shall find that it is merely another way of saying that liberty is power. While we are hemmed in on all sides by limitations or restraints which we cannot transcend, we can push these restraints ever further and further back. We can render ever larger and larger the sphere within which we are free to act by developing those potentialities lying latent within us, which, when developed, give us the power to do things. Thus the absence of restraints can mean nothing more than the widening of our limitations by the development of our latent powers; and as we have all the potentialities of the manifested universe lying latent within us, no limit can be set to the scope and extent of our future freedom. We may become free to do anything by developing the power to do it. We can develop the power to think and become great thinkers. We can develop the power to speak and become eloquent. We can become great organisers, great statesmen, great soldiers, or what we will. Only the will is needed. A famous Greek thinker once declared that he had come into the world to do only one thing—to perfect himself—and that there was nothing in the whole universe that could deter him, because there was nothing he could not use for his purpose.

But perfecting oneself implies much more than a mere selfish devotion to one's own development. The man who is exclusively occupied with the salvation of his own little

soul is anything but perfect. The perfect man must not only be perfect in self-control, perfect in courage, perfect in strength, perfect in wisdom and in insight; he must be perfect in sympathy as well. He must see in accurate perspective his own relation to the universal scheme of evolution. He must realise that the evolution of his fellows is as important as his own; that they are one with himself; that he is one with them; and that he can do nothing which assists or retards their evolution without, at the same time, furthering or retarding his own. He must also remember that perfection in evolution is after all a relative term. No matter how perfect an embodiment a man may be of the powers and qualities required at his given stage of evolution, there are always further heights beyond. No matter how complete his knowledge within his given sphere, there are always illimitable worlds of knowledge lying unexplored behind. As a famous thinker once pointed out, the greater and greater the sphere of our knowledge becomes, the vaster and vaster is the outer surface which is in contact with surrounding nescience, the more unlimited the fields of knowledge which lie behind the veil of our ignorance.

But if the scale of life stretches upward to infinity, we have infinite time in which to climb, and unlimited power will be our ultimate goal. Reincarnation—life after life on this earth, and then a never-ending life in the spheres which lie beyond—will provide us with opportunities fully adequate to our task; while the law of karma will ensure that no effort is wasted; that not an ounce of will or force is squandered without bringing its appropriate reward. But the law of karma has another aspect. From life to life and from age to age our powers will continue to expand, until we control such forces as govern the destinies of kingdoms, of empires, or of worlds. We cannot have power for good without having power for evil also; and woe unto him by whom these powers

are abused and used for selfish ends. The law of karma will provide that the penalty for every unjust deed shall be paid to the uttermost farthing. But if we develop rightly the powers lying latent within us, and use them rightly too, Nature will see that we reap our just reward. For every talent developed by ourselves she will add a talent from her own store; and thus there opens before us a vista of ever-increasing, never-ending glory; of the development of powers infinite in scope and magnitude; of the expansion of our natures until we are coequal in rank and stature with the God of Gods Himself.

Charles Edward Pell

A PERILOUS POINT

By JUSTIN C. MACCARTIE

“A LITTLE attention to Occultism produces great kârmic results,” we are told, on high authority; and therefore it is perhaps reasonable to assume that much attention thereto might possibly produce such results that the personality could not endure the strain and the life might be wrecked; particularly if the change from pursuing individual aims with great energy, to that of helping the evolutionary scheme with equal energy, were suddenly made.

Let us imagine a Napoleon, or even that wretched travesty of a great name termed, in modern journalese, “a Napoleon of finance,” as suddenly gaining the “knowledge,” and devoting his exceptional powers of concentration and strength of will to altruistic work! The jar would be very great, and—to use a physical illustration—comparable to the effect of, not only stopping the engines of a steamer going at full speed, but reversing them and making her go astern. It is easy to believe that devotionists and servers, with lives of altruism behind them, could obtain knowledge and proceed along the Path with open eyes without experiencing very great kârmic shocks, having glided naturally into the scheme as it were. But it must be quite otherwise with those who have made the change rapidly.

In the February issue of THE THEOSOPHIST a writer, who used the *nom de plume* “Saturnian,” deals with the statement made, I think, by Mrs. Besant, that “the path of Occultism is strewn with wrecked lives,” and contends that the greatest danger is experienced by those who come

by the way of knowledge, as distinguished from devotion and service; and, in my poor opinion, he is right. From the very fact of their knowledge they are likely to be proud and domineering; often perhaps hard, combative and cruel. Alexander, Cæsar, Napoleon and Bismarck are types; and we can well believe that many and severe would have to be the kârmic shocks before such men submitted to any law except their own wills, or accepted the doctrine of unity or Brotherhood. The last thing they would admit would be any bond or relationship between themselves and the weaker members of the race. Their rôle was to destroy, to conquer, not to construct or help; and thus considerable pressure would be required to bring them into line with the Good Law. Of course the Law bends everyone to its service, if they only knew it, and the strongest spirits serve it, as well as the mildest. Were only the latter available amongst the more advanced races, who would control and subdue the fiercer passions of the slowly evolving masses?

Alexander, destroying the decadent Persian Empire, brought a higher civilisation into Asia; Cæsar saved Rome from less capable, and more cruel, tyrants; and Napoleon rescued France from the Red Republicans who were incapable of ruling, though they possessed an undoubted genius for destruction. On lesser stages,

The village Hamden who with dauntless breast
The little tyrant of his fields withstood

is as necessary, in his way, as a Cæsar or Napoleon, and has to do battle for his own and others' rights every day. The obsolete customs, conventions and superstitions which clog and delay progress have to be brushed aside or trampled on by the more advanced spirits of the race, who are in very truth servers of their fellow men, but are by the latter often regarded as eccentric, immoral, or actually wicked. Many of us are old

enough to remember when it was not "proper" for women to work in offices; yet what a great fillip to the economic independence of one-half of the race was given by the few courageous spirits who, defying convention, set out to earn their living in clerical capacities! Millions of their weaker sisters followed in their footsteps, and are to-day reaping the reward, not of their own enterprise, but of the courage of the few. Women are compelled to strive ceaselessly against convention, and are insufferably hampered by disabilities, while they are doing probably quite half of the real work of the world. This statement may be scouted, but I have employed both men and women in many capacities, and make it with due deliberation. I know the modern "worker," and not to admire. He was probably more attractive when in less exuberant days he wandered in umbrageous lunar forests; for he was inarticulate then, but, having advanced a little through the ages, he is now able to voice his complaints, and protests his wrongs to High Heaven, which, it is to be hoped, is at least making a record of his statements for his future confutation when, towards the end of the kalpa, he begins to have some regard for truth. As compared with his women-kind he consumes one-third more food, and has, in addition, to be fortified by most of the alcohol, and nearly all the tobacco, in the world; yet he probably does very little more work. Certainly much of his work is of lesser importance. Women endure the agony of bearing children, rear and care for them until they are adolescent, and in addition undertake the drudgery of domestic life and frequently contribute to the support of the family as well. In a world wherein most things are wrong, the lot of women is superlatively so, and therefore the strong spirits amongst them, who strive for equality of opportunity for the sex, are worthy of our highest admiration.

The strong, the impatient, the fierce are, we may take it, as necessary in the evolutionary process as the gentle, the

loving, the devotional; and not less so are those who follow the way of pure intellectualism. From their ranks are drawn the scientists who unravel more and more of the secrets of nature, who combat disease and discover new forces; inventors who devise fresh methods of controlling those forces, thus finding fresh outlets for human energy; teachers, legislators and leaders generally. But from the very nature of their acquirements such men are by no means evenly developed, and, being possibly moral and spiritual laggards, are likely to be severely tried when they turn from the pursuit of purely material ends to the single, unselfish aim of forwarding the mighty spiritual scheme of creation. History shows that it is possible for a man to have the intellect of an Alexander or a Bacon, and the morality of a Nero or a Commodus; though, when we come to the realm of pure thought, it is difficult to conceive a Newton or a Copernicus as otherwise than balanced; that is, in occult phraseology, functioning almost entirely in the mental world, and being little affected by the emotional or physical.

For most men it is undoubtedly a critical time when they are approaching the crest of physical-plane evolution and the greater rebirth is not very far distant—the birth into the infinitely wider life of the solar universe. Beginning to feel the limitations of matter, the developing man experiences an impatience with life—its endless sufferings, anomalies, gross injustices and transitory pleasures—and sinking perhaps into despondency reflects, like the late Grant Allen, that "blank pessimism is the only thing possible for all save fools," or agrees with the sentiment expressed in that writer's lines:

A crowned caprice is God of the world.
On his stony breast are his white wings furled.
No ear to hearken, no eye to see,
No heart to feel for a man hath He.
But his pitiless hands are swift to smite, etc.

It is so on the surface: the Pharisee and the wealth-worshipper flourish, and the law of cause and effect is inoperative in the visible world, as those who work hardest obtain least, while the knave and schemer prosper. One man is tortured for a venial offence, another suffers not at all, though guilty of a thousand. Henry VIII, a monster of lust and cruelty, lived long and luxuriously, and died in his bed; while his poor, unwilling consort, Catherine Howard, was beheaded for a childish lapse. Messalina lived to a good age; Joan of Arc was burned at the stake in her youth. The cruel tyrant, slayer and debauchee cannot apparently be destroyed early in his career, as witness Sulla, Commodus, Caracalla, Chaka of Zululand and many another. Thousands of Welsh and Scottish swords and arrows were sharpened for Edward I, but he died of old age or natural failure; while the fierce Royalists who thirsted for Cromwell's blood were unable to injure him.

Our pessimist notes these facts, and scouts the idea that justice of any kind exists anywhere in the universe, for his knowledge of the real is not sufficient to enable him to recognise that these bloodthirsty beings are merely instruments for the carrying out of the Law; servants of Shiva the Destroyer. He may perhaps have come into contact with Theosophical or other occult teachings, but to him they are no more worthy of credence than orthodox Christianity, Confucianism or Fetishism. They rest on the statements of persons presumably as credulous as the rest of humanity. His personal efforts to come into touch with the superphysical are attended with no result—except irritation—and he refuses to believe that the superphysical exists. It is a figment of the chemical energy-created thought of human brain cells.

Having arrived at this satisfactory conclusion, he perhaps harks back to Epicurus, or the distortion of that philosopher's teaching which bids us "eat, drink and be merry, for to-morrow we die," and turns to sensation again; but only to find that it

disgusts, is revoltingly stale and unsatisfying; so in despair he takes up the parable of the spiritual once more, and possibly enrolls himself under the banner of one of the "assured" beliefs. But its assertiveness soon repels the thinking mind, that assertiveness which shouts when its statements are received with expressed doubt, or the silence of non-conviction; and checked again, the man endeavours to find in intense mental or physical effort some relief from his doubts and vague longings.

But the ruthless SELF impels him forward, the inexorable, evolutionary pressure is upon him, he must no longer live his child-life but must face his responsibilities like a man; and so he turns again to the occult teaching which he has, for lack of development, to take at second hand. Intellect is his only refuge, and by it alone can he hope to find his way out of the Cimmerian darkness which is about him. "Always you must come back to yourself," writes a modern author with more truth than she was perhaps aware of. Using the mind, the struggling one realises that the balance of evidence is in favour of intelligent control of the universe.

There is not an ounce of evidence to show that from chance or chaos order ever emerged. The measured sweep of the planets round the central light- and life-giving luminary; the diurnal revolution of the earth on its axis, rendering life on its surface possible; the inclination of the axis to the plane of the ecliptic, creating the seasons and preventing the formation of unduly large ice-caps at the Poles; the wonderful system by which the earth is watered; the exquisite mechanism of the bodies of men, animals, birds, fishes and plants; the fact that the great forces of nature, vital, atomic, electrical, gravitational, are outside of the physical; observation of the fact that from the use of intelligence (which is superphysical) alone can any coherent plan, any practical invention result—all these things, and many others, support the thesis of intelligent creation

and control. Did anyone ever see a clock, a steam-engine, an aeroplane, come into existence by chance? No; it has to be thought out and gradually built up. So with the Universe; and the Mind which planned Man must be as much above him as he is superior to the mechanisms which he invents.

In such reflections the uncertain one finds some comfort; he recalls the statement that "in matter no satisfaction can be found," for it is impermanent, unreal, a school for egos; and then perhaps with a great effort he at last realises, lays aside selfish aims to some extent, and accepts service. And then he is tried indeed. He has turned aside from the broad, easy road and has begun in earnest the ascent of the steep and stony hill, on the summit of which shines the Eternal Light, and perforce the kârmic storm must burst upon him. He has of course a vast mass of old debts, accumulated in his age-long course from the naked animalism of savagery to the veneered cruelty of "civilisation," which he would have gradually liquidated as he moved placidly along the gently ascending path. Now, having faced reality and put aside self, he must pay them in a comparatively brief period. Hence the shocks, and hence often the wrecked lives. It is perhaps wise to hasten slowly; the strength may be overestimated, the resolution less strong than was imagined. It is scarcely necessary to say that shocks and trials can come almost equally forcibly to those who travel by other roads than that of Occultism. Any man who turns away from the life of the world, be he Christian, Muhammadan, Buddhist, philanthropist or self-effacing materialist, must of necessity by the law of growth bring down on himself the kârmic shocks which are his last debts in matter. There is no distinction; no one escapes, for the law is automatically just.

As the occult disciple has knowledge, however, his ascent is probably somewhat more rapid, and his experiences therefore more trying. On taking the very first step he almost

certainly loses his world; that is, the people with whom he has hitherto been associated. Friends, relatives and acquaintances look upon him as erring, foolish, mad or wicked, according to the varying sizes of the eye-pieces through which they critically survey the Universe. If he rashly endeavours to impart some portion of what he thinks he knows to his world—to his scientific or orthodox fellows—he is sneeringly asked: "Do you possess special information? Have you explored these wonderful superphysical worlds which you tell us about?" He is of course obliged to admit that his information is but second-hand, and depends entirely on the powers of observation, ability and veracity of others. The scientific will scarcely trouble to voice contempt, though they may possibly snort it, while the orthodox will infinitely prefer Daniel to any modern seer, despite the Babylonian prophet's weakness for employing in his business impossible pterodactyls, inconveniently and superfluously fitted with internal as well as external organs of vision—superfluously, unless these remarkable sauriaps were interested in the process of digestion, and wished to observe it from all points.

Some good souls will be genuinely concerned as to the future of the errant or erratic one, and they will beseech him to follow the known paths which lead, at worst, to a respectable and well ordered limbo, where chains, brimstone, fiery furnaces, stokers from the Demons' Union, and all other necessary properties and actors are provided, instead of branching off on strange tracks which lead deviously to some obscure Eastern Eblis, where unknown and therefore more awful things may happen to him. Taken aright, the paths lead to what might be termed "Paradise Ltd.," a select if not extensively occupied heaven. The multiplicity of the said paths is a little confusing, and one's childish recollections are of many opened by the exploratory genius of

one's immediate forebears. One was sacred to adherents of the then "established" Church of Ireland, and was apparently opened to those who were able to give the necessary passwords in the Irish-English of the *Chateau*, and pass an examination in certain tenets, the principal of which seemed to be that it was not possible for any other sect whatever to attain any post-mortem altitude—except in the matter of temperature. But strange as it may seem, some connected by the closest ties of blood declined to follow this path of certainty, and one actually became a Roman Catholic nun; but there was no need for the rest to dwell on the termination of the road which *she* took! *Facilis descensus Averni*. Avoiding both these routes another experimentalist became a Plymouth Brother and an earnest propagandist, who stood outside the barriers and tried to lasso the others back to safety as it were, but in vain. Time has almost obliterated the memory of the tenets of this particular sect, but they were apparently liberal enough to allow of the possibility of salvation to persons born elsewhere than in the favoured Devonshire town.

In such select company, what would be his chance of a hearing who maintained that all men, even those who follow non-Christian beliefs, attain? And so we see that the disciple of the knowledge can hardly expect to find congenial surroundings amongst ordinary religionists. Worldly people, with their narrow, selfish, often gross and revolting aims, are even less attractive to him; and so he finds himself isolated and often unpopular. Nay more, he may be persecuted. As likely as not, the first karma which comes to him may be poverty, death of those dear to him, sickness, or failure of one kind or another, and men are very like wolves and dogs in their habit of turning on the unfortunate and ending them. Again, for his sins and the good of his vacillating soul, his first service may be amongst people who, perhaps finding sudden abundance amidst the stale plenty of the deserted

moon, delayed their departure from that moribund planet till the last boat, so to speak, and have now as little sympathy with anything beyond the severely concrete as their scarcely less developed anthropoid relations of yesterday.

As rebuffs, contempt,

"The oppressor's wrong,

The proud man's contumely "

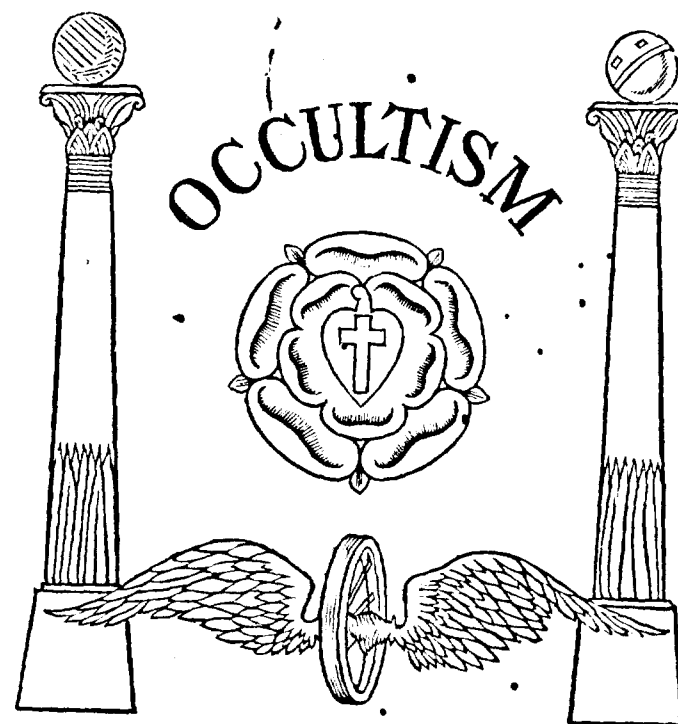
wound him, the whole world apparently scoffs; all efforts appear to be in vain; friends and supporters die and enemies seem to have everlasting life; while the disciple may call in despair for help, for the faintest sign from Those who are said to watch constantly and sympathetically each upward effort of the suffering soul. But "Heaven as usual is dumb"; the camouflage is complete; the veil of illusion is unrent; and again finding himself with nothing to go on with but his wobbly faith—which all the world holds him to be a fool for having—he doubts. And he doubts in high company: Bacon, Shakespeare, Hume, Huxley, Tyndall, Haeckel—probably half the thinking men of the world in fact. "And thus the native hue of resolution is sicklied o'er by the pale cast of thought."

But deeper thought dispels the mist of irresolution. The Service is not for those who weep or laugh within their castle of illusion, but for those with strength to rise above the petty storms of matter into the deep calm of the Eternal. The work is the greatest on earth, the greatest in the universe; the goal is divinity, and the far more to be prized power of alleviating the sufferings of others, the God-given power to help. In the lesser service of physical war, when the command comes: "Take that position," questions of how or why, or of personal risk, are inadmissible; surely they are not less so in the wider service of humanity?

To every advancing soul there comes a time when the little accumulations of luxuries and riches which it has gathered for its own satisfaction must be thrown aside—

worthless toys of an impermanent existence—the pursuits and pleasures of childhood abandoned, and the real life, the service of others, entered upon. It is truly “a perilous point”; the life may be wrecked, but the growing intuition has at length overcome the wavering mind, the creator of illusion; and when at last the voice of command rings out clear and pure above all other sounds, the voice of the Master which bids him “go on,” then, at all hazards, flinging aside the last mouldering fetters of self, the man springs forward as the mighty wave of advancing humanity surges “over the top” and sweeps onward in the Grand Advance.

Justin C. MacCartie



A THOUGHT-WORLD

A TALK WITH A CLASS

XV

By ANNIE BESANT

ONE of the greatest difficulties in the way of western students is a realisation of Devachanic conditions; this is partly due to their habit of connecting reality with physical phenomena, and regarding as unreal the phenomena of worlds higher than the physical. The very terms used,

"subjective" and "objective," imply "imagination" in the first and reality in the second. That the creations of the imagination are more real than the creations of the hands is a novel, and hence an unwelcome, view of life. That an idea is more real than a club, sounds absurd to the ordinary Westerner. That the results flowing from the first category are more vital, more vivid, more beneficent or destructive, and are objective phenomena in their own world, and far more widespread in their effects in the lower worlds than those of the second category, appears to the man in the street a topsy-turvy view of life. So seemed to him wireless telegraphy until his physical ear at the receiver heard the message.

Now the eastern student starts from the opposite pole of thought. To him the real is the unseen, the eternal; and every veil of matter in which this unseen and eternal Reality is clothed, causing external separateness, intuition, mentality, emotion, physical embodiments, in a descending series, is one more stage of unreality imposed upon the Real. He is like a man who understands that over his eyes are placed a series of distorting glasses, each one increasing the distortion of his external surroundings and also dimming their clearness. He sees the outer world, but he sees it wrongly, distorted and dimmed; but he knows that he is seeing it thus, and that it is unreal *as he sees it*, while the average man, though looking at his surroundings through such distorting and dimming glasses of matter, does not know that it is unreal *as he sees it*, and that its real appearance from the centre is quite different from the appearance that he sees.

Try for a moment to imagine yourself as without a physical body, clothed only in your astral body and those composed of yet finer matter; if then I hit you with a club, you would not feel it, the club would pass through you, it would not knock you down; you could walk through this table; you could sit down on this

chair, and another of us seeing the chair apparently empty could sit down on the chair through you. You could walk through the rest of the class, and its members could walk through you. You could enter through the closed door, or come down through the ceiling, or come up through the floor, and leave the room in similar fashion. All the ordinary tests of reality would fail you under these conditions, and the physical world would to you be unreal, non-objective, a world of dream to you, when living in your astral body, intangible, and one which you could not act upon directly, in which you could not create objects nor destroy them, a world which you could neither affect nor be affected by—an unreal world.

When Theosophy appeared in the western world, this was at its nadir of spirituality, its zenith of materialism. Psychophysiology was making its way, beginning in resolute materialism. To it, the workings of consciousness were regarded—specially by the leaders of science in Germany—as the product of certain arrangements of nervous matter; Karl Vogt's trenchant phrase was often quoted: "The brain secretes thought as the liver secretes bile." If it were suggested that thought was not, like bile, a chemical product but an immaterial thing of a different order, the answer came that in a cell made of physical matter you could, by a certain arrangement, generate galvanic force, and that thought was a force, not yet well investigated, which might well be produced by chemical actions in the brain. Thought might be a resultant of physical and chemical action, and a whole series of exquisitely careful experiments was devised to investigate the travelling waves in nervous matter, appearing as sensations when they reached the brain.

Inevitably these investigations—like all honest and patient efforts to understand Nature—led the investigators towards death, in this case into the Borderland which separates the physical from the superphysical worlds. The Spiritualists

had long been colonising it with the help of mediums, and had tabulated many of its phenomena; men like Sir William Crookes, Stainton Moses, and Richet had been carrying on careful investigations and obtained remarkable results. The Psychical Research Society had collected an immense number of observations and had made many carefully devised and accurately recorded experiments, proving to all students that the materialistic basis of science was inadequate as an explanation of the observed facts of Nature. The Theosophical Society showed, in the persons of some of its members, that human evolution might be quickened, and that it was not necessary to await the sporadic "sports" of unassisted Nature in producing clairvoyants, clairaudients, and other exceptional people, who could explore the subtler worlds and report their observations, but that such people could be produced by a course of training along the lines of the ancient eastern science of yoga. The result of all this was the definite recognition by western psychologists of the "dream-consciousness," functioning beyond the "waking," as a subject for careful investigation, no longer one for ridicule as superstition, nor for reprobation as wicked. Gradually the view triumphed that, so far from matter being the fount and origin of life, life was the shaper and moulder of matter. Eastern psychology traced back both matter and life to the "One, without a second," and saw in them the dual manifestation of the Unmanifested Unity. Western Science, with Haeckel as its prophet, taught Monism, with matter as the prolific source of all; Eastern Science, with Rshis as its Teachers, also taught Monism, but Monism with an Unmanifested One as the Fount of the Dual Manifestation found throughout the universe man studies.

It will be readily understood that to minds steeped in the ideas drawn from a materialistic Science, eastern ideas were too revolutionary to be readily accepted. Fortunately, one

of the Rshis—whom we call "Masters"—responsible for the Theosophical Society had as one of His pupils Mr. A. P. Sinnett, then Editor of the *Pioneer*, a man who was himself steeped in the scientific thought of the time, and who had as his intimate friend Sir—then Mr.—William Crookes; he was well versed in the latter's researches into post-mortem existence, and was also without the hidebound prejudice of Mr. Crookes' colleagues which nearly lost the most eminent physicist and chemist of his day his well-earned place in the Royal Society. Mr. Crookes—I may remind you in passing—with his rare intuitiveness, welcomed the old-new Light of Theosophy, and was one of the earliest members of the Theosophical London Lodge, of which Mr. Sinnett was, and still is, the honoured President.

Before Mr. Sinnett's eyes, the great Indian Rshi unrolled the vast panorama of a sevenfold universe, with its five planes of human evolution, and, through our revered and beloved H. P. Blavatsky, He precipitated most of the letters written about in Mr. Sinnett's revealing book, *The Occult World*, the letters which formed the basis of *Esoteric Buddhism*; his scientific training, with occult teaching superimposed upon it, made him exactly the messenger fitted to carry Theosophical truth to the then materialistic western world; and if the pretty Christian idea be true, that every soul "saved" by the truth brought to him by a teacher forms a star in that teacher's heavenly crown, then Mr. Sinnett would need a hundred heads to carry all the crowns, each gemmed with innumerable stars, representing the souls whom he has illuminated.

Owing, however, to the deeply engrained western habit of looking at life from the circumference instead of from the centre, all of us who wrote in England on Devachan, the heavenly world, unconsciously represented it as a dream-world, a world of thought—as indeed it is—without understanding that it was nearer to Reality, not farther from it, by the

dropping of the two distorting glasses of the physical and astral bodies, and that this so-called "subjective state" was filled with far more vivid experiences than the so-called "objective," and might be utilised far more than the physical for the quickening of our evolutionary pace. Not understanding this, and misled by the supposed connotations of eastern terms, such as were translated "illusion," "unreal," and the like, we regarded the time spent in Devachan as "wasted," and were wont to say: "I don't want to go to Devachan."

If we had considered the great difference between the relative lengths of the periods passed in the physical and mental worlds respectively, we might have reached a more rational view than the one we then took of Devachan. We might have realised that the Divine Wisdom, which planned human evolution, would scarcely have set apart a century or less for the useful part of the life-period, and many centuries for the useless. We might have considered that in the dawn of consciousness in the animal man and during its infancy in the savage, incarnation after incarnation succeeded each other very swiftly, and that what interval there was was spent on the astral plane with a mere touch with the devachanic, and that the devachanic period lengthened as the mind developed, until in the advanced stage, before actual initiated discipleship, when fresh influences are at work, the periods spent in Devachan became longer and the growth in successive earth-lives was far more strongly marked. "Progress," once said a Master, "is arithmetical in the lower stages, geometrical in the higher." Why should this be, and why should it be accompanied by such different lengths of time in Devachan, if the periods spent there were practically wasted?

The general truth is that in the physical world the man gathers experience; in the devachanic world he works out that experience into every possibility contained in it as a germ of thought. The germ is taken and the mind evolves it into a

mighty tree of capacity, and of activities springing out of that capacity; these are all lived through with a vividness that nothing on earth can rival; any experience passed through in the body is dull, colourless, lifeless, as compared with the springing, glorious, many-coloured radiance of that intense ecstasy of the very essence of life, that marks those of Devachan. It must be remembered that happiness, joy, promote all life-energies, and where happiness is deepest and most radiant there the whole nature expands and grows. What, then, of the growth in that perfect joy of Devachan, where no sorrow can intrude to cloud, no pain to mar?

Think of choosing a single idea, of following it out into all its branching bye-ways, into all the suggestions it throws out, each of these also to be followed out similarly; think of each idea in the long succession as being an object to the thinker—for he is in a world of thought, where every thought is a living form, where there is nothing else but thoughts, for there is no matter there except mental matter—thought-stuff, as Clifford called it. In that world are solids and liquids and gases, of varying density, and colour, and consistency, and quality. There is no sense of dream, nor of unreality, but of thronging, joyous realities, visible, audible, tangible, exquisite—all shaped out of thought-stuff, less distorting the life within them than that same life is distorted down here by its additional vestures of astral and physical matter.

None of us realises how our thoughts in this physical world are creating our karma, since in thought lies our creative power. Each thought creates a line of thoughts which grow out of it, and these again branch out; desires and actions clothe the thought-forms, so that these make or mar our future lives. This intricate network of our thoughts enmeshes those future lives, and is the cause of the great complexity of the threads of our destinies. Hence the difficulty of tracing an event to its karmic causes, indefinitely numerous, and the difficulty found

by students, when a series of the lives of an individual is placed in their hands, in tracing the connections between them. Broad lines of karma stand out, the trend of evolution, the relationship between groups of people, the friendships and the enmities which come down through the ages. We can see enough for encouragement and for warning, but not for anything approaching full understanding. The lives are like a mosaic, rather than a connected growth. And why? Because the observers record actions and not thoughts, the finished result and not the causes which brought it to the surface. If the observer concentrated his attention on the thoughts of the individual observed, and traced out each thought as it worked itself out in Devachan, volumes would be required for narrating a single life. That life in Devachan would be the immense field of study. As we merely glimpse the complexity, the intricacy, the outstretching lines passing beyond our vision, we dimly feel that only the Lipika, the Lords of Karma, living in Nirvāṇa, can suffice for the tremendous task of applying the kārmic law. If we try to follow out the byeways starting from a single thought and their results, and then remember that the devachani does this with every thought in his recent life on earth, we realise the hopeless impossibility, at our present stage of evolution, of grasping the totality of kārmic causes in the life of any individual. We can see that in the case of a person who owes a kārmic debt to another person, the two must be brought together in some physical life, and that this fact may hold over the payment for many lives. Many similar instances may be noted, sufficient to establish the great principles of karma, but in the application of those principles to particular cases we have not data sufficient to guide us to a definite conclusion.

The fact that kārmic debts may be left over, owing to the impossibility of bringing debtor and creditor together, thus affording the opportunity of payment, sometimes results in

very curious apparent contradictions. A poet spoke of the Chancellor, Bacon, as the "greatest, wisest, meanest, of mankind". The collocation of greatness, wisdom and meanness is obviously impossible, and no one who recognises the greatness of that extraordinary man can, for one moment, believe that he stooped to the acts debited to him. Here is a case where a splendidly unfolded Spirit had incurred debts in a long-past incarnation that remained undischarged, and that had to be paid to the uttermost farthing before he could cross the threshold of Liberation. His supreme greatness and supreme wisdom, as measured with men, could not relieve him from his ancient undischarged liabilities, incurred perchance when he was neither great nor wise. A man who would become a Jīvanmukṭa, a liberated Spirit, must, as he approaches the threshold, sweep out all the corners of his long-past lives, with their forgotten fragments of ancient enmities, of ancient evil done, and burn them to ashes on the fire of suffering. As he cannot at the stage he has reached do the ills that would entail bitter reproach on him, false accusations must be brought against him, convincing proofs must smirch his reputation, scandal must launch at him its poisonous darts. Why should Bacon escape the fate of his peers? Nay, was not the very Christ accused of treason to his Emperor, was He not betrayed by His disciple, mocked and jeered at by the populace, slain as a malefactor, He, the emblem and the type of all the Crucified, ere they can rise to be the Saviours of the world? Therefore has the way of Liberation been called for immemorial ages the Way of the Cross. Every Christ must be crucified, must be "made perfect through suffering," must thus attain the stature of the Perfect Man, of Man become God.

But the world cannot see men in this fashion, nor recognise its Christs. Its crude and hasty judgments and condemnations are also useful in evolution. Its standard is

about as high as average persons can appreciate, and its wide-flung aspersions have in them this of uplift, that the condemnation of the vice is good for it, even if the particular person assailed be not guilty of the sin. "Righteous indignation" has its place at a certain stage of evolution, where the feeling of strong repulsion is necessary to keep the recent sinner—my "recent" may cover lives—from falling back again into the mire whence he has emerged. "To understand all is to forgive all," and is also the condition of giving a judgment which is just. But a wide tolerance is not always wholesome in its effects, if shown too publicly, for it is difficult to make people in general understand that the absence of condemnation is not necessarily due to moral indifference. The conditions of evolution stretch over such huge periods of time that they cannot be available as data for judgment until a person has himself reached a certain point; a man must have climbed to a certain height upon the mountain side, before he can see over the plains. Hence the wisdom of the direction: "Judge not."

Annie Besant

ASTROLOGICAL VALUES

A STUDY IN SPIRITUAL ALCHEMY

By LEO FRENCH

IV. THE WAY OF AIR

And what if all of animated Nature,
Be but organic harps diversely framed,
Plastic and vast, one intellectual breeze,
At once the God of each and breath of all.

—S. T. COLERIDGE

The wind passeth over it and it is gone, and the place thereof shall know it no more.—*Psalms*.

FIRE is the creative element of Deity—human and Universal Nature; air is the breath thereof—respiration, with its alternating rhythms of inhalation and exhalation. Between inspiration and expiration the story of man is told. Impalpable air! "Thou canst not tell whence it cometh or whither it goeth"; yet the art of "knowing which way the wind blows" is one which has occupied some of earth's greatest foster-children. For earth is but foster-mother to air's sons. There is something elusive, interiorly intangible about them, even though they lack not worldly wisdom. Refinement, ethereality, ideality, a paradoxical mingling of inner unapproachableness with outer faculties of harmonious co-operation, distinguish the princes of the airy clan; its wasters degrade adaptability into deceit, versatility into various forms of compromise and slipshod, "hail-fellow-well-met" attitude, cheapening comradeship into promiscuous intercourse.

As with fire, the fixed quality represents the most essential, generic air type; the deity and dignity of the element are "embodied" in the scions of fixed air; fixed air denotes the ideal "noble-man," as fixed-fire denotes the typical sovereign. Mind is the ruler of air's realm; fixed-air is the element employed in building thought-forms of the purest, rarest, highest order. The æthers of inspiration radiate from the auras of spiritual sons of fixed-air; in them we expect to find ideality and practicality blended in firm yet delicate poise, and we shall not look in vain. The strength and inner solidarity of fixed-air is in *Being*. Evolved Natives radiate force and balance, strength and calm, reason and emotion—finely tempered, exquisitely blended. They move among the restless, fevered children of men, natural elder brothers of the race, to whom the younger look for the quiet help, the word in season of strength and guidance, but always a strength that "does not strive nor cry". The degradation of fixed-air is *l'idée fixe*, a natural decadence of stability into rigidity, firmness into fanaticism. Instead of ruling the storm (one of fixed-air's divine faculties) they lash themselves to the helm of one particular vessel and refuse to allow that life's ocean contains any other ship! A strong man with fixed ideas is one of the most difficult foes to subdue, as he infects others with his mania and clouds the light of reason (his native air) with fogs and mists of error and prejudice.

Cardinal-air, on the contrary, must be for ever blowing; this is the law of its nature. Progress through movement and "movements" is the native's rhythm, reform the breath of his nostrils. In him, as in fixed-air, reason and emotion are well blended and balanced, but fixed-air is a centre of stability and inner life expression, whereas cardinal-air's centre is in ascending spirals of progressive movement. Cardinal-air natives make ideal speakers and heads of movements. A "fine flower" of cardinal-air is neither a fanatic (the danger

of fixed) nor a turncoat (mutable's danger), but a sincere and eloquent representative of whatever cause claims his reasoning and emotional faculties; both must be satisfied, for cardinal-air is intuitional and practical. Beauty and Justice, ideality and action, blow through him, with strong and sweet airs; the air of freedom braces, the breath of beauty consecrates him a chosen vessel, a leader among men. According to his station in life, and his astrological capacity to respond to the inner, spiritual rhythm, will be the range and nature of his leadership; but he is essentially a leader; he voices the thoughts and aspirations of his fellows by virtue of "The Word," the Breath of God, whereof he is a tabernacle among men.

Mutable-air represents the mental messenger of the Zodiac, also the butterfly and the swallow thereof. Charm, versatility, and that *débonnaire* element, as grateful and comforting to the weary, rusty world as flowers in spring. Indeed "spring flower" describes a certain type of mutable-air child more perfectly than any other simile. All the joy, charm, beauty and divine irresponsibility of a spring flower distinguishes them. They are "useful" with a utility that laughs to scorn the mere substantive application of the world, that soars above it, up through the earth, dancing in the wind, filling the air with blue incense of wild hyacinths or joyous *diablerie* of "nodding daffodils". Mutable-air represents divine revelry. If his "lovely apparition" of the moment be that of a butterfly, then it is his divine prerogative to "flit from flower to flower," and none but warped and sour souls will exclaim, "what is the use of a butterfly?" Who that has seen a fleet of butterflies with outspread wings, drinking from some favourite and favoured blossoming shrub, but will know the use of beauty by the quickening thrill of life within, that stirs in response to the joy of colour and grace outspread by deva-artists for man's delectation. Mutable-air decadents are among the most pitiable wastrels of the human race. They cannot

"settle to" anything—unlike their symbol the butterfly, which will at least settle on a flower and extract all its honey! Versatility and impressionability have degenerated into fickleness and deceit. Nothing satisfies them for any length of time, nothing is ever completed. Countless activities are begun (not in the strong pioneer fashion—he who carves a road, though rude and rough, before he passes on to the next beginning—a road that serves for fellow explorers, at least), many subjects dipped into, with mental curiosity ever athirst, never slaked, because all travail is avoided, and on earth no perfection is wrought save through the process of travail. There is no more exquisite specimen of human flora, and no more pitiable weed, than is found among mutable-air representatives. From thyrsus-bearer to thief runs their gamut. Graceful-bodied, nimble-fingered, on every plane. "The fall into matter" is a descent indeed for mutable-air; its perils and temptations find in him a peculiarly pitiable and vulnerable victim.

These natives require extraordinary wisdom and patience in their upbringing. They love to please, they fear displeasure; joy is a necessity, a breath of native air to them, for they are the dancing stars of the Zodiac. A certain elusive but positive egotism is inherent; yet they will deceive rather than incur displeasure, will choose compromise and cowardice, rather than determinative self-expression or courage, if the latter entail disapproval or include nemesis in the shape of expiation ordained by disciplinary guardians. The art of educating these "genii of the whispering breeze" is an education in itself to the educators; it will teach them not to expect impossibilities, which is too often done in parental psychological ignorance. The spiritual alchemy of mutable-air is a delicate and subtle process. Its votaries are susceptible to pervasion, framed for it, in fact; persuasion is the most powerful lever that should be applied; force is worse than useless, it crushes and stamps the life out of them. A certain

amount of self-dependence should be inculcated, gently and gradually; nevertheless, protection and dependence are natural atmospheric environments to all the mutable signs. The fixed and cardinal signs will, in a sense, bring themselves up (though surrounding influence, atmosphere and environment of childhood will provide the material, and if unsuitable, all must be remade subsequently), but the mutable sign children are in a peculiar and pathetic sense dependent upon surroundings and conditions; this to a great extent throughout life, but very specially during childhood. To understand a child of mutable-air is to recognise his liabilities and limitations, neither less nor more than his gifts and graces. The sterner virtues must be no more expected of him than flexibility and intimate, delicate sympathy from a fixed-earth child. The æsthetic path is usually the line of least resistance with mutable-air; the idea of the beauty of holiness appeals where duty as an incentive may leave them not only cold but entirely impervious.

This surely is that practical application of the principle of wisdom, one of whose facets expresses that capacity of being "all things to all men" which involves no sacrifice of principle, but an emptying-out of all preconceptions and prejudices, a dealing with men *as they are*, that in each and all the *point d'appui*, the psychological moment of progress, may be found and seized.

Among the children of the elements, the range of differentiated consciousness extends from that of the rhinoceros to that of the butterfly. The only sensible proceeding can be to learn the respective rhythms of each, in the hope of helping each along his own line of development. It is as senseless to expect a child to answer to that which evokes response in the *educator*, as to demand from a gazelle the demeanour and behaviour of an elephant. Yet both these mistakes are made, frequently and in all good faith. A parent or guardian

who is on the line of love will persist in considering love, demonstrative affection and embraces as the panacea for all and every disturbance in the nursery. A child very distinctly on the line of power or wisdom simply does not respond to it. To the child of power, the idea of a background of strong, determined authority—not of tyranny, but of disciplined, intelligent, authoritative force—is the most helpful environment. To the son of wisdom, understanding; a subtle *finesse* that knows and understands the variegated threads of motives, will respond to the possessor thereof, recognising a kindred spirit; whereas an appeal to affection, to “do this or that because it *pleases me*, or refrain from the other because it *hurts me*,” etc., leaves him unimpressed, puzzled and wondering why! Thus, if children were trained and taught according to their natural trends and interior natures, written plainly in the star-script of each, they would grow up as plants placed in their appropriate and native soil. There is no fear of making things too easy for children, according to this training and treatment. Nature will see to that; she does not fail to provide appropriate, sometimes inappropriate, obstacles in the way of too easy and obvious success.

But if this science of spiritual alchemy were understood and applied, what wasted opportunities, what cruel twisting of tender fibres in wrong and unnatural directions, would be avoided; what waste of force in guardians and guarded! The hopeless despair of the misunderstood, misjudged child, to those who have witnessed it, is one of the most appalling tragedies under the sun; silent, unperceived, and all the more tragic. Few are the children, indeed, “in whom the elements are so mixed” that ideal manhood or womanhood ensues almost independently of the upbringing. Countless numbers of “critical” natives are marred or maimed by want of intelligence, force, or sympathy—one of which, or all, is conspicuous by its absence.

Children of air are peculiarly susceptible to the minds and thoughts surrounding them during childhood. The air of freedom, light of reason, breath of life, reach them on and from the mental plane. The subtle alchemical interminglings of “slight air and purging fire” demand a treatise to themselves, for air and fire together compose the constituents of those realms invisible yet *most* real—the worlds of creation, inspiration, ideation, the universe of Spirit and Mind, *le multiple splendeur*, divine marriage of life and form, cosmic lovers whose children are sole heirs of immortality. In this sketch of the nature and properties of air, enough has been given, perhaps, to show how much more remains behind, awaiting exploration and penetration, twin divine adventurers. Truly the universe and all its powers pertain to Man the Creator, Man the Thinker; courage and thought together inherit divinity, which man has but lost, temporarily, that he may regain it. “On the wings of the wind” what echoes of his lost paradise linger!—inspiring, spurring, lashing him on, through storm and tempest, through shadow and exile, back again to that country of viewless, moveless, yet vital air, where the winds are hushed and still; to the end that air, herself Breath of Life, Voice of the Silence, may bestow her gift, the secret understanding of the Mind of God, Inspiration. •

Air is the Universal Solvent on every plane—spiritual, cosmic, human. The last secret, as the first, of air is. . . Immortality.

He who overcometh the Prince of the Powers of the Air, *i.e.*, the mysteries connected with the creation, generation and suspension of breath, he shall inherit the secret whereby Death is mastered; for Death hath no more dominion over him.

Leo French

THE SPIRITUAL ADVENTURES OF SHERLOCK HOLMES¹

By F. HADLAND DAVIS

WE have hitherto associated Sir Arthur Conan Doyle with a number of excellent novels and short stories, with a particularly sound and readable account of the South African War, and with a work he is now writing, dealing with the present world-wide conflict. To most of us Conan Doyle is but another name for his famous Sherlock Holmes, for when we think of the one we also think of the other. Sherlock Holmes was so much sought after by his countless admirers that he was a very long time dying. When he was dead the public still wanted him, and Conan Doyle, out of the kindness of his heart, caused him to live again and once more bring criminals to book and make Scotland Yard look a trifle silly. Within the last year or two we were told that Sherlock Holmes had made his last bow, but I have a fancy that if the public claps very, very loud, he will give a few more exhibitions of his skill.

It has been said of Conan Doyle's detective stories that the author has made the key to fit the lock. Of course he has, since it is his business to open the door that conceals some criminal mystery. But how cleverly he finds that key! We poor inexperienced readers might look through many a bunch of keys and repeatedly fumble at the closed door without being able to open it. That is the supreme art of Conan Doyle. He can and does open the door every time, and it is just because the public cannot do so that Sherlock Holmes is in such demand.

¹ *The New Revelation*. By Arthur Conan Doyle. Hodder and Stoughton. Price 3s. 6d.

"There was a door to which I found no key," cries Omar Khāyyām, writing of a door which hides the spiritual mysteries that lie beyond the tavern and carnal Heart's Desire. He stood there, lover of wine and women, impotent to open it, simply because the spell of earth's Rose Garden was upon him, and because he had come to that door in the spirit of revolt, drunk with the follies of this world.

Conan Doyle has stood before the same door. If it has a stone step, then it must be sadly worn away, for millions of people throughout the ages have stood before that door. Some have tapped it till their knuckles ran with blood; some have cried: "O let me in!" Some have prayed, some have cursed. Many have gone away asserting that it could not be opened, while others, equally dogmatic, have stated that even if they could find the right key and open the door, it would simply lead them to an empty room, not worth a moment's consideration. A few have found the key and opened the door, and what they have seen beyond, so far from being disappointing, has filled them with a great and abiding joy. Conan Doyle—or, in no flippant mood, shall we say Sherlock Holmes?—has opened that door, and he has witnessed something that is to be found on the other side. But many of us who have studied the mystics, Christian and otherwise, who have found in the great religions of the world spiritual consolation, but above all, those who have seen the Light and admitted the Master, will agree that Conan Doyle has only lifted a very minute portion of the Veil. There are still doors to which he has found no key at present. So far he only stands in what we may describe as the nursery of the Kingdom of God.

Conan Doyle's *The New Revelation* is dedicated "To all brave men and women, humble or learned, who have had the moral courage during seventy years to face ridicule or worldly disadvantage in order to testify to an all-important truth". The little book tells us in a clear and concise manner, what

we may describe as the spiritual adventures of Sherlock Holmes, for the author has displayed the same care—dare we say the same ingenuity?—in revealing the more elemental mysteries of the spiritual world which we have previously noticed in his famous detective stories. More than that, it is a confession of faith on psychic lines, and an attempt, hardly successful it seems to me, to raise Spiritualism from the dark séance room into the light of what he rather unhappily calls a New Revelation, a profound spiritual truth which shall some day become, even to the much-abused “man in the street,” a perpetual bond between this world and the world to come.

At the time of writing, Mr. Pemberton Billing is astounding the civilised world with one of the most extraordinary cases it was ever the lot of a judge to hear or a public to read about. It seems that we are very far from hearing the last of Oscar Wilde and his degrading influence. As the case proceeds, we shake our heads gravely over the stormy utterances of Sir Alfred Douglas, and over the German Black Book, which contains so many black sheep that it must rejoice the heart of the British Food Controller. We ask ourselves if the Great War is still raging, or if we have been suddenly plunged into the dark abyss of a Walpurgis Night. Can it be possible that we are so materialistic, so utterly vile in our passions? Some evil smell seems to be rising from London at the present moment, and some horrible canker revealed in the Law Courts. We turn away, sick with disgust. We want to breathe the freshness of a May morning, to be stirred by the cheery optimism of Robert Browning, to believe in the goodness of our fellow men which Dickens taught us to find with so much delightful humour. And yet, if we have courage, we must face the truth. Maeterlinck, in writing about the present war, said that the Germans represented all that was evil in human life, that it was a Holy War in which Good was fighting against Evil, in short, that the time had come when we must

choose between Christ and Anti-Christ. All this is true so far as it goes, but unfortunately we have to strike a blow against materialism in England as well as in Germany, and the case to which I have just referred brings out this truth with startling clearness. There is so much that is rotten, bestial, utterly unworthy going on in English life to-day, and those undesirable influences must be driven out before we can hope to rise as a nation to better things.

Such evil practices would be utterly impossible if we had found the Light, and it must be confessed that the majority have not done so. They do not believe in a survival after death. They say it is contrary to science and to reason. Many of them lead clean, useful lives, working without the hope of a spiritual harvest, but some cram their days with every form of sensuality. These people are so near the jungle that they cannot hear the heavenly music because they are always roaring like lusty animals. The brass band of the Salvationists will not turn them to God, for they cannot even hear that. It is useless to expect them to find the Almighty after the manner of St. Francis of Assisi, useless to expect them to understand the beautiful mysticism of St. John. They will only believe in a spiritual world if it can be presented to them in a series of hard and unquestionable facts. Psychic research has supplied those facts, and Conan Doyle in *The New Revelation* presents them in such a way that they will at first appeal to these sceptics as reasonable—that is to say if they keep an open mind—and finally as an abiding truth.

Conan Doyle has been interested in psychical research for some time. In 1887 he wrote a letter to *Light* giving an account of some spiritual experience. He tells us that when he finished his medical education in 1882 he was “a convinced materialist as regards our personal destiny. I have never ceased to be an earnest theist, because it seemed to me that

Napoleon's question to the atheistic professors on the starry night as he voyaged to Egypt: 'Who was it, gentlemen, who made these stars?' has never been answered. To say that the Universe was made 'by immutable laws only puts the question one degree further back as to who made the laws'. At that time Conan Doyle recognised a complex force working behind all the operations of Nature. He recognised right and wrong "as great obvious facts which needed no divine revelation," but he did not believe that human personality survived death, because it seemed contrary to the laws of Nature. "When the candle burns out," he writes, "the light disappears. When the electric cell is shattered, the current stops." And because at that time he argued in this way, he believed that death finally put an end to every conceivable form of life. He continued to preserve a healthy scepticism in regard to Spiritualism for some time. I write healthy scepticism, because the most hearty sceptics often make the most ardent and virile converts in the end, while a weak credulity too often leads to mental chaos. Conan Doyle, however, went on carefully studying the matter, and when he found men such as Myers, Crookes, Wallace, Lodge, Flammarion and Lombroso were convinced as to the genuineness of certain spirit phenomena, he very naturally found the walls of his disbelief blown down by the trumpets of such eminent men. It is true there were eminent men on the other side, who clung to science for sustenance just as tenaciously as a baby clings to a feeding-bottle. There were, for example, Huxley, Tyndall and Herbert Spencer, but their decision was not very formidable after all, for, blinded by prejudice, they refused to examine what purported to be spirit phenomena.

Conan Doyle was impressed by what Wallace has very aptly called a modern miracle. I refer to D. D. Home floating out of one window and into another at the height of seventy feet

above the ground. The scene was witnessed by Lord Dunraven, Lord Lindsay, and Captain Wynne, and they were prepared "to take their oath upon it". We also learn that the author was familiar with Monsieur Jaccoliot's experiments in India.

About 1891 Conan Doyle joined the Psychical Research Society, and while frankly admitting "the unwearied diligence of the Society," he is of the opinion that "in their desire to avoid sensationalism they discourage the world from knowing and using the splendid work which they are doing". He justly praises Myers' *Human Personality*, and describes it as "a great root book from which a whole tree of knowledge will grow".

Writing of mediums convicted of fraud, Conan Doyle makes a practice of leaving discredited mediums severely alone. This is not always wise, for so long as the professional medium is paid for his or her experiment, trickery is introduced at times when genuine psychic phenomena cannot be produced. The late Eusapia Palladino, for example, was more than once convicted of fraud, but in spite of gross behaviour of this kind she remains one of the most remarkable mediums the world has ever seen. Lombroso took a keen and critical interest in her experiments, and while admitting occasional fraud, fully endorsed the genuineness of most of the phenomena she produced. It is quite true that Home showed his supernormal power in broad daylight and that he never resorted to trickery, but notwithstanding, the sum total of Eusapia Palladino's experiments are of greater value, because they are much more wide-reaching and much more suggestive.

The War undoubtedly quickened our search after Truth. It gave a practical significance to Conan Doyle's psychical studies. It was not a subject to dally with from an objective point of view. With the death of the flower of our race it had become of momentous importance. "The telephone bell," he writes, "is in itself a very childish affair, but it may be the

signal for a very vital message. It seemed that all these phenomena, large and small, had been the telephone bells which, senseless in themselves, had signalled to the human race: 'Rouse yourselves! Stand by! Be at attention! Here are signs for you. They will lead up to the message which God wishes to send.' The author saw in these dark days of warfare a fresh impetus given to religion. He heard, as it were, the pitiful cry, "*Do the dead live?*" go up from thousands of desolate homes. Christ has already answered that question. He said: "I go to prepare a place for you. If it were not so, I would have told you." Spiritualists, however, are out to reaffirm this solemn and beautiful pledge, and since we seem to have forgotten the priceless teaching of the Master, it is well to have the promise emphasised in a way attuned to present conditions.

There are many people who object to Spiritualism on religious grounds. They quote one or two passages in the Old Testament by way of giving authority in the matter, but they altogether fail to realise that all the miracles of the Master exactly correspond with what we now know in regard to psychic matters. Conan Doyle does not desire to see Spiritualism converted into a new religion. He writes: "Rather would I see it the great unifying force, the one provable thing connected with every religion, Christian or non-Christian, forming the common solid basis upon which each raises, if it must needs raise, that separate system which appeals to the varied types of mind."

Writing of life beyond the grave, Conan Doyle is of the opinion that "since connections still endure, and those in the same state of development keep abreast, one would expect that nations are still roughly divided from each other, though language is no longer a bar, since thought has become a medium of conversation". I sincerely hope that nations are not "roughly divided from each other," for the strict

demarcation of the nations in this world has been the root of all war. Dumas writes in *Love and Liberty*:

Men like the hero of the Nile and of Trafalgar are the products of universal civilisation, posterity not desiring to give them any country in particular for their birth, and considering them as a part of human greatness which can be proudly loved, warmly embraced, by the whole world. Once in the tomb they are neither fellow-countrymen nor strangers, friends nor enemies; they are named Hannibal and Scipio, Cæsar and Pompey. Immortality naturalises these great geniuses for the benefit of the universe.

In the life everlasting let us hope we are neither English nor French, German nor Russian, but one great company of souls serving the same Master, since He is Lord of all.

According to that extraordinary book, *Raymond*, there are thousands of men who go down in battle and who desire to communicate with those they love, and are prevented from doing so by the bar of ignorance and prejudice. Raymond writes: "It is hard to think your sons are dead, but such a lot of people do think so. It is revolting to hear the boys tell you how no one speaks to them ever. It hurts me through and through."

Spiritualism is not for those who have found the Light. They have no need to place their fingers in the nail-marks on Christ's body before they believe. For my part I have no desire whatever to communicate with those who have passed over "a round or two before"; neither, I think, when I am on the other side, shall I wish to be the cause of so-called automatic writing. I have no desire to rap a table, or send forth flashes of light, or to materialise at some séance. I am looking forward with keen anticipation to life beyond the grave, and with too much joyousness to be tainted with the least touch of morbidity. I shall meet those with whom I have an affinity, and I shall meet many for the first time on the other side of the door. If I have found Heaven here, then I shall take it with me to the other side. Every pure and noble thought is a key leading to a fuller and greater beauty. Death is not a great jump from man to God. It is but a step from this

world to the world of spirit, and what we are here, so shall we be in the early stages of our spiritual existence—no more and no less.

In *The New Revelation* it is the author's wish "to bring back the material-minded—to take them out of their cramped valley and put them on the ridge, whence they can breathe purer air and see other valleys and other ridges beyond". Let us hope he will meet with success, for though this little book is not learned, it is sincere and earnest, and it should appeal to many who have had no previous knowledge of the subject.

A new dawn is breaking. A world-wide influence for good is at work. A battle was recently fought where Christ preached the Sermon on the Mount, and machine-guns were placed in the Garden of Gethsemane. Nearly the whole world has bled as it never bled before. We have had to make tremendous sacrifices. We have had to suffer unspeakable agony. But a new dawn will lighten the world, and when that dawn comes we shall know it was worth while. When we have passed through the ordeal of battle and when we have swept materialism aside, we shall find the Master, and get into closer touch with the spiritual world. Gerald Massey wrote many years ago:

Spiritualism has been for me, in common with many others, such a lifting of the mental horizon and letting-in of the heavens—such a formation of faith into facts, that I can only compare life without it to sailing on board ship with hatches battened down and being kept a prisoner, living by the light of a candle, and then suddenly, on some splendid starry night, allowed to go on deck for the first time to see the stupendous mechanism of the heavens all aglow with the glory of God.

So much for Gerald Massey's beautiful tribute to Spiritualism. There are many ways to Heaven, and it matters little which path we choose. Let us stand by, let us be ready when the new dawn breaks.

F. Hadland Davis

[Written in a Military Hospital, "somewhere in France," June 4, 1918.]

CORRESPONDENCE.

THE DEVOTIONAL SIDE OF THEOSOPHY

THE article under the above heading in the August number of THE THEOSOPHIST suggests various ideas. The ideas expressed there are very practical and sensible. If Theosophy has to influence the members and the outer world, it must take some concrete form on the devotional side, such as shrines, etc. Of course this is intended only for those who want it. Let us see what sort of shrine there should be. Here great difficulties come in, as the members composing the Society belong to different religions. As far as possible, therefore, it is better to consult the wish of the majority; but the best symbol would be the present Theosophical seal, which would satisfy all religionists. But let each member worship in the way suited to his religion. *There should be no priest.* The shrine should be open to all worshippers of any religion.

The above is the case for the members and other people who are intellectually on the higher scale. What about the large masses of people of the various religions? Let shrines suited to the various communities and various religions be built, that will be the concrete expression of the ideas of Universal Brotherhood. Take the case of Hindūs. There are large classes of people who have got the crudest forms of worship. Let shrines be built suited to their conditions. Similarly let places of worship be built for Christians and Muhammadans. They must be built amidst the habitations of those for whom they are intended. There the great truths of religion can be carried to the doors of the humblest individual. What is necessary is that the religious fervour now spent in fasts, festivals, pilgrimages, feasts, and various ceremonies and charities, should be diverted into better fields of religion.

Side by side with the shrines there should be hospitals, orphanages, settlements, schools, libraries, reading-rooms, recreation grounds, bathing-places, museums of art and gardens. We always find that Hindū temples have had and have now most of the above accompaniments. They were the great centres of Hindū culture and thought. All these should be the expressions of social service. All the religions of the world have emphasised only the emancipation of the individual soul by acts of charity and the like. But Theosophy proclaims social service, not as a means for the soul, but as an end in

itself. It states that man should work for the betterment of others, not for getting *Punyam*, but with the idea that, others also being sparks of the Divine Life, he should exemplify the idea by actually expressing it. We should realise the Advaitism that all are one by means of social service. Advaitism should be made practical. The central truth of Advaita—the unity in diversity—should be realised concretely.

If the great truths of Theosophy are to reach the masses, they must be expressed in terms of their thoughts; and the best means is their own mother-tongue. So, side by side with the shrines, there should be standing committees of people to translate the works of great authors into various Indian languages. In the shrines there should be religious dramas, Bhajana parties, Harikathas and lectures by eminent persons.

The first question that will be asked is—where are the men and the money? The answer is—where were the men and the money when the great truths were reaffirmed by the Founders of the Theosophical Society? Great things arise only from small beginnings; so a fund should be started for the special purpose of building shrines, etc. Each one of the large numbers of Theosophists must do something. A beginning must be made *at once*.

P. S. SUNDARAM AIYAR

BOOK-LORE

Per Amica Silentia Lunae, by William Butler Yeats. (Macmillan & Co., London. Price 4s. 6d.)

The "enquirer," if he is to make headway in his Theosophical studies, must be given books to read in which the teachings which represent present-day Theosophy are given him in an ordered, straightforward way; but there comes a time when the student, having mastered the outlines of the system which makes of Theosophy a coherent whole, is ready to fill in details for himself, and finds it profitable to let go for the moment the hands which guide him and point out at every step of his journey what may be included in Theosophy and what may not, and trust for a time for further teaching to hints which come from unexpected sources, to breaths, as it were, of well recognised scents borne to him upon the fitful breeze. Anyone who is passing through some such period in his life as a student of the Ancient Wisdom will find the volume before us well worth meditative attention. Not that it is in any sense what is sometimes called "straight" Theosophy; it is not. Mr. Yeats, though he met and was influenced by the founders of the T.S., is not one who identifies himself with our Society, nor is he an exponent of its teachings. But somehow much of what he says must inevitably recall to the mind of one whose thought has run along the lines which Theosophy marks out, truths which have come to him, and to the modern world, through the medium of the T.S.

The book proper consists of two studies—"Anima Hominis" and "Anima Mundi". The first deals, one might say, with the relation of the personality and the individuality. This is a very bald way of putting it, and not at all in the style of Mr. Yeats; nevertheless these are the words which to Theosophical students suggest the ideas with which the author is here concerned. He speaks of two selves, the everyday self and the anti-self. It is not the mediæval idea of a good and a bad angel, but the occult one of a complex personality which in moments of inspiration becomes aware of an other self "of our being and yet of our being but as water with fire, a noise with

silence," a creature that is himself and yet in a mysterious way his own enemy, identification with whom is his highest object in life. "That dazzling unforeseen wing-footed wanderer," Mr. Yeats calls the strange visitant; sometimes he speaks of him as a mask. Again this inner self is somehow identified with the man's destiny, and our author says: "When I think of life as a struggle with the Daemon who would ever set us to the hardest work among those not impossible, I understand why there is a deep enmity between a man and his destiny, and why a man loves nothing but his destiny." It is interesting to note that the "heterogeneous self" does not become permanently fused in the "antithetical self"; the momentary union is always the result of struggle and each is necessary to the other: "Man and Daemon feed the hunger in one another's hearts."

The second half of the book, "Anima Mundi," touches upon all sorts of questions connected with the soul of man and its finer vestures. Our daily thought, says the author, is certainly but "the line of foam at the shallow edge of a vast luminous sea". What is that sea, and how do we as individual selves contact it? Dreams, magic, communication with the dead, all sorts of slight but significant happenings which to the observant and meditative give hints of "the powers latent in man"—all these throw an uncertain light upon this question. The author calls attention to many of these little signposts which may lead the thoughtful into the realms of Occultism. There are so many points of Theosophical interest that it is impossible to choose any for special mention.

The reader will find a companion who "wears well" in this volume.

A. DE L.

Some Revelations as to "Raymond," An Authoritative Statement, by A Plain Citizen. (Kegan Paul, Trench, Trubner & Co. Price 3s. 6d.)

In the preface to this strange volume, the writer explains his somewhat singular use of the word "authoritative". "The book," he says, "is authoritative, because the only authority it invokes is that of *Raymond* itself." He then devotes two chapters to what he calls "A general account of *Raymond*," that is, a brief summary of the book, chapter by chapter, with copious quotations, as though thereby to justify his sub-title. It might seem at first sight that reading this would be, for people of limited leisure, an easy way of obtaining a general idea of *Raymond*, for the four hundred pages of the original volume are here summarised in about seventy,

and the quotations seem to guarantee a fair amount of accuracy. But the "Plain Citizen," as he calls himself, though he takes care to let his readers know that in reality he considers himself quite other than this—a personage, in fact, quite equal in importance to Sir Oliver Lodge—intersperses his summary with such remarks as these: "At this sitting the medium was, or *professed to be*, controlled by . . ." "This sitting . . . *was understood to be* anonymous." "The argument—if it can be called one . . ." (The italics in every case are ours.) All these tend to convey to the reader a feeling that *Raymond* is on the whole unreliable and even absurd.

Now it must be admitted by any open-minded reader of *Raymond*, however convinced he may be of the substantial truth of the conclusions which Sir Oliver Lodge draws from the series of phenomena he recounts, that many of these phenomena are of very little use as evidence, and that the arguments are not beyond criticism; but it is not fair play, when giving an account of a book, to prejudice the reader in this way, especially as the subsequent criticism is based on this account rather than on the book itself.

In Chapter III the "Plain Citizen" reminds us that Religion and Magic are fundamentally one, and that all persons who hold any religious belief are *ipso facto* believers in magic. He then shows how the discredited "magic" of the Middle Ages has, in the latter part of the nineteenth century, made a successful effort to re-establish itself by the very simple expedient of changing its terminology and appearing before the world as Spiritualism. On the whole the chapter is a fair statement of the case, and the author really seems to have tried to conceal his personal bias. But all semblance of fairness disappears in the next two chapters, in which he deals with the "exploitation" of Sir Oliver Lodge.

In the beginning of Chapter IV he assumes that there is a guild of mediums all over the world, who communicate with and help one another, especially by circulating information about present and future (!) clients. Then he adds: "All this is mere hearsay and is not based on any definite proof"—and yet the whole of this chapter and what follows is based upon the assumption that it is a fact! He explains how the more intelligent among this guild of mediums, seeing in the war a splendid opportunity for making money, if only they could bring themselves more prominently before the eye of the public, looked about for a person sufficiently popular and sufficiently credulous, and deliberately laid their plans for drawing him into their net. The only thing one wonders at in reading the details of the so-called plot, as the "Plain Citizen" unwinds them from his

imagination, is that he did not add one more—that the mediums, following the example of a renowned person of old, arranged to have Raymond Lodge placed “in the forefront of the battle”. Then, having arranged for the gulling of Sir Oliver Lodge by this imaginary guild of mediums, he dubs him the “St. Luke-Paul” of the new “Gospel” of Spiritualism, and calls him by this ridiculous nickname through the rest of the book.

In the three chapters dealing with the subject-matter of the book itself, he has laid stress on all the weak points in it, and there are many such; but his arguments are weakened by the reiterated sneer at “St. Luke-Paul” and the “Gospel”. Moreover he falls into the mistake of assuming that what he does not personally understand does not exist; and he spoils a scathing criticism of some statements concerning the astral world, which are more or less commonplaces to Theosophists and psychics, by including in his denunciation a mathematically demonstrable proposition—the fourth dimension.

After reading these chapters, the final one, “The Verdict,” comes rather as a surprise, for among its fifteen points we find the following:

Plain men are of opinion that Sir Oliver has succeeded in establishing the following conclusions:

7. The certainty that the Mariemont sittings were of a wholly genuine character and were really attended by some invisible spirits.

8. The probability that one of the spirits attending the Mariemont sittings was the discarnate soul of Raymond Lodge.

Now if “Plain Citizen” really thinks that Sir Oliver Lodge has proved these points, and others which are not quoted, surely he should admit that he deserves gratitude and not ridicule. (There is nothing, by the way, in “Plain Citizen’s” book to show that these or any other points are proved.) On the whole the impression left by the book is an unpleasant one, and one is tempted to amend “Plain Citizen’s” statement concerning himself in the preface of the book, and say that he is “willing to follow Truth” when she leads where he wishes to follow, but that when the leading is not according to his inclinations he prefers to set up a series of assumptions to prove that Truth is not what she professes to be, but something quite different.

E. M. A.

Immortality, An Essay in Discovery Co-ordinating Scientific, Psychical, and Biblical Research, by Burnett H. Streeter, A. Clutton-Brock, C. W. Emmet, J. A. Hadfield, and the Author of *Pro Christo et Ecclesia*. (Macmillan & Co., Ltd., London. Price 10s. 6d.)

Like its predecessor, *Concerning Prayer*, this volume is a symposium of essays by different writers, having their own points of view but co-operating for the elucidation of a definite subject after conferences for discussion and comparison of views. Again this method has achieved a very considerable measure of success in bringing before the public a fairly coherent presentation of the position reached by some of the more progressive thinkers within the Christian Church. Of course the Bible is nominally retained as the starting-point for this enquiry, but though a continual dependence on scriptural interpretation is still evident, there is a healthy disposition to check each conclusion by the facts of present-day experience; and it is a striking testimony to the increasing importance now attached to psychical research that a whole section, entitled “Mind and the Brain,” should have been devoted to the scientific aspect of the subject. This section has been contributed by J. A. Hadfield, a surgeon in the Navy, and is quite the most interesting feature of the book. But we shall return to this later; the section that is naturally the first to claim the attention of Theosophists is the one entitled “Reincarnation, Karma and Theosophy” by the author of *Pro Christo et Ecclesia* (Lily Dougall).

Frankly, we are glad to find that Theosophy and its two most distinctive teachings are recognised as factors that can no longer be ignored in an investigation of accepted bases for the belief in immortality. But we are equally disappointed to find that the writer’s apparent desire to test the truth of Theosophical tenets seems to have stopped short wherever these did not fall into line with her theological preconceptions. Instead of trying to understand the Theosophical presentation of the laws of karma and reincarnation, she seems to be mainly occupied with showing how they fail to attract her and how they detract from the character of the personal God of Christianity. Her chief objections are already familiar to most of us; they include the absence of brain-memory of former lives, the “geocentric” nature of a doctrine that permits more than one life on this planet when there are so many planets to choose from, the difficulty of believing that the “innocent” child brings with him any “original sin” from the past, the fact that mere suffering does not make us good, and others of a less informed variety. She would also have us believe that Christians are taking up the study of Theosophy simply because

they find in it the ideal of brotherhood and a discipline of self-control for acquiring serenity and helpfulness.

However, it is a good sign that a distinguished champion of liberal Christianity should find in Theosophy a "heresy" worthy of her steel, and if students will take the trouble to follow the course of her criticism, they will not only learn something of the difficulties that beset enquirers, but may also be prompted to overhaul their own ideas. For instance, her remarks on the hypnotic states are full of interest to us as showing how easily the negative trance states may be mistaken for the positive use of trained clairvoyance. One point in this connection that the writer aptly makes is that the value of the negative trance states depends on the quality of the information which it is desired to obtain, and not on the mere ability to enter such a state; in fact the same may very well be said of trained clairvoyance. But it is very evident that the facts of hypnosis are providing a convenient and respectably scientific stepping-stone by which orthodox Christianity may be gently let down from its pedestal to the more secure though less exclusive ground of natural law. The same function seems to be served by telepathy in this writer's attitude to Spiritualism, a subject on which she pronounces in another section. Here her evident anxiety to escape admitting any more material form of communication with the so-called dead than the vague sense of a "presence," leads her to stretch telepathy to almost breaking-point; and we notice that she prudently avoids any attempt to explain materialisations—which can hardly be accounted for by telepathy pure and simple. After these two rather querulous sections the writer returns to her native element in the concluding section "The Undiscovered Country," which leaves us in a sane if somewhat parochial heaven.

Returning to Surgeon Hadfield's contribution, we have here something solid to work on. His cases of neurasthenia and "shell shock" are skilfully utilised to present a strong case based on scientific fact for the belief that mind is something more than the brain because, though continually influenced by the brain, it is normally dominant in educated people; hence he argues that there is no scientific reason why mind should not survive the destruction of the brain. An original and highly suggestive portion is that dealing with the evolution of mind from the sensations observed in the lower kingdoms of nature. The following quotation will give a general idea of the line that is followed:

Consciousness is thus a different form of energy from nerve energy, though it may have arisen out of it; it is, in fact, psychic energy, which it is impossible to describe in terms of the physical.

This dramatic leap from the physiological to the psychical is the most important factor in the evolution of mind. It is the decisive factor which once and for all turns the balance and establishes the supremacy of the mind over the body. The mind arises from the body and its sensations, but only in the sense that the dragon-fly springs from the grub which lives in the mud of a stagnant pool; its origin is humble but its life in the sunlight is a whirl of coloured brilliance and wanton liberty. This new form of energy which we call consciousness has a similar freedom and autonomy; it originated in physical sensations of the body, but has taken wing, breathes the airs of the ethical blue, and is nourished by spiritual food. Thus the mind has now as little in common with the sensations of the body from which it sprang, as this fiery, dazzling creature has with the slime-covered grub.

The other sections, by B. H. Streeter, C. W. Emmet, and A. Clutton-Brock, are thoughtful and sensible essays on articles of the Christian faith, such as Hell, the Resurrection of the Dead and the Life of the World to Come, which relate to the life after death. Within these limits the writers' imagination and intuition are exercised to advantage, and we are relieved to read that death will not make us so spiritual that we shall no longer require a body of any kind; our "spiritual bodies," in the Rev. B. H. Streeter's opinion, will leave us at least enough matter for personal recognition and social activity.

W. D. S. B.

There is no Death, by Richard Dennys. (John Lane, London. Price 2s. 6d.)

The book before us contains poems written by a young officer who was killed in the present war. In the first two poems, one of which gives its title to the collection, the author addresses his dead friend; and the spirit that underlies these poems can be gathered from the following quotations:

I shed no tears. What need of tears?
Thou would'st not have it so and Time has taught me better things.

So long
As bird's sweet song and pleasant shade of tree
And water's cool smooth mirror serve to enshrine
The ghost of our old joy, so long shalt thou
And I together linger there where all
Our chiefest happiness was realised.
The world grows old; but this thing I do know:
The grave is nought, for Love hath conquered Death.

These lines and others have the ring of truth; they are not the expressions of a merely pious, orthodox soul, but of one who has discovered in his inner self some of the realities of life. The next section contains poems written when the boy was between twelve and fourteen years old. They show a most happy facility for imitation of the poets he was obviously reading at the time. It is clear that he

thoroughly entered into the spirit as well as the form of R. L. Stevenson's children's poems, and one if not two of Richard Denny's poems at this time would not be out of place if added to the *Child's Garden of Verse*. His later poems are free from this quality of imitation, and both in spirit and in form are clearly the expression of a reserved man letting himself go in his poems. To him they replace the friend to whom doubts, hopes and questionings are brought. To us they are valuable as another instance of the trend of thought among our younger men. From the preface by Desmond Coke we learn a good deal of the personality of the author, and the portrait given emphasises a few of his traits. He seems to have been typical of the transition period in which he lived—with some of the doubts due to the limitations of the science of the past generation and many of the hopes and also assurances of the next.

To many people poetry is on quite a different footing from prose; while they eagerly welcome the many books of good, or even decent, prose which are written at the present time, they consider that poetry should only be written by geniuses, and they have no use for poetry of a humbler kind. This attitude is rather that of a person who considers lightning as the only legitimate form of electricity or of those who consider that only larks, nightingales, Jenny Linds and Carusos should sing, that other birds—humans—should be dumb. We, on the other hand, welcome this book, and the others of the same kind which are being issued just now, as an earnest of the time when every educated person will be able to express himself equally well in poetry or prose—in other words when all shall sing as well as speak.

A. L. H.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th September to 10th October, 1918, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Indian Section, T.S., part payment for 1918 ...	1,800	0	0
Dutch East Indian Section, T.S., Java, of 1,154 members, for 1918 ...	577	0	0
	<u>2,377</u>	<u>0</u>	<u>0</u>

Adyar

1th October, 1918.

A. SCHWARZ,
Hon. Treasurer, T.S.

SUPPLEMENT TO THE THEOSOPHIST NOVEMBER
OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th September to 10th October, 1918, are acknowledged with thanks :

DONATIONS :

	RS.	A.	P.
Lotus Circle, Brisbane, and Servants of the Star, £4. 7s. ...	58	0	0
Bangalore Cantonment Lodge, T.S. ...	15	0	0
Vasanta (Lotus) Lodge, T.S. ...	10	0	0
	83	0	0

Adyar

11th October, 1918.

A. SCHWARZ,

Hon. Secretary and Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Warren, Ohio, U.S.A. ...	Warren Lodge, T.S. ...	14-4-1918
Nanaimo, B.C., Canada ...	Nanaimo " " ...	3-5-1918
Amsterdam, Holland ...	Oesten " " ...	26-5-1918
Middelburg, Holland ...	Ardjoena " " ...	30-6-1918
Whangarei, New Zealand ...	Whangarei " " ...	27-7-1918
Hyderabad Deccan, India ...	Vasanta Mahila Divia Gnana Samaj, T.S. ...	18-9-1918
Ramachandrapuram, Godavari Dt., India ...	Sri Ramachandra Lodge, T.S. ...	30-9-1918

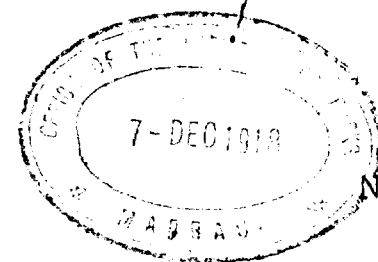
Adyar

12th October, 1918.

J. R. ARIA,

Recording Secretary, T.S.

VOL. XL



No. 3

THE THEOSOPHIST

ON THE WATCH-TOWER

“THE Lord shall give His people the blessing of Peace.”
So ran the ancient Psalm. And the Lord in this past month has given Peace to His world, stilling the roar of the cannon, the moans of the wounded, the sobs of the bereaved. The blessing of Peace! To a war-riven world, to hearts scared with the fire of pain, can there be any greater blessing than the blessing of Peace?

That Peace has come only with the triumph of the Allied arms, and the utter collapse of Kaiserdom has been from the beginning certain. Between the White and the Black Lodges, between the Sons of the Fire and the Lords of the Dark Face, combat can have but one ending. The only question that can arise is the amount of harm which can be wrought by the Lords of the Dark Face ere they are driven from the field. Truly, the amount of damage they have wrought this time has been appalling in the long roll of dead and wounded men, of violated women, of slaughtered children. Yet have they not succeeded in destroying all that has been won by civilisation, as they succeeded in the days of Atlantis.

The Emperor of the City of the Golden Gate went down with his city and his continent, and all the science and the beauty, the knowledge and the art, perished when the storm-waves swept over the wonderful land, and the earth swallowed up the cities, and the floods drowned the glorious country which had sent out her peoples to civilise the world. Egypt, Mexico, Peru, whisper something of the wondrous story of Atlantis. Very ancient India tells of the civilisation that made India glorious ere the Āryan came across the Himālayas. The King's Secret that, as we learn from the Upaniṣhaṭ, the Brāhmaṇas sought at the hands of Divine Kings, was the most precious treasure that was the legacy of Atlantean Rṣhis to their Āryan successors. We read in the Vedas of their mighty cities, with their "walls of iron," the huge shields of iron which were riveted to the walls, making them well-nigh invulnerable to the simple weapons of the Āryan invaders. Not yet has our civilisation risen to the height from which Atlantis was hurled down, as that civilisation was in its own great continent. These eastern lands, over which its Nations spread, have kept the memory of its greatness and its might in their complex and lasting civilisations, and many a monument in India shows the stately and gigantic ruins of what Atlanteans wrought in this land of the Sun.

* *

At the end of the present conflict, though the ruin caused has spread far and wide, yet humanity has not lost the most precious treasures of its struggles after knowledge. We have not to begin again from the foundation, as when Atlantis was destroyed, or even as when Rome fell. Atlantis was the home of a Root-Race, whereas at present we are only seeing the preparation for a new sub-race, and for the rising of a great Commonwealth of Free Nations, the zenith of the fifth sub-race. To call it "Teutonic" just now would be misleading,

since the "Teuton" to our ears now suggests the German. But the Angles and the Saxons, the Danes, the Swedes and the Norwegians are all of the fifth, or "Teutonic," sub-race, which was in Central Europe, as the Goths and others, ere they conquered Britain. The name of "Teuton" has been so smirched by the Germans that no other Nation would like to use it till repentance and time have cleansed it.

* *

Here, in India, we wait eagerly to hear that Peace means also Liberty for India; that it does not mean only the empty compliment of the nomination by the British Government here of a Prince to represent the Princes, and a favourite Indian official to represent itself, while the Indian Nation remains unrepresented, though it was Indians who died to make victory possible, and should have won freedom for their Motherland by their sacrifices, as soldiers of all other Nations have won liberty for their own peoples. England has a marvellous opportunity offered to her; God grant that she may seize and use it.

* *

The Founders' Day of the Theosophical Society—it was, I think, Mr. G. B. Vaidya of Bombay who suggested that November 17th should be observed as the T.S. birthday anniversary—was celebrated in India to a far greater extent than has ever before been seen. Here, in Headquarters, we began in the morning with readings from the Scriptures of the World-Faiths represented. A Buddhist monk, who is living here, recited the "Sūtra of the Greatest Blessing," and his chanting of the Pālī was peculiarly musical. In the late afternoon, we held a meeting in the Gokhale Hall, very beautifully decorated by Messrs. Dandekar and Govindaswami. In addition to flags, and some handsome red and green bells, particularly effective, there were great festoons of flowers; at each end of the platform were pictures of the Founders,

profusely garlanded, and the Theosophical Seal was worked in flowers in the centre. We issued free tickets to the public so far as there was room, and the hall was full. I presided, of course, as President, and Dr. Subramania Iyer, who was present, said a few words, and gave his speech to be read by a young member, Mr. D. Rajagopalachariar. Mrs. Cousins played a charming fantasy of Chopin, and speeches were interspersed with an international quartet, Belgian, American, English and Irish; Mr. Cousins sang, with his delightfully cultured voice, "Nearer, my God, to Thee," and children from the Olcott Pañchama Schools sang, and played a little drama, vociferously applauded by the audience. After Mr. Cousins had read a fine "Ode to Truth," composed for the occasion by himself, it became my duty to conclude the most pleasant and successful meeting. Many columns of *New India* have been filled, day after day, with brief reports of meetings. Many Lodges, in the admirable Indian way of rejoicing, fed the poor, or distributed alms, as well as holding Lodge and public meetings.

*
* *

Our new Danish and Icelandic National Theosophical Society sends greetings from its First Annual Convention, held on November 17th. By the way, it was a curious coincidence, in view of the Theosophical idea that the War between the Allies and the Central European Powers was a struggle between White and Black, that the Allies should have crossed the German Frontier into Germany at 11 o'clock on November 17th, at the very hour when we began our Founders' Day meeting in Gokhale Hall, 4.30 by our time. The great struggle of the Society has been against Materialism, and Materialism was embodied in Germany, scientific Materialism especially, and the Society has dealt that foe its death-blow.

*
* *

Here is a pretty and musical little poem sent to me by Miss Annie M. Long De Boer, an American lady, thoroughly Theosophical in spirit.

If thoughts are living things
That speed away on wings
To fall in blight and blessing on the earth,
Then flowers that deck the sod
Are thoughts of love from God,
For in Him all things of beauty have their birth.

And when we may plainly see
That in beauty is degree,
We may know that even weeds may yet be flowers.
For all things in beauty grow,
'Twas the Author willed it so,
When He planned this ever-changing world of ours.

Transmutation is supreme,
Laws immutable redeem,
Changing forms and baser metals into gold;
And the star-dust of the spheres,
Mingled with our many tears,
Are the jewels that the future may unfold.

Faith shall wear them on her Breast
Opaline and amethyst—
Beauteous jewels from the alchemy of Time;
And their scintillating gleams
Shall reveal to her our dreams;
To the pure all things in nature are divine.

*
* *

My readers will be glad to know that the Society for the Promotion of National Education is doing much for girls. We have the Girls' College and School at Benares, large schools at Kumbhakonam and Madura, taken over from the Theosophical Trust by the S.P.N.E., as also one at Coimbatore, and a new one at Mangalore, while there is a large one near us in Mylapore, given over to us by its original founders and helpers. I laid the foundation-stone of a new building for the Mangalore school on the 6th of November, the school being at present in a rented building; it has a fine site and is well planned,

being supported by an enthusiastic group of workers. Another stone was also laid by me at Coimbatore, the second place of our internment last year. Another significant fact is that in almost every place I visit, the ladies insist on a meeting for themselves, and I addressed two such meetings in November. Another good sign is the growing help to Pañchamas. At Mangalore, I paid a visit to a Pañchama Institute founded twenty-three years ago, which has now 17 schools connected with it and a free Boarding House; there are also Pañchama Colonies, where homeless families are given Homesteads. In Coimbatore, there was a lecture to Pañchamas in the T.S. Lodge, and a number of Lodges have passed resolutions against "untouchability". All this is good.

* * *

I am just going off (November 25th) to my dear old home in Benares, to attend the Court and Senate of the Hindū University. The Convocation was also to have been held, but the prevalence of the influenza epidemic caused its postponement. It will also be pleasant to visit the Girls' College, and the two schools for boys and girls respectively. Benares always seems to me to be my Indian "home," though I also love Adyar, but Benares was my first home, and cannot lose its place in my heart.

* * *

We have had quite a serious cyclone here, and the splendid avenues of trees which make Madras so beautiful a city have been sadly despoiled. We have suffered at Adyar; a splendid tree between the Headquarters and the River Bungalow, that sheltered many and many a pleasant tea-party, was among the victims. No less than 41 of our gardeners and servants had their roofs blown off or their houses blown down, and they were left shelterless in the raging storm. They are all, of course, rebuilt. So much damage was done, that collections have been made to rebuild the houses of the

poor in the city, and probably some will be all the better for the storm.

* * *

Our Anniversary this year is to be held at Delhi, as is that of the Society for the Promotion of National Education. There is also to be an Exhibition of articles made by our students. Mr. Arundale goes off in a few days to make a collecting tour, for we are sorely in need of funds. There is a splendid record of work done during the year, and I hope that when it reaches the public there will be a good response of practical help. We always have to live by faith in our work, and we are never actually at our last rupee, but we come very near to it at times. Our strongest point is the number of young men who come and work steadily and diligently, on bare subsistence allowance. Without them, the work would, of course, be impossible. The Brothers of Service have given us whole-time workers, mostly young men with high University degrees, many of them having gone to Oxford and Cambridge, who might earn large incomes; but they voluntarily have embraced poverty, and work as though they were highly paid, as conscientiously as could any salaried worker. Looking at them all, vowed to service, I "thank God and take courage".

The programme of the Convention at Delhi could not be fixed in detail when we went to press. There are so many Conferences and gatherings during the Indian National Week that the drawing up of various dovetailing programmes is a very difficult task. The President delivers two lectures on "The Problems of Peace," Mr. Jinarājadāsa giving the other two.

* * *

In this number we print an inspiring poem, entitled "The White One," by Harindranath Chattopadhyay, which speaks of His Coming. Mrs. Besant, referring to this "exceptionally fine poem," writes of the author thus: "This young poet, full of the joy of life, of delight in beauty, is a blend of devotion and virility as rare as it is inspiring; he is Indian through and through, and is in the flower of his youth. The world will hear of him and rejoice in him ere very long." Syt. Aurobindo Ghosh, the great patriot and mystic, writes of this new poetry in terms of very high praise:

Here perhaps are the beginnings of a supreme utterance of the Indian soul in the rhythms of the English tongue. . . . Mr. Chattopadhyay, rather overburdened with the favours of the Goddess, comes like some Vedic Marut with golden weapons, golden ornaments, car of gold, throwing in front of him continual lightnings of thoughts in the midst of a shining rain of fancies. . . . This young poet is astonishingly original; it is himself that he utters in every line. . . . This poetry is an utterance of an ancient mystic experience with a new tone and burden of its own. . . . The genius, power, newness of this poetry is evident. . . . We may well hope to find in Mr. Chattopadhyay a supreme singer of the vision of God in Nature and Life, the meeting of the divine and the human which must be at first the most vivifying and liberating part of India's message to a humanity that is now touched everywhere by a growing will for the spiritualising of the earth existence.

Our Theosophical Publishing House has thus done a service to India in publishing the first work of Mr. Chattopadhyay, and we commend it to all Theosophists.



"WITHOUT DISTINCTION OF SEX—"

By MARGARET E. COUSINS

THE primary object of the Theosophical Society is to form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste, or colour. Interpenetrating all other differentiations is the fundamental one of sex; as it was the first to be manifested it will probably be the last to be transcended, and in the meantime it is the most difficult to which to apply the true Theosophical attitude.

It is recorded that the Orphic and Eleusinian Mysteries and the Pythagorean Schools were open freely to men and women alike, and that they recognised no disqualification of sex in spiritual matters; but during the two thousand years which followed, the very reverse spirit and practice held sway in Europe and relegated women in general to an entirely

subservient position in human and spiritual affairs. Forty-three years ago the Theosophical Society sounded forth once again the clarion call of the spiritual equality of the sexes and led the way in the thought and action of modern spiritual, political and social organisations by including women on terms of entire equality with men in its ideal of the family of Humanity, in its terms of membership, in all its offices, and in every facet of its teachings.

Recently, because the spirit of many women was itself free, and to its evolved sense of freedom had won and added the instrument of the educated mind, conditions were made so ready by them before the great World War that the psychological moment gave women not only the political recognition and power of the vote which they had long demanded, but also burst open before them closed doors of sex prejudice, masculine monopoly, interested ignorance, and unfounded dogmas which can never again raise their heads. The Western countries have been forced into following the lead of the T.S., in accepting the human worker "without distinction of sex" into the great world of Labour, Warfare, and Politics. Representative Indians, assembled in their National Congress, also have asked the House of Commons to enact that "women possessing the same qualifications as are laid down for men in any part of the [Montagu-Chelmsford] Scheme shall not be disqualified on account of sex".

While undoubtedly a great step forward in the Theosophic life of the nations has been taken by this amount of recognition of the value of womanhood (that of manhood has never been doubted), it is yet but a *step*, and far from the attainment of full realisation of the principle which the First Object of the T.S. sets out to accomplish in this particular. The insult contained in the thirty-year-old age qualification for the British franchise (sugar-coated in the name of political expediency), the recent strikes of woman workers found necessary to secure

equal pay for equal work, the double standard of sex-morality, the attitude of all the Churches (with two minor exceptions) to women, the strange pronouncements of certain occultists with regard to women's disabilities, and many other circumstances, show how many strongholds have still to be won in men's and women's hearts in order that the soul shall not be in bondage to the arbitrary customs and unnecessary restrictions imposed on the form it is functioning through.

In framing the objects of the Theosophical Society Madame Blavatsky and Colonel Olcott looked at all life and its problems from the standpoint of the Monad expressing itself through repeated manifestations of its reincarnating ego. Viewed from that eminence all differentiations of colour, race, sex, etc., were seen in their proper perspective as diversities whereby the Divine objectivises its wealth of creative power, not as causes for mutual exclusiveness, but rather for mutual aid through an atmosphere of unfettered opportunity for self-expression and human service. "Without distinction of sex" does not mean denial or suppression of sex differentiations in form, function, or quality in the outer instruments, but it ever makes these subservient to the dual-sexed soul and the sexless spirit.

According to the doctrine of Reincarnation, which is generally accepted by Theosophists, the same ego which has incarnated as a woman several times, takes later a man's body, and vice versa; and the experiences and qualities gained in one kind of form are carried over in consciousness to the other, so that the progress of the ages was bound to show that "while the modern man has to some extent acquired feminine qualities, the modern woman has to a corresponding extent acquired masculine qualities" (Havelock Ellis). It is strange that the knowledge of reincarnation, so lately acquired by Westerners, makes this fusion of the qualities of both sexes in one individual a thing to be aimed at and expected by them,

as amply exemplified in Mrs. Besant and Sir Rabindranath Tagore, for instance; yet the same belief, held for centuries by Indians, does not prevent them from making the following comment on the above quotation: "This unnatural process of unsexing the sexes in quality and hence also in work and occupation (*i.e.*, in *guṇa* and *karma*) has become inevitable in the West and is destined to go on, and only ruin can result from it to human society. God save India from a transformation so dire in its consequences and a civilisation so subversive of natural law and ethical intent." (*The Hindu Message*.)

In no country in the world is the distinction between male and female so insisted upon as in India, and it is paradoxical how in this country, where divorce between man and wife is impossible, there has arisen a veritable divorce between mankind and womankind, in all save the most rudimentary affairs of life, which is the greatest menace to the future of its civilisation. This we see in its extreme in the *gosha* system, but it permeates Indian life even where *gosha* is not prevalent. It is the general custom for women never to sit at meals with men, never to go to public meetings, never to converse with any men save their near relations, almost never to be educated, for only one girl in every hundred gets any schooling. These things make it specially difficult for Indian Theosophists to act in accordance with their ideals here. Two instances will illustrate this. A meeting for ladies was held in an Indian country town. Of course no "males" were allowed to attend, except the privileged interpreter, but some "male" students and respected gentlemen were permitted to listen from a distance. A middle-aged gentleman, who had been Secretary of the local Theosophical Lodge for over twenty years, told me he wanted very much to hear the lecture, but he had felt "too shy" to go near so many strange ladies! By his extra sensitive sex-consciousness he deprived the ladies of his own family, who were suffering from influenza, from learning anything from

him of the lecture. Soon after I came to India my husband and I got an invitation to an At Home of the Madras French Society. He was unable to go, but I quite innocently went alone, as I would have done in my Dublin home. What was my surprise to find that in a company of seventy gentlemen I was the only lady (and the only European) present! My first instinct was to fly, but I remembered I was a Theosophist, and had to live up to "without distinction of sex or race," as my beloved leader, Mrs. Besant, had so often done in similar circumstances. I conquered my impulses, with the result that I had much kindness shown to me, and another demonstration of Theosophical bridge-building between races and sexes was given, to our mutual advantage, I believe.

The awareness of sex has been grossly exaggerated. It is one expression of that "Curse of Eve" which it is part of the great mission of Theosophy to reverse. A temporary function of the body is made an excuse for closing off many avenues of world-service to women. The true quality of fatherhood or motherhood is quite independent of the physical function of parentage, and shows itself oftentimes as much in unmarried persons as in those who have their own children. Yet how widespread is the idea that a woman without children is a waste product of humanity!—that a celibate class of men is neglecting its duty to the State! This is making a part of the individual life dominate the whole, and is based on a purely materialistic and single-lived view of things. Yet, while looking on the sex function as woman's *raison d'être*, the Christian Church of the West and the Shāstras of the East unite in regarding the woman, and the woman only, unclean at times of her connection with childbirth and cognate periods, requiring her to be "churched", in the West, and regarding her as a source of pollution and "untouchable" in the East. Our ideal, "without distinction of sex," will reform this unworthy attitude, for it will make clear that "sin does not consist in fulfilling any of

the functions of nature" any more in women than in men, since "sin is not of the physical but of the spiritual being".

H.P.B. says that "in pre- and post-Vedic times women were as free as men". One of the Vedas themselves was written by a woman, which is an Eastern refutation of John Ruskin's early Victorian dogma: "There is one dangerous science for women—one which they must indeed beware how they profanely touch—that of theology," a dogmatic utterance which he proceeds to expound in a single paragraph and supports by arguments which apply in every particular to the generality of men just as much as to women, though he failed to see it! The writings of Madame Blavatsky, Anna Kingsford, Annie Besant, and several other women, have given ample evidence that the science of theology has not been made a masculine preserve by Mother Nature, but was arbitrarily appropriated by those persistent suppressors of womankind, the world's materialising priesthods, for their own sex. Certain of our Colleges have followed suit, for they deny women the right of studying in the Divinity Courses. Only men may take Degrees in Divinity! This is distinction of sex with a vengeance. No intelligent person will contend that a woman's brain could not master the amount of theological knowledge required for this Degree, when it has already proved itself equal to securing the place of Senior Wrangler, when women have already become scientists, doctors, lawyers, teachers. The fact now remains that women may freely serve, in one or another of the Western countries, in all the professions save the profession of Religion! Yet all the honour and opportunity now accorded to women are built upon sand if they be not founded upon the Rock of the *Church's* equal recognition of women's right to minister to the People's spiritual needs within all its offices.

The Churches and their priesthods have ever been the enemies of the freedom of women. Their attitude wa

typically expressed in the suffrage agitation days by a country priest in the West of Ireland who, on finding me after Mass addressing his congregation from an adjacent ditch, confided to my husband (not knowing who he was) that: "It's a sure sign of the coming break-up of the planet when a woman leaves her place and comes out to talk in public." This is but the present-day version of the terms in which the early Christian Fathers spoke of women: "Have I not bidden you never to look on the face of women? Are they not the firstfruits of the devil, the authors of all evil, the subtlest of Satan's snares, etc.?" In later days this attitude was softened down to such an extent that a woman might attain salvation through the mediatorship of her husband—"he for God, and she for God in him," as Milton puts it. This has also been the approved method of both Hindūism and Muhammadanism. Even the test of this great War has not been able to bring about the entrance of women into either the Roman Catholic, Anglican¹ or Nonconformist ministries. It still remains the duty and privilege of men to preach and women to practise! The freed outlook of the mind of the Theosophist cannot but regard all this with amused and compassionate patience. So many changes have come about in the status of women that one can rest assured that even these fast-locked doors will one day open to "the importunate widow".

Three important arguments, I know, confront the aspirations of women for free entrance into all the offices of the Church, including Ordination. First, there is the conservative argument of the Church—that women have never been ordained in the Christian religion before, therefore they never should be. This argument has been raised against every step

¹ Since writing the above, Press reports have come to hand showing that an Anglican Church in London has made a breach in the old tradition. "Miss Maude Royden preached a sermon at St. Botolph's Church, Bishopsgate, dealing with the League of Nations from the Christian standpoint, and was followed by the Rector of the parish, who said that St. Botolph's Church, one of our most ancient buildings, from henceforth identified itself with the claim of women's service in the Christian Church on the same terms as men's." (*New India*.)

towards freedom and equality of opportunity which women have hitherto taken, and it will again find itself defeated, for the Time-Spirit, swinging upwards in its arc from this lowest point of the *kali-yuga*, is, willy-nilly, breaking through all the conservatisms which fetter womanhood. There is also the argument based on Paul's command: "Let your women keep silence in the Churches." A study of the chapter in which this occurs will show any unprejudiced reader who is also aware that the symbol of "woman" was known to all Easterners to denote Intuition and that of "man" to denote Intellect, that clearly "women" here stands for the gifts of the Intuition, for Revelation, for that which is directly psychic about all of which he has been expounding, and which needs to be formulated by the intellect for presentation to general hearers. In a previous verse he also bids the man who has the gift of an unknown tongue to keep silence in the Church unless he have an interpreter. Read in such a light, the reasoning of the whole chapter hangs together; read literally, the two verses about women are like an ill-placed interpolation. The Apocryphal *Gospel of Thecla* (an intensely interesting document) also confutes the literal application of this command, as it tells how Thecla, who was Paul's most famous woman convert, preached freely to the congregations with his approval. Apart from this, however, the Church must follow the Master rather than the disciple, and the Christ did not hesitate to give the command to the women first to spread the news of his triumph over death, the very corner-stone of the Christian faith, and "upbraided" his disciples later for not believing his women messengers.

The most subtle argument is that brought forward by some occultists who maintain that the line of magic for a man is quite different from that of a woman, and infer that the magic of the Mass could not take place through the female organism. While granting that there are differentiations in

the higher bodies in some respects, yet it is impossible to believe that when the latter proved no hindrance to the receiving of Initiations far in advance of any changes wrought in these bodies by the conferring of either the priesthood or the episcopate, it is incapable of responding accurately to the lesser occult experiences. In a recent article Dr. Saleeby says that "many biologists have long believed that organically woman is man plus femininity". The War has proved this in every sphere in which women have been given the chance to show their powers; similar opportunities granted to them in the occult and spiritual life will undoubtedly show the same to hold good on these planes also.

Our greatest magician of later times, our mistress of occult knowledge, our fountain of Theosophical truth, H. P. Blavatsky, certainly saw no reason for excluding women from the priestly office, for she speaks of the true understanding of occult matters shown even to the present day by the American Zuni Indians, whose "sacerdotal hierarchy" is composed of six "Priests of the House" seemingly synthesised by the seventh, who is a woman, the Priestess-Mother. It is noteworthy that the Churches of Christian Science in America to-day choose their ministers and officials "without distinction of sex". The Congregational Church has also timidly allowed a few women into its ministry, and the popularity of the preaching of Miss Maude Royden in the London City Temple is a sign of the rising tide of the people's desire in this matter. Indeed so strongly was the need for sex equality in religious organisation felt by many, that a new Church connected with Protestantism was started about five years ago in the north of England specially organised to give women and men exactly the same opportunities and rights of performing all the offices of its ministry. It derived its inspiration from the Scripture passage: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all

one in Christ Jesus," and it accordingly was named the "Church of the New Ideal".

It was largely supported by Theosophists, for just as they have flocked to a Freemasonry made fully human, not exclusively masculine, so they will also throw their influence into any reforms in new or old Churches which extend the field of experience and service of the *individual*, as superseding the *mâyâ* of the *personality*. The great principle of Spiritual Democracy is freedom of opportunity for this individual to do what it can through its vehicles. Organisations, precedents, the fallibility of "human knowledge, cannot permanently place limits on the capability of the forms to express the Divine.

"Each of us is limitless, each of us with his or her right upon the earth," cries Whitman. It is the attitude of the Theosophist to support the policy of the "open door" in all institutions—social, educational, political, religious—and then Nature herself will soon show clearly where she may have imposed impassable differentiations. Her fiat alone will satisfy the aspiring soul.

Even on that outermost plane of expression, language, one longs to have arrived at that age when we shall be living in that state of society and consciousness where conditions shall have become so just, so equal, to both sexes that we shall think and speak only in terms of the "human," not the man or the woman, and when that common pronoun for both, which Mr. Leadbeater promises us in "The Colony," shall have been evolved. It will be but the outward and visible sign of the inward and spiritual grace of unity, which is the great aim underlying not only the first but the three objects of the Theosophical Society. A well known writer on the European Renaissance points out that the Humanists of that time "performed a work more important for the nations than scholarship. They increased the vocabulary, and with it the national mind

Few words mean few ideas, and a vocabulary is a fairly safe index of a country's intellectual outlook". The distinction between the sexes is not annulled by the usual easy phrase: "Oh, man includes woman." In these days of awakened individualism in women *he* no longer means *she*, *brother* does not satisfactorily denominate *sister*. The great poet-seer of human democracy, Whitman, fifty years ago recognised the necessity for distinctive terminology, and all through his writing expressed the differentiation in form with equal emphasis.

It is for all of us who are Theosophists to bring about these reforms more rapidly by acting in every detail of our lives according to the dictates of our Higher Self, and by attempting that of which it feels capable, irrespective of the form and the conventions with which the past has curbed it or given it undue licence, and similarly by identifying those with whom we are associated with that formless Inner Nature which is seeking avenues for its self-expression as the Server of Humanity. An incident will give an illustration of this, and bring this paper to a close. Two of our Madanapalle College boy students recently came to me to request me to teach them how to knit and crochet. The old conventional thought-forms asserted themselves, and I almost considered their request an evidence of effeminacy. But my Theosophical self came to the rescue, and I willingly responded to their desire for knowledge, irrespective of associations. After several days I found to my enlightenment and pleasure that their aim in acquiring these "domestic" arts was to teach the children in the neighbouring village night schools! This is the true spirit of brotherhood, which overleaps the distinctions of sex, towards the attainment of which all true Theosophists are aiming.

Margaret E. Cousins

THEOSOPHICAL JOTTINGS FROM AN EDUCATIONAL NOTE-BOOK

By GEORGE S. ARUNDALE, M.A., LL.B.

III

I CAN imagine that in ancient Greece the system of education sought to keep the Greek children near to and under the protection of the Gods. It was essentially a moral education, as ours to-day is so conspicuously and coldly intellectual that Dr. Bosanquet says in *Education in Plato's Republic*: "We can hardly see the wood for the trees." The Greeks had one great advantage over us, in that they understood the value of leisure (the word "school" comes from a Greek word signifying "leisure") and used it in the sense of freedom for growth—the very factor so largely absent in most modern systems of education. • Adding to this the fact that not only in maturity but frequently during the course of childhood were there mysteries and ceremonies and initiations, and we must inevitably come to the conclusion that in ancient Greece Heaven was at least nearer to the Greek child than to his modern counterpart. Aristophanes gives in *Lysistrata* (Rogers' translation) examples of a young girl's life, which would appear to afford sufficient guarantee against that dissociation of the things of Heaven from the things of earth which to-day is so relentlessly pursued.

Then came the ceremonies dealing with the "rhythms of nature" in which boys and girls had ample share. Other

sacramental functions were of frequent occurrence, and as Dr. Burns says in his *Greek Ideals*, every individual "felt himself to be 'somebody'" and this vital sentiment permeated young and old alike. It is most unfortunate that Protestant Christianity has almost entirely lost these "common grounds" upon which Gods and men may tread alike, upon which they may meet and remember the ancient times when Gods and men commingled upon the earth, when man knew Them and They took Their places as Elder Brethren in the growing family. Roman Catholicism has, in this respect, far greater educative value; and I trust that the Old Catholic Church will make every endeavour to ensure that its ritual provides not only for the active participation of children in all suitable ceremonials but also for a recognition in the ritual itself of the incidents of the after-death life, so that the fear of death may vanish during life and the antithesis between Heaven and Earth become less pronounced than we, in our intellectual pride, for the last thousand years or so have sought to make it.

In Ancient Rome, too, at least in her earlier history, "before luxury had lowered the standard," "*Roma Dea* herself directed the first determining perceptions and ideals of her sons and daughters, in the person of the Roman matron; and this was possible by a splendid identification between motherhood and the motherland" (Kenneth Richmond, *Permanent Values in Education*, p. 14); and I trust that she kept bright the link between the two worlds. The ceremonial life both of Ancient Greece and of Ancient Rome, together with an unaffected recognition of the proximity and influence of other worlds, should have largely contributed to this end.

A partial solution of the problem as to the relationship between the two worlds in early childhood is to be found in giving scope to that creative tendency—divinely inborn—which the newly incarnated soul has not long

since been exercising in the particular Heaven to which his evolutionary stage admits him. In other words, we must seek to continue the spirit of the Heaven-world, though at present we cannot possibly hope to translate its anticipations into actualities, especially in the dense non-plastic material of the physical world. The creative spirit is a symbol and a pledge of man's divinity, and if, for example, the soul of Greece still lives in and dominates modern Western civilisation, it is because among her peoples were many master-creators and because the ancient Greek life was lived in a supremely creative atmosphere which itself is the indispensable matrix, of self-sacrifice. The loss of the creative spirit and the substitution of the spirit of luxury killed the body of Greece as it killed the body of Rome; and its absence means a lifeless body both for individuals and for Nations. The manifestation of the creative spirit has been a holy sacrament in every Faith, and in ancient Greece, as elsewhere, there were four supreme creative sacraments—the creative spirit in birth, the creative spirit in the passing of childhood into youth, the creative spirit in matrimony, and finally the creative spirit in that release of the soul which we call death. The wonderful celebrations of the "rhythms of Nature," so common in the ancient classic world, such as the ceremonies coincident with the change of the seasons, were all in fact associated with that outpouring of new life which Shelley expresses in

Summer was dead and Autumn was expiring,
And infant Winter laughed upon the land.¹

And it is none the less the creative spirit that is in truth celebrated whether we recognise the fact or not. Heaven is vibrant with the creative spirit and its attendant joy. To make an eternal Heaven does the soul emerge from Light into Darkness, fortified by a fleeting memory of the past and

¹ "The Zucca"

flash of vision into the future. Our task is to make the Darkness Light, to alchemise the dense that it may become radiant. Surely should we hail with eagerness the precious gifts the child brings straight from Heaven, adapt them to their surroundings, and encourage him when he grasps the dread knowledge that the realities of earth are obstacles and tests where those of Heaven were nothing less than deeply sensed "intimations of immortality". In truth, these obstacles and tests of earth are no less intimations of immortality than the glories of Heaven, but the latter are of the fulfilment while the former are of the rough path thereto. We may not, perhaps, hope to see such gifts expressed in all their splendour, but may we not echo Dante's appeal to Apollo (*Paradiso*, Canto I, *Argument*):

O Power Divine!
If Thou to me of Thine impart so much,
That of that happy realm the shadowed form
Traced in my thoughts I may set forth to view?

May we not hope, at least in childhood, for the shadow of the substance, for a joy and a life reflected, with as little refraction as may be, from that bliss and Divinity of power of which the soul drinks deep in its Heaven home?

In an earlier part of these "Jottings" I find that I quoted Wordsworth:

Not in entire forgetfulness,
And not in utter nakedness;
But trailing clouds of glory do we come
From God, who is our home.

I am thereby reminded of the fact that for this and similar conceptions our modern poets, both in Europe and in America, owe a debt of great magnitude to Rousseau. Until the time of Rousseau continental Europe had been under dominion either of the State, as in ancient Greece, or of Imperial Rome, or of the Christian Church as typified by the power of the Pope, or of the Holy Roman Empire, or, as in France, of a spirit incarnate in Louis XIV. It was either a State-spiritual or a

State-temporal that regulated man's origin and man's destiny. Says Dante in *De Monarchia*:

Man has need of a double direction, that is to say, of the Supreme Pontiff, whose office is to bring the human race by the light of Revelation to Eternal Life, and of the Emperor, who must direct them to a temporal end by the teaching of philosophy.

The Christian Republic of the Middle Ages, under Pope and Emperor, constituted an apotheosis of external infallibility; and the ideas of individual freedom and distinctive individualities, upon which an effective system of education must unquestionably rest, adumbrated in the Reformation and in what Professor Courthope calls the doubting age of Milton, owed their emergence to Rousseau—who himself was influenced by the new departures in education of which he was a witness in Pereira's school in Paris.

The idea of the sin of Adam began to give way to the idea of innate goodness and natural freedom as the state of childhood. In his *Emile* Rousseau declares that "everything is well, as it comes from the hands of the Author of things; everything degenerates in the hands of man". And Lowell, the American poet, catches this thought in:

All that hath been majestic
In life or death, since time began,
Is native in the simple heart of all,
The angel heart of man.

Following Rousseau, we find Pestalozzi emphasising the same idea. In his *Swan's Song* he observes that the work of education is to develop in the child latent powers which await but the opportunity to unfold. "He is not a man," declares Pestalozzi in *Evening Hours*, "whose inner powers are undeveloped." Again, he tells us that "education proper to our nature leads to love, not a blind but a seeing love, in which our moral, intellectual, and practical powers unite, thereby constituting our humanity". "In faith and love alone our powers begin, continue, and end the process of their

¹ "An Incident in a Railroad Car."

development. They are thus the Alpha and Omega of a natural education to humanity." And elsewhere Pestalozzi lays stress on the fact that the purpose of all education is to establish "the divine exaltation of my heart to love. Man's improvement is for me only the advance of the race towards Humanity, and the sole eternal basis for such an advance is Love." No wonder that the parent of that time disapproved of Pestalozzi and his methods, just as to-day in India we experience the parent's fear lest our education for ordered liberty be less paying than the Gradgrind methods to which he is accustomed, and which, I may say in passing, have not so far been found to be productive of aught but miserable pitiabilities and semi-starvation.

The name of Herbart naturally comes to one's mind as one considerably influenced by Pestalozzi, though in many ways working along entirely divergent lines. It is difficult to estimate the contribution of Herbart towards the bringing of Heaven into close touch with Earth, for there is considerable difference of commentary on his teachings among his chief latter-day exponents. Accepting in part Leibniz's principle of monads, Herbart yet seems to seek to impose from without that which Froebel, for example, would evoke from within. The goal may be the same both for Herbart and for Froebel, and both ways of approach are needed in any comprehensive educational system. But from the Theosophical standpoint we should follow Froebel in the beginning, seeking aid later from Herbart in the building of our superstructure.

Froebel, indeed, is a great light-bringer to the outer darkness from the more vivid lights of Heaven. His writings positively sparkle with light-flashes: "Come let us live with our children," "the free republic of childhood," his *Kindergarten* in which the children are flowers and teachers the gardeners, "children grow by doing," and so on. I am reminded of the famous saying of Epicurus with regard to

education, that it should be "friends seeking happiness together". The success of Froebel's method largely depends upon the *temperament* of the teacher, just as the success of Herbart's method is largely dependent upon the *training* of the teacher. Both temperament and training are vital to a true teacher's equipment, but I am rather inclined to think that the education of a teacher should not be so much in the direction of formal training in what to teach and how to teach it, as in helping him to understand his temperament, to get hold of it and dominate it, to note and endeavour to supply its deficiencies, and to show him how to use it in evoking spontaneous activity in his pupils along the lines of their respective soul-directions. Knowledge the teacher must indeed possess. He should be an enthusiast in some branch of the science of life. Unless he himself knows, he cannot inspire his pupils to knowledge. But to evoke soul is of greater moment than to impart knowledge. And the teacher is best employed when he is equipping his pupils with the power to know where and how to find the knowledge when they need it, after, that is, a general foundation has been well and truly laid of greater worth; even then knowledge in the waking consciousness is acquired potentiality latent in the subconscious—seeds stored up ready to grow a flower should need arise.

It is not only that which a Master at any time knows and does, but even more that which He has the power to do, which seems to me to fill the measure of His Masterhood. And I venture to add that it is by no means only that which we have actually done that we have power to do. Capacity to do certain things may be built out of experience in doing other things—of different species, though possibly of the same genus. May there not be, too, an undifferentiated capacity capable of emerging into all modes of differentiation? Is not Gandhi's idea of Soul-Force that of a Force which may be put to any use, transformed into any faculty? And is not man

the true microcosm of the Macrocosm? Has he not within him a Divinity of power which may be aroused to any end if he but know and grasp the Master-Key of knowledge? The words of Pico della Mirandola (quoted in *Walter Pater's Renaissance*) come to me:

It is a commonplace of the schools that man is a little world, in which we may discern a body mingled of earthy elements, and ethereal breath, and the vegetable life of plants, and the senses of the lower animals, and reason, and the intelligence of angels, and a likeness to God.

I have not in reality wandered so far from my Heaven theme as perhaps some of my readers may be thinking. For the Heaven of each one of us is fashioned out of temperament and its training. It is a self-expression, to use a phrase much current in America, on a sublime scale, a realised ideal, an acted creation, as if a bud were brought into a hot-house, expanded there, and then were returned to the outer air—again becoming a bud, yet a little more unfolded than before. The Heaven-world vitalises the total capacity-power of the individual in addition to clarifying and deepening the special purpose of the individuality itself. Our business on earth is to follow up in denser, less plastic matter the spirit of the life in Heaven; and, consciously or unconsciously, this is what the Rousseau-Pestalozzi-Froebel school has been trying to do—Herbart approaching the problem from another standpoint.

To-day Heaven speaks with infinite insistence. Not only have we in Madame Montessori, for example, a true follower and amplifier of the Rousseau-Pestalozzi-Froebel school—to mention three prominent labourers in the children's vineyard—but we have two great facts of the present time to testify to the proximity of Heaven to the world: the War and the coming of the great World Teacher. I have already quoted H. G. Wells in *First and Last Things* (p. vi. Preface to the Revised Edition):

To-day we seem nearer both hell and heaven than then [before the War], things are more personal and more personified. . . .

And this phrase expresses the conviction of thousands upon thousands of people throughout the world, for, although there is great agony, there is also great sacrifice and great uplift, and the grief-stricken mother bends in proud homage before the Heaven-glory of her heroic son. Thus, even in her utmost grief, she fringes heaven, and the bitterness of the sacrifice finds contrast in the splendour of its cause. We cannot hope to hold this wonderful tone of life, imposed as it is by the most exceptional circumstances. We cannot hope to live after the War as so many brave souls are living to-day. But there has been a gain which never can be lost, and the memory of a wider outlook reached through agonising experience should guarantee the world against the continuance of that which Mr. Holmes very rightly calls the "tragedy" of the existing systems of education.

In the early Christian period subsequent to the decadence of Greece and Rome, Heaven was thought attainable only by the imposition of Hell upon earth—as Saint Jerome clearly indicates in his *Letter to Laeta on the education of her daughter Paula*. The Renaissance of the twelfth century to a small degree corrected the evil, for in this early "outbreak of the human spirit" there are records of a delicacy of feeling and attitude in refreshing contrast to the stern, cold and generally harsh spirit pervading the instruction of the young during the earlier centuries. In the Renaissance of the fifteenth century another step forward is taken on the path to natural and humane education. But it is left to Rousseau to begin to make the things of Heaven sound in the ears of the child—albeit clumsily and often most unwisely. Pestalozzi and Froebel were in their day almost as voices "crying in the wilderness," and it is only recently that their message has received recognition and expression. Truth to tell, we cannot look back upon pre-War education with any degree of satisfaction. That which it has been beginning to

gain in practicality it has lost in tone, and, but for the Boy Scout Movement, the youth of the world would have been in sorry plight. I have been told by an American friend, well qualified to express an opinion, that the entry of the Boy Scout Movement saved the situation in the United States, and the same can, I feel sure, be said of every other country into which this admirable movement has penetrated. The Boy Scout Movement brought back tone to the schools on a large scale. The reinforcement of interest in the ideals of Herbart, Pestalozzi and Froebel is paving the way for a new conception of education, and Madame Montessori has set an entirely new standard of school life. Lately, too, the Theosophical Educational Trust and the Theosophical Fraternity in Education have entered the field. And the War should have this effect on education that it will give Freedom to the school as it will give Freedom to the world at large. In *The Tragedy of Education* Mr. Holmes says (p. 50):

Based, as it [Western Education] is, on complete distrust of the child's nature, education, as we know it, makes it its business to encroach, persistently and systematically, on the freedom which is indispensable to healthy growth. Instead of waiting, "in reverent expectancy" (to use the apt words of a friend of mine), for the hidden life of the child to unfold itself, the teacher sets himself to interpret the child's nature, with all its needs and desires, with all its powers and possibilities, through the medium of the adult's prematurely ripened personality. "True Manhood," the ideal nature of man, is present in embryo in the normal new-born babe, as surely as natural perfection—the perfection of each type or kind—"lies entreated" in the "seeds and weak beginnings" of all living things.

This passage was written some time before the War, but its lament might well have gone unheeded had not the War intervened to show us that "Heaven lies about us" and that the age of despotism must, as much in the school house as in the world-school, give way to an age of freedom in which liberty shall be based on self-control and Self-expression.

The Coming of the great World Teacher is, as Theosophists know and as members of the Theosophical Society have heard, the *raison d'être* for the catastrophic incidents of

the last four years. Mrs. Besant has dealt with this fact very fully in *The Changing World* and in *The Immediate Future*—books written, indeed, before the War, before the outer world knew that only a world-wide War could effect the changes needed in order that the great World Teacher may set a new standard for a world reborn. For understanding teachers, however, for those who realise that when He comes He will bring a Heaven with Him and leave at least its shadow to brood over the new-struggling world, the education of His generation, of those who will be about Him in His world-mission, becomes of supreme importance. No indication has been given without the Temple as to the time of His coming, but from hints dropped by our leaders it seems fairly evident that the young generation of to-day will be in its ripe maturity when He appears among us. To prepare the youth of to-day to recognise Him, to welcome Him, and to strive to follow in His footsteps, is the supreme task of the teacher who "knows". But the preparation must be wise and gradual, based on the indisputable fact that only those may recognise Him, welcome Him and follow Him who have begun to recognise, welcome and follow their higher selves.

George S. Arundale

SOLIDIFYING DREAMS

By FRANCES ADNEY

THE distance between the present day and Lord Bacon's era is greater than the intervening centuries indicate. The spirit of our age is so agile, leaping around, if not always forward, plunging with such force, that it is difficult even to imagine the inertia with which he had to contend. Often he found society arrayed in full phalanx against reform. Of innovations he wrote:

Surely every medicine is an innovation, and he that will not apply new remedies must expect new evils; for time is the greatest innovator; and if time of course alter things to the worse, and wisdom and counsel shall not alter them to the better, what shall be the end? It is true that what is settled by custom, though it be not good, yet at least it is fit. And those things which have long gone together are, as it were, confederate in themselves: whereas new things piece not so well: but though they help by their utility, yet they trouble by their inconformity. Besides, they are like strangers, more admired and less favoured. All this is true if time stood still; which contrariwise moveth so round, that a froward retention of custom is as turbulent a thing as an innovation; and they that reverence too much old times are but a scorn to the new.

America is swinging so far from conservatism that almost any innovation, although pieced without pattern, is likely to be looked upon with mass-favour, so long as it does not threaten discomfort. If sufficiently heroic, however, to furnish a thrill, to carry with it a whiff of danger, it may threaten considerable discomfort and still win favour. The changes in the national psychology since we entered the war have been romantic and beautiful, and there is developing a passion for self-sacrifice, a desire to do something here at home which shall in some

manner measure up to the enthusiasm with which our soldiers are flinging life away in France.

Much of the new hope and endeavour is of a social nature, and expectation of *post-bellum* reconstruction is at flood. Divers craft are launched on that tide—a tide which supports also the scum of a vast editorial ooze. The sails of many of these ships are strong and white; but all of them, however dingy in the main, are either gaily streaked with rose or tinged a faint pink with the reflection of the coming dawn; and this flotilla of faith excludes nothing.

A glance through current magazines discloses a motley of anticipation and criticism. Lawrence Gilman, in *The North American Review*, does not despair even of newspaper reporters. After pointing out that Robert Louis Stevenson, when speaking of the “copious Corinthian baseness” of the American reporter, referred to style rather than to morals; after adding his own indictment, which characterises the reportorial manner as “persistently indirect, flabby, ornate, productive of matter fit for the consumption of super-virgins and Baptism clergymen,” he still ventures to hope that the stress of reconstruction may sober our newspapers into a habit of direct and honest speech, a habit of writing lucid and candid English, a habit even of calling a dog a dog instead of a hirsute quadruped of the canine variety.

Our newspapers, however, are facing a danger; and their danger becomes a national hazard. More and more their ownership is falling into the hands of very rich men. The American daily press is engaged in a mad race to make their revenues keep pace with expenditures. Only five newspapers in New York are believed to be operating at a profit. If the war lasts, there will be many wrecks and consolidations; and the grave question will be, how to free from class influence those which survive. Already a large section of the American Press is passing into the hands of men who continually

sacrifice the vitality and coherence of our society to their instincts of mastery and acquisition. Mr. Will Durant, in *The Dial* (Chicago), offers a remedy, *i.e.*, the establishment of a Bureau, the function of which shall be to inquire into all dubious statements contained in reactionary propaganda, and to furnish verifiable material for the exposure of falsehood and the rectification of errors. Already there are generous plans on foot in New York for the establishment of an unfettered institute for political research, from which should spring strong forces of nation-wide political education. Thus it is hoped that the American voter may in time be partially preserved from the avalanche of paid suggestion which falls upon him at election time from multitudinous platforms and periodicals, and that in the future the votes will not so often “follow the line of the greatest gold”. A democracy uninformed or mal-informed is a sham, a dream-democracy built round a corrupt, oligarchic core.

Mr. Durant believes that, on the whole, reconstructionists are too optimistic, “filling halls and pages with prophecies of a better world (and then going home to tea), while the men who desire the extension of that system under which, in time of peace, they seized supremacy, are now, in time of war, actively setting in motion forces of obstruction, actively proceeding with their efforts to secure full control over State and Federal Governments, actively enlarging their power over the media of public information”. After insisting that “Print is king and the film is heir-apparent, and soon every screen will preach reaction in seven reels,” this able writer calls attention to the enormous possibilities of thought-power:

We incline to look upon thought . . . rather as a way of retreat from a recalcitrant reality into a kindlier world to be had for the imagining, than as a means of control for the realisation of an imagined world. . . . We are tempted to shirk the shock which reality brings and to take refuge in the past or the future, in memories of Utopias, regrets and prophecies. The new social order is coming,

and that is all there is to it. . . . We suffer not only from the old difficulty of uniting a readiness for action with a capacity for analytic thought, but also from the old habit of conceiving thought as an instrument of the understanding merely, rather than an organ for the re-synthesis of analysed experience into effective response to a novel and fluent situation.

It is somewhat appalling to consider what might happen if the West grasped the power of thought before learning well the truths of karma and reincarnation, if these ardent young souls began consciously to use thought as a weapon. One of the encouraging signs of the times, however, is that those ancient teachings of kârmic responsibility are beginning to be heard through press and film over here.

Occasional dowsings of dark ink we have from those who are not afloat on the reconstruction tide at all, but who wander heavy-footed in the gloaming of earthy uncertainty and doubt. A University professor in the middle West, "deceived by too long shadows as when the moon is low," confides his fears to a rather dull and stately scientific journal. If these new social dreams become realities, he wails, what thereafter shall we do for the savour, the spice of life? Where may we find a substitute for alcohol, a substitute for war, a substitute for competition, which shall keep humanity suitably sharpened up and properly effective? There won't be any fun left in the world! The possibility of a changed national psychology seems beyond his mental grasp, a psychology which shall render, in the future, the furtherance of a brother's welfare as sweet and zestful as is now, apparently, the successful fleecing of him.

But the war has, fortunately, given rise to something more substantial than prophecies and doubts. Among many innovations one of the most promising is the following, recounted in *The Nation*:

A remarkable experiment in Government control was begun last week when the Department of Labour took over all the unskilled labourers in the country under a rationing system. It is now unlawful for anyone employing more than a hundred workmen to advertise for

or otherwise solicit labour into his employ except through the agencies of the Department. The intention is to divert the supply of labour from non-essential to essential industries, and also to overcome the loss of energy due to a large labour turnover.

In another respect the action of the Government has made social reconstruction promise definitely to become something more than "wadding dipped in lavender". Its contracts with essential lines of labour have standardised the wage and, for workmen in those particular departments, of national endeavour, the old dream of a comfortable minimum, below which the family of a labourer shall not fall, has been materialised. Steadily, in the light of failure as well as of success, sane, strong minds are endeavouring so to build that, after the war, our vast productive mechanism shall be turned to communal, not to corruptly political uses. Thus are some of the dreams of the great Innovator of the Elizabethan era solidifying in America; and perhaps He who was Lord Bacon, as He looks out over this nation, welcomes these small beginnings of future greatness. For, as Lord Dunsany writes better than he knows, with a wondrous occult significance which his brain denies but of which doubtless his soul is aware, so the reconstructionists are in general building far above their avowed plans, are forming unwittingly moulds into which the Master of Masters may pour His marvellous force when at the long last His Day dawns.

Frances Adney

THE WHITE ONE

By HARINDRANATH CHATTOPADHYAY

*"Waken, Oh! Waken
From dreams of the earth,
For the White One hath taken
His beautiful birth
In the world of affliction
That lost Him through strife.
He brings benediction
To chasten our life."*

So sang a little bird, or seemed to sing,
Caught in the fragrant meshes of the Spring
That broke in dazzling blue and twinkling pink
As though the Lover of the skies could think
In naught but hues of earth . . . The song-bird sang
Somewhere upon a branch that swayed and rang
Heavy with bloom . . . A new-born melody
Thrilled all the heart of earth and sky and sea.

A white flower heard and blossomed
With the vastness of the Spring . . .
The bird was filled with fragrance,
And the flower began to sing.

*He is coming clad in bright attire
Of immemorial universal fire.
He is coming with a Heart that swings
To the voice of beggars and of kings!
In His footsteps breaks a human speech . . .
He is coming with a Song to teach
To the lisping earth and quiet sky . . .
"WE SHALL ALL GROW LOVELY BY AND BY!"*

The dark hills burst in golden light
That tinkled and re-tinkled clear . . .
They seemed to wake to sudden Sight
And subtle Ears, that they may hear
The Echoes of the Far-Away
And catch the hues of His Desire.
Even the common heart of clay
Was instant with some godly fire!

The purple shadows of His feet
Are flitting past our human light.
The pulses of the world beat sweet,
Wild with the bliss of being white
Like the pure One who wisely sings
To hearts of beggars and of kings.
What shall we do in human love
To compensate His earth-born woes,
Who, in His unseen tower above
Catches our inward hues and glows?
How shall we expiate the dark
Unending anguish of our sin?
OH! HE SHALL SURELY BLOW A SPARK
FROM DISTANT SILENCES WITHIN.

The leaves that rustle
 And dance and fall . . .
 To some strange Spirit
 In shrill green call.
*Oh ! come with your Beauty,
 Your Vision of White,
 And save us from shadows
 Of death into Light.*

The Spirit heard and swiftly came
 With its fine gift of living flame,
 To burn the world's most mad desire
 And teach its wild heart peace through fire.
 For life is but a web of dreams
 And shadows born to throb and flit . . .
 Within our flesh our warm blood streams
 Like Rivers of the Infinite !
 The same clear Hand that touched the skies
 To crystal glows and tinted space
 With myriad colours from His Eyes . . .
 The same strong Beauty of His Face
 Belong to us, of earth, by right
 Of primal comradeship with Him.
 But through our idle tears, the Light
 Has grown unbeautiful and dim.

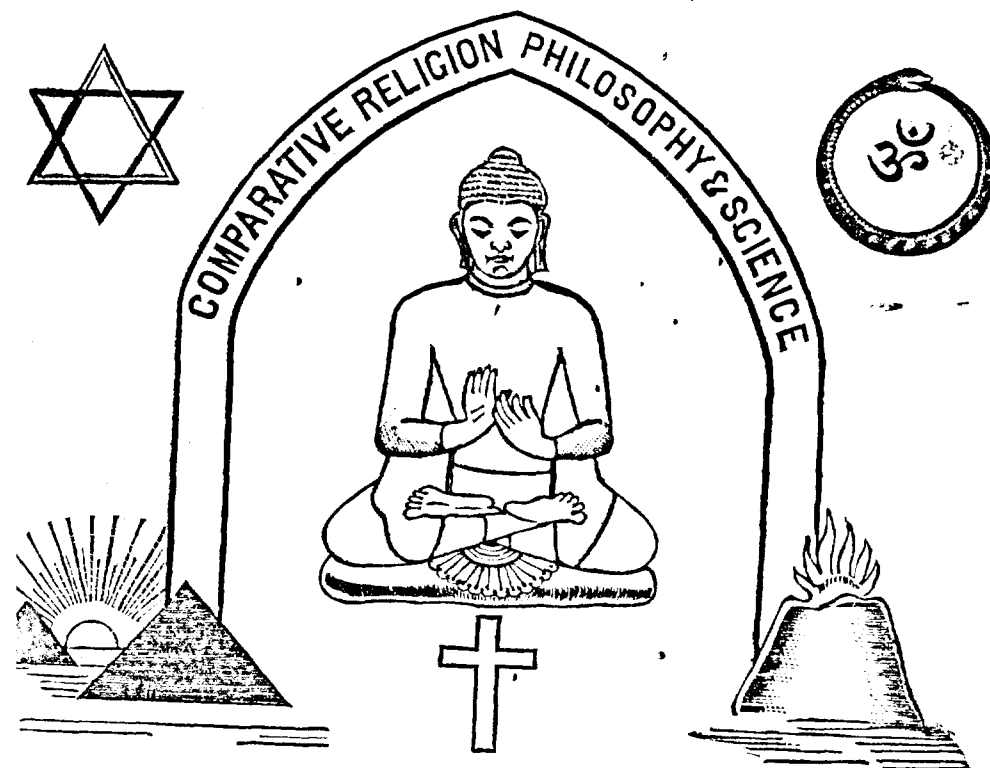
The cyclic wisdom of our years
 Shall bring us back to Him again ;
 He is true comrade in our tears . . .
 He is our Lover in our pain.

The Primal Splendour of our earth,
 The Ancient Beauty of our skies
 Through age-long grief were shaped to birth
 And grew, through fire of anguish, wise.
 Then came the blind and baffled hour
 When human tongues forgot the speech
 That twinkled like an ancient Flower
 When there was simple Pain to teach . . .
 The world forgot to love the plains
 In fullest bloom . . . to love the skies
 That burst in floods of silver rains
 Prophetic of His weeping Eyes !
 All Faded was the Rose of Life . . .
 Only the thorns were left to wound . . .
 Until amidst the living strife
 Even the throbbing Spirit swooned !

Alas ! He dreamt a different plan . . .
 He built the world to fairer ends ;
 God shook the equal hands of man
 And swore to live eternal friends
 When the first blossom bloomed. The old
 Undaunted heart in man is dead . . .
 God strives in silence to remould
 His world till He be comforted.
 With tireless and forgiving love
 He shall re-win the confidence
 Of human hearts He shaped above
 In fiery dreams of grief intense.
 Oh ! we shall blend our little life
 With His until this difference cease,
 And through the long, long night of strife
 Break white-fire clouds of dawning Peace !

Then we shall waken
 From dreams of earth
 And Beauty Eternal
 Remould our birth . . .
 Infinite Glory
 Will burn through our Life
 And Peace, like warm music
 Shall sweeten all strife . . .
 Out of the darkness
 The message of Light
 Shall dance through our blindness
 And quicken our sight . . .
 Till the mystical Silence
 Weave song for our Ear,
 And on earth we shall catch all
 The notes He can hear!
 We shall burn in the fires of
 The Mystical Sun . . .
 Till our lives with the White Life
 Grow endlessly One!

Harindranath Chattopadhyay



HINDŪ PRINCIPLES OF SELF-CULTURE¹

By DR. RADHAKUMUD MOOKERJI, M.A., PH.D., P.R.S.,
 VIDYĀVAIBHAVA

WE are assembled here this evening to celebrate the anniversary of the birth of one of the greatest saints of modern India. The regular celebration of this ceremony from year to year imparts to it the characteristic of all natural

¹ Presidential Address delivered at a Rāmākṛṣṇa Anniversary Celebration. Dr. Mookerji is a well known scholar and modern India owes him a debt of gratitude for his deep researches, the results of which are embodied in his admirable books.—ED.

phenomena which are cyclical in their appearance. It seems as if humanity and its festivals have become cyclical with the cycles of the heavens, processional with the process of the suns. Nature is immortal; she is perpetually reproducing and renovating herself; her sunset splendours and moonlit glories, her blue sky and the starry heavens, are all phenomena the same in their recurrence, and recurrent in their sameness. The sun and the stars dance in their eternal round. The seasons bring back the hour of glory in the grass and of freshness in the flower.

In the midst of this sempiternity of nature, her perennial round of renovations and resurrections, man stands as an alien, an idle spectator with the doom of mortality written on his brow. He stands an uninvited guest at Nature's banquet. He stands abashed before Nature's agents "their glorious tasks in silence perfecting," the deep silence of eternity and immortality rebuking the sounding hollowness marking all human activity. Presently the immortal in him, "his thoughts that wander through eternity," suggest a method of fellowship with Nature immortal. He begins to imitate Nature's ways by recalling the memories of departed greatness with the regularity of the very seasons and the tides. Hence the significance of these ceremonies by which man tries to realise his historic eternity, though he is mortal in the body and as an individual, for "the individual withers, but the world is more and more". Thus man confers the boon of immortality on such of his fellows as have contributed to the culture of the race.

One of such ceremonies brings us together here this afternoon. In celebrating the anniversary of the birth of Shrī Rāma-kṛṣṇa we are indeed partaking of a great national sacrament. We are but performing the task bequeathed to us by the generations that have preceded us, and when we too shall pass off the stage of life, when we ourselves shall be laid in

the grave and dust returns to dust, we too shall be transmitting this task of ours to the generations that succeed us and generations yet unborn. We are but continuing the work of our ancestors and shall leave it to our posterity in our turn.

We are assisting to-day at a national festival which is no innovation of ours, but has a history much longer than an individual's life and will continue far beyond its limits into the future. It is thus that the continuity of our national life, the spirituality of the race, are kept up perpetually, like the perennial flow of the Ganges. Historic eternity has thus evolved its own appropriate ceremonies and symbols, through which the historic personality of the race realises and preserves itself.

I have said that these ceremonies are national sacraments, for these invariably centre round great men, supermen, heroes, the most national of men. But what is meant by "national men"? Of how many of us can it be truly and safely asserted that we are national in the genuine sense of the term? We are mostly representing some of the superficial aspects and features of our nationality, the mere accidents and externals, as opposed to the fundamentals and essentials of that nationality. We are national in some of the outer forms of life, for example in respect of diet, dress and other external habits of life, though even in these matters there is a fast falling-off in some quarters, a process of denationalisation deplorably at work. For national peculiarities, and even prejudices, if you like, have a value of their own, to which all living nations cling with a sacred feeling *because* they are the nation's peculiarities and prejudices, of which the nation need not be ashamed or be anxious to get rid. And so, even in regard to the accidents, superficialities and externalities of life, the majority of us are hardly national in the desirable degree.

Yet the truly national men represent the nation not merely in regard to the externals, but also the very essence of its life.

In them is indeed embodied what may be called the very soul of the people. For we may speak of the soul of a people, as we can speak of the soul of an individual. The soul of an individual is not to be identified with any single part of him. It is something different from the individual members of his bodily organism. Nor is it to be identified with his mind, or any of its organs, functions, or activities. It is neither his body nor his mind nor any particular organ thereof, but it is something which is in them all, which pervades his entire life and governs all its activities. Similarly the soul of a people is to be looked for in no one class or institution manifesting its life. As in the case of the individual, it is but part of the Infinite in the Finite, of the Absolute in the Conditioned, of the Universal in the Particular, the Individual in the Aggregate, the Simple in the Composite, the One in the Many. Universal humanity, under divine dispensation, is realising itself through the various peoples, races and nations into which it has been divided up. Each nation represents a particular phase of the Absolute which it is its sacred duty and mission to unfold. Each people has its special genius, its own particular formative principle that regulates its evolution along distinct lines of its growth.

That genius, that soul, is sometimes seen to be embodied in some rarely gifted men, representative men, men who most faithfully and completely represent the fundamental and distinguishing features which mark out their nation from the rest of mankind, men who are not individuals, so to speak, though possessed of a well-defined and singularly developed individuality, men who are not *individuals* but *types*. It is thus that we find that their individual impulse moves a mass of mankind. They always know how to strike the fundamental chords which vibrate in all hearts. And who can doubt the potency of an individual mind who sees the shock given to torpid races—torpid for ages—such as that given by Muhammad for example, a vibration propagated over Asia and Africa? What of Shakespeare, the

voice of England, what of Newton, of Franklin and, in our own country, what of Buddha, or of Manu or Chaitanya. Similarly Rāmakṛṣṇa embodied the soul of Hindūism. Verily the history of the world is but the biography of such great men. "Never did the King sigh but with a general groan." The lives of such great men also affect, more deeply than those of sovereigns, the lives of their contemporaries.

It will also appear that these ceremonies or sacraments also centre round "Immortal" men, in association with whom they themselves become immortal and have a long history. The history of our country, and of other countries as well, records many instances of such national festivals which, after living a short but brilliant life, become afterwards extinct and fall into disuse, simply because they are connected with lesser men, men whose memories do not long persist in the minds of their posterity, men who do not live long after their death in the grateful heart of their nation. It is the abiding and permanent value of a man's life to his country that determines the period during which the national homage continues to be paid to his memory. The value of his life indeed determines also the value, vitality and the very life of the sacraments or institutions which gather round his name and immortalise his memory.

But how can mortals become immortal? How is it possible that there are men who, in spite of the extinction of the physical body, continue to exercise an eternal, undying influence on posterity to a hardly less extent than when they were alive in the flesh. The secret of this mystery or paradox is that those only become immortal who devote themselves in their lives to the interests of the immortal in men, to the cultivation of the eternal and imperishable elements underlying human life. It is hardly necessary for me, speaking on this occasion and from this platform, to argue what has been the very fundamental assumption of Hindū thought, namely, the existence of soul as a

factor of human life in conjunction with the two other factors of body and mind, or the reality of immortality. Devotion to the interests of the immortal in man means devotion to the interests of the soul, the cultivation of the spiritual interests of human life as distinguished from those relating to body and mind. Of how few of us can it be said that we are duly mindful of our spiritual interests, of the superior needs and claims of spiritual development, to which the needs, claims and interests pertaining to the other two factors of human life should be properly subordinated!

On the contrary the lives of most of us, if closely and critically scrutinised, will be seen to be regulated by the very contrary principles. We are first mindful of the interests of the body, then of the mind, and lastly, if at all, of the soul. The interests of the body, the cravings of the flesh, the mere requirements of physical existence, assert their predominance and absorb all the energies and activities of life. To these are subordinated the interests of the life that is higher than the mere material life. Just analyse the life that we live from day to day, the governing impulses and motives of our actions. What do we find? We find that we are all engaged upon activities or actions which have for their main aim and end the earning of a livelihood, the acquisition of the material means of supporting life. In a word, money-making is the be-all and end-all of our existence, the pivot round which turns all human activity in this world. And what is this money-making for? Why, it is for the satisfaction in the majority of cases of the physical wants of life, the wants created by the body. The body requires to be properly and sometimes luxuriously fed. That explains the activities of many in the pursuit of wealth. The body requires to be sumptuously clothed, and therefore we want money. The body requires to be superbly housed, and therefore no ordinary means of shelter will suffice for us or lay to sleep the inner cravings on that score.

Whatever may be the height and capacity of our intellectual attainments and endowments, we all stand on a common platform, on one common low plane of meanly motivated actions. We are all animated by the same low, common ideals, the ideals which permit, to use strong language, the prostitution of the higher gifts of the mind and intellect for the purposes of the mere body. It is the body that dictates our actions; the body is our real governor and has made slaves of us all. We live under the thralldom of the flesh. The aim of each of us is anyhow to get rich so as to give scope to the never-ending series of our bodily wants of various kinds and degrees, of which each succeeds to another and takes its place as soon as it disappears in satisfaction. Phoenix-like each physical want rises on the ashes of a preceding satisfaction, and even when some of us eventually succeed in attaining this end of getting rich under the stimulus of the desire for a comfortable physical existence, there is no escape from this tyranny of the body. For with the wants of the body come other more numerous and urgent demands of those who are of this body. The rich man's aim in life is to create a richer posterity, and so when we once allow ourselves to be caught up in the snares of the cravings of the flesh, if we once allow the body to gain the upper hand and shape and control our life, we shall bind ourselves eternally to a never-ending chain of desires from which there can be no escape, as there can be none from the eternal chain of births and deaths to which we are all subject owing to our own *karma*.

Thus it may be said of but few human beings that they are not ultimately governed by the body and are duly mindful of the interests of mental or spiritual culture. Most of us even go in for intellectual or mental culture only as a means of livelihood, of a life of pleasures and luxuries, as a means, *i.e.*, of subserving the dominant interests of the body, the grosser but compelling wants of a life on the mere physical

plane. Thus the mind itself is enslaved to serve the body, the intellect is placed at its service and ultimately the soul itself, to use Milton's strong though unphilosophical words (for the soul is inherently incapable of corruption), "imbodies and imbrutes". Indeed a life lived on such principles tends towards an ultimate brutalisation of human life.

It should also be noted that, like individuals, nations or peoples are also to be graded according to the aforesaid standard. The growth of civilisation means the growth of higher wants of life than the merely physical, the reduction of the power of the body over life's activities, the gradual emancipation from the bonds of flesh. The hunter stage of mankind implies a complete preoccupation with the pursuit of the mere means of physical existence, and there is no time or capacity to recognise the mind as a separate factor of life and perceive its distinct needs, for the mind itself is made to think out only the means of nourishing the body. The nomadic stage of civilisation accordingly can leave little leisure for the cultivation of the mind and the arranging for its proper nourishment and growth. A taste for intellectual culture belongs to the higher stages of civilisation. But even modern civilisation is markedly materialistic, with all its development of the means of mental culture. For mental culture is generally made to subserve the ends of material life. Knowledge is prized as a power for winning the pleasures of life and not valued as a good in itself. There still thus persists in modern culture the underlying primitive characteristic of permitting the life physical to overpower the life mental or spiritual.

Every civilisation, Eastern or Western, old or new, mediæval or modern, is to be judged by the tests I have been indicating. The degree of its progress is determined by the degree in which it can exhibit the subordination of the material to the moral, of the physical to the spiritual—the

degree in which it can demonstrate the triumph of mind over body, of spirit over matter, of soul over sense.

Of all cultures or civilisations of the world that of the Hindū, we believe, satisfies best the above test. Hindūism, of all systems of thought, best promotes the primacy of the soul in the ordering of life on earth. For Hindūism presents an outlook upon life which is singularly favourable to the cultivation of the interests of the soul in preference to the cultivation of the lower interests of the body. Hindū thought is most conducive to true spiritual development. For what is the special outlook upon life presented by Hindū thought? What are the distinguishing ideals or principles of thought and life inculcated by Hindūism? I shall try to indicate this to you as briefly as possible.

There are two cardinal facts standing prominently in God's creation—the fact of Life and the fact of Death. Of these the fact of Death has impressed the mind of the Hindū as the more fundamental and mysterious fact, and until he can thoroughly investigate, grasp, master and explain the same, he refuses to investigate the fact of Life and pay attention to the infinite developments connected with and consequent upon the same. Death becomes to him the central point of interest and importance in his life, and death first claims his scientific study as a phenomenon. He stands at the dawn of life and refuses to be distracted by the dazzling splendours opening out before him. His mind does not like to trace the procession of life, with its infinite distractions, across the firmament of time. It rather turns to the night, impenetrable and mysterious, which lies behind the dawn of life, the source whence it sprang. For unless that source and origin of life is first realised, life itself will not be a substantial reality which can be relished with composure and confidence, but will be a meaningless shadow, always eluding our grasp and devoid of any interest, because it may disappear any moment. Death destroys to the Hindū the interest that life may have. Death has accordingly more interest for him than life. To understand Life he accordingly tries to understand the primal fact of Life or Creation, *viz.*, Death.

How does the Hindū proceed about this business? How does he try to solve the problem of death? What methods of investigation does he employ to penetrate that mystery? Well, his methods are the accredited methods of science, the methods of experiment, if I may say so. He observes the phenomenon of death and understands from the same the truth that death is a process of separation between the perishable and imperishable parts of life, between body and soul; that, since the two *do* separate at death, their separation is *physically possible* and is a phenomenon controlled by the laws of nature. The next step in his argument is that what is at all *possible* must be inherently practicable. Death only means a *compulsory* separation of body and soul under the operation of conditions and forces outside human control. Well, the business of life is to try to make that separation *optional* and *voluntary*, to *command* that separation. *Life must control and command Death.* And so all the diverse systems of Hindū thought agree in one common fundamental feature, *viz.*, the discovery and evolution of methods by which the grasp of body upon soul is loosened until the latter is completely emancipated, until the soul can treat the body as man treats his outward dress, *to be put off and on at pleasure*, until the soul is realised as something distinct from its outward sheath, the body, "that muddy vesture of decay". All *Sādhana* thus means and aims at the reduction and the control of the body or passions, and elaborate regulations and restrictions are prescribed in our Shāstras as contributory towards that end, the end, in Tennyson's words, of "moving upward, working out the beast". The influence of the body is to be gradually eliminated and the passions controlled by the scientific process of *Vaidha-bhoga* or regulated satisfactions and conformity to the different disciplines of the four Āshramas or orders of life, based on a gradually developing spirituality and diminishing sensuality.

This *Sādhana* fulfils itself in that state of ecstasy known as *Samādhi*, in which is attained the complete emancipation of spirit from the bondage of the body of

flesh, in which one is "laid asleep in the body and becomes a living soul".

Thus the Hindū starts in his investigation of truth with the fact of death as the central fact of creation, as the Western mind concerns itself with the fact of life. The Hindū always accepts the very highest end of life, namely, unlimited self-development, and bases his life upon the very highest truth, which he does not merely contemplate but also lives, the truth, namely, that the spiritual is the only real. He refuses to be diverted from the pursuit of that end or truth by the multitudinous distractions of external creation, to be entangled in that cobweb of *Māyā* woven by the Creator. He prefers to follow the inward-flowing current towards God, and not the outgoing current ending in His external creation in which He outshapes Himself.

In this way the Hindū's treatment of the phenomena of external or physical nature is something different from the treatment of the Westerner. He has always a tendency to argue from nature up to nature's God, and neglects to think out the manifold ways in which nature can be harnessed to the service of man. The sun will impress him as a most striking symbol of God, which only promotes a greater subjectivity and prayerfulness in him, and he has no inclination to study how the sun can be rendered a more serviceable helpmate of humanity. Similarly in water he will find a most remarkable manifestation of divine Providence. But it is not for him to discover what remarkable forms it may be made to assume in steam and ice to minister to human wants. And thus Hindūism is apt to miss a Galileo and a Newton, a James Watt or Lord Kelvin, but produces a Kapila or a Gauṭama Buddha and Chaitanya, or a Rāmakṛṣṇa.

Radhakumud Mookerji

(To be concluded)

THE THEORY OF EVOLUTION AND THE PRESENT STATE OF AFFAIRS

By ROBERT ALTON

WE are told by Theosophists that evolution plays a large part in the plan of Life—of every description—and when we examine present-day questions from this evolutionary standpoint there is little doubt that this theory is the only one which will give us any kind of solid footing for reasoning. All ordinary methods of analysis fail completely when we try to unravel the tangled skein of causes which has plunged the world into a terrible cataclysm. At any rate all ordinary methods fail us, if we are to retain a faith in the eventual fitness and sanity of things. Thoughtful, earnest men, who have relied through good and evil on their faith, are beginning to doubt, even in spite of themselves. We seem to have arrived, judging from this evolutionary standpoint, at a parting of the ways, or rather, at a finger-post in the middle of a dense wood, pointing out the road, when the path itself has broken down.

This finger-post of evolution, standing, as we may argue, on this broken highway, points forward with the statement: "You have come so far by the road—the road of self-interest, the pathway of competition—each man for himself. But that road leads no further. It has collapsed, and the road ahead is built on a different foundation. It is safe, and will carry you to the journey's end, but—*you must not leave the path*. The foundation is brotherhood and confederation, consideration for others, instead of consideration for yourself only." There

does not seem to be any means of salvation for humanity, other than this.

If we examine the past history of the world's progress, we see a kaleidoscopic view of struggle, war, transfer and re-transfer of temporal power, the rise and fall of creeds and dogmas, and side by side with these forces of coercion we may discern a gradual advancement of the forces of confederation. For instance, we have a gradual growth of tremendous armies and navies, an increasing accuracy and destructiveness of fire-arms and weapons of offence, an increasing jealousy between State and State, king and king, diplomat and diplomat. This is all a matter of history—easily proven. But alongside these powers of coercion we find other powers, less blatant or aggressive perhaps, but none the less powerful. The trade guilds, the spread of commerce as against war, often apparent in circumstances where it seemed impossible for it to exist at all (as in the reign of our Richard I), the growth of travelling facilities—widening men's outlook, the spread of letters (especially of the art of printing), and the gradual rise in intelligence of the ordinary working-class communities.

These two processes of evolution were and are naturally antagonistic—as antagonistic as oil and water—and were bound, sooner or later, to come into collision. The evolutionary ideal of brotherhood—as exemplified in all the great religions, in much of the better-class literary movements, and especially among the poets and idealists—and in a lesser degree the evolution of the other ideal (if we may call it such) of the triumph of brute force and coercive measure, were advancing to a point where they must have a trial of strength—a final and decisive trial. That point appears to have been arrived at, and the two forces seem fated to decide the issue in our own time, at any rate so far as the present system of our world is concerned. There seems to be no valid reason for

recognised rules of belligerent nations. We must therefore place the responsibility for many of the atrocities upon her shoulders. She represents that ideal which is retrograde and opposed to the teachings both of morality and religion. She must therefore fail in her object.

If we are to accept this ideal of evolution from a worse to a better state, a plain duty lies before us. All forms of coercion, limitation, and oppression must be abolished. We must not cry out against Prussianism in Germany, and yet apply the same spirit in our dealings with the workmen in our factories, the children in our schools, or the poor in our cities. If it is wrong in Germany, it is wrong everywhere. Any movement, whatever its name, that tends to brutalise or degrade mankind, must be exterminated. "By their fruits shall we know them" must be the touchstone by which we must try these movements. There are too many of these retrograde movements already, too many which carry in their very bearing pain and misery to many thousands. Slum landlordism, the liquor traffic, the exploitation of unorganised labour, are only a very few of these, all based upon the same spirit of coercion and selfish interest. And they are but types of the spirit of Prussian Junkerism. The beating down of this Prussian spirit in Germany is only the beginning of the work. We must not delude ourselves with any idea which leads away from that spirit of brotherhood which, in the view of evolution, is the safety valve of the present state of affairs. We cannot be an enemy to coercion abroad, and a friend to it at home. We cannot run with the hare and hunt with the hounds. And no one, no matter what his position or rank, who stands for the interests of coercion, or who supports selfish cliques, can be considered as a friend of that evolution to which Theosophy pins her faith. The Black Magician must not be tolerated, no matter how clever he may be, nor how exalted his station.

Viewing, therefore, the present state of affairs in the light of this theory of mental evolution, we may feel assured that, in spite of the gigantic loss of life and the destruction of the best products of genius, in spite of the undoubtedly terrible state of affairs throughout the civilised world, and in spite of the threat of the triumph of the forces of *Might* over the forces of *Right*, there yet will be a triumph of all that sane men have held dear, as worth living for. We may be content to wait, when we believe that justice will eventually emerge victorious; but we must have a reasonable ground for that belief. If evolution in the mental as well as the physical world be not that ground, we may well despair of finding another doctrine. For certainly the ordinary commandments seem to have been almost entirely set to one side.

Robert Alton

THE COMFORTER

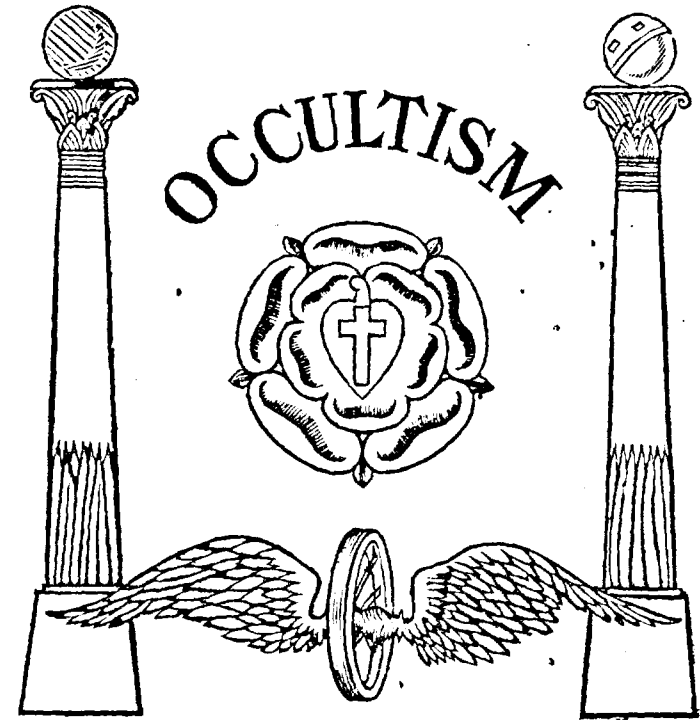
THOU mother, mourning
Thy son, thy hero son,
Grief swollen as a river
By the tide of memory—
The man, the youth, the child—
O mother sorrowing!
He sorroweth with thy sorrow,
He grieveth for thee.

Thou hopeless loved one,
As a forlorn wind,
The wild sea sunless,
The mornings joyless,
Continuing purposeless—
O hopeless loved one!
He sorroweth with thy sorrow,
He grieveth for thee.

O ye slayers of your brothers,
Nations in travail,
Swords blood-bespattered,
His Law forgotten,
His Word long-spoken lost—
O nations in travail!
He sorroweth with your sorrow,
He grieveth for you.

Thou blind and ignorant
World, His beloved,
To Him again turning!
Forgiving and saving,
Tender and Most Merciful,
O world, His beloved!
He taketh away thy sorrow,
He comforteth thee.

C.



PRAYER AS A SCIENCE

By W. WYBERGH

AUTHOR'S NOTE

There are many people who, in passing out beyond the trammels of merely conventional religion in which they have been brought up, run the risk of throwing away the reality, when all they really require is to change the form of their convictions, their practice and their religious life. Prayer is one of those things which is most likely to be discarded by such people as useless, even if it is not rejected as a superstitious, impertinent, and unworthy attempt to interfere with the laws of the Universe—in either case to their great loss. The writer knows from personal experience how natural and even honourable the mistake may be, and he knows also how terrible is the blank that is left, and what sufferings the transition from tradition to reality entails.

These articles are an attempt to help other people over the gulf which has cost him so much to cross.

He has found the conception of Prayer as a Science to be not only not antagonistic to practical Religion, but the means whereby it is possible for the soul in search of Truth to avail itself of the help and inspiration which Religion affords, and to appreciate those wonderful records of the masters of prayer which otherwise would have appeared as vain or morbid emotional rhapsodies.

INTRODUCTION

AMONG the questions with which all thoughtful people are deeply concerned to-day are those relating to the meaning and rationale of prayer. These questions concern not the religious man alone, but the practical man and the student of human nature and psychology as well. For, in spite of modern scepticism and doubt, and in spite also of the growing recognition of the universality of Natural Law, it is a remarkable fact that prayer, an apparently irrational practice, remains one of the greatest instinctive and conscious needs of human nature.

Nothing is easier than to cast ridicule upon it, and a hundred more or less superficial "proofs" and arguments may be brought forward to show that it must be a mere delusion, unworthy of the attention of a rational man, except as a curiosity of superstition and folk-lore. The modern man of prayer finds himself confronted with questions such as these: "What happens if two people are praying for success against each other? *Both* prayers cannot be answered!" "If God is good and all-powerful, why are some prayers answered, and some just as good and worthy ones apparently disregarded? Success does not seem to depend upon the obvious need, nor can the greatest earnestness or the highest saintliness always ensure it," "We are told to ask and we shall receive, but if we ask that the laws of nature shall be suspended for us by the kindness of nature's God, will our prayer be granted?" Most of such "rationalistic" (and most reasonable) questions are

only difficult to answer upon the supposition that the answer to prayer, whether for physical or moral or spiritual benefits, is something "supernatural"—a gift of God's caprice, superseding the laws of nature. They all lose their sting if prayer is regarded simply and naturally as an effort put forth like other human efforts, the result of which is certain, whether "successful" or not, and depends partly upon the strength and skill with which the effort is made and partly upon the amount of resistance or inertia which has to be overcome in each case. Regarded in this light it becomes a science, subject to natural (though not exclusively to physical) law, and can be rationally studied, not as a curiosity, but with a view to increasing its efficiency and applying it in the best directions.

To do this in no way necessitates the divorce of prayer from Religion, for if prayer is a force acting in accordance with natural law, that very thing which is called law by the student is what is meant by the religious man when he speaks of "the will of God". Nor are the conclusions and results of scientific study necessarily incompatible with even, the *method* of presentation which has become traditional with religious people, for it would be at any rate theoretically possible to agree upon the use of religious terms in a fixed scientific sense. It is, however, more than questionable whether any advantage whatever would be gained by so doing, for after all, while it is the function of science to instruct and define, it is the office of Religion to inspire, and there would be a loss, not a gain, in converting the beautiful images and inspiring symbols of Religion into a technical scientific terminology.

In any case the fact remains that to many the language of theology is clumsy and obscure, and even repellent, and long usage for other purposes has made the employment of its terms almost impossible for scientific or intellectual purposes. Moreover the scientific man who approaches the subject with an entirely open mind often has an uneasy feeling that a

man speaking from the theological or conventional religious standpoint is always liable, however unconsciously, to attempt to square the facts with his traditional methods of presentation, and not vice versa. Whether this is so or not, it is undoubtedly true that if we go, as we should, to the original sources and records left by such masters of prayer as St. Teresa and many another great mystic, we find them indeed unrivalled as an inspiration and often most shrewd in their practical directions, but we find also that their explanations are naïve, unscientific, often desperately crude and entirely unconvincing. They are apt to lose themselves in terms such as "grace," "Our Lord's Passion," "the mysterious work of God in the soul," or the "Scheme of Redemption"; such terms undoubtedly express actual realities, but, as currently employed, whether in the writings of the saints or in modern pulpits, represent conceptions entirely divorced from natural law, and amount to a continual invocation of the miraculous.

On the other hand the "rationalist" is apt to put aside as "subjective" all experiences which seem to indicate the reality of the forces set in motion by prayer (as if the "subjective" side of man's life were not just as real and important as the "objective," and just as much a matter for study!), to disregard as "morbid" those which seem to imply the existence of a real unseen world, and to deny the possibility or validity of any form of consciousness superior to the intellectual consciousness.

A candid student will deny the reality of nothing for which there is good evidence, but when asked to believe in the "miraculous" will simply recognise that he is face to face with something the laws of which he does not yet understand. By study on these lines, unprejudiced by materialistic conceptions and equally indifferent to the needs of any theological scheme or the demands of any creed, one is enabled to some

extent at any rate to understand the meaning of prayer; to see that if prayers are sometimes silly and irrational, they need not be so; that the answer to prayer is not a matter of chance or caprice, although it may be quite other than was desired or expected; that the forces of the unseen world which prayer puts in motion are just as real and just as subject to law as the physical forces with which ordinary science deals; that in fact there is a Science of Prayer, and that this science is intimately bound up with the science of life itself.

In an article of this description the reader will not expect a discussion of the reasons or the evidence upon which our explanations are based. It is necessary to assume certain general conceptions as a basis of discussion. Such assumptions as are put forward here are not advanced as religious dogmas, but merely as the result of the study and experience of many people, too long to detail, but always subject to revision in the light of more knowledge and experience. The present aim is to try to apply these general conceptions to the practical study of prayer, and to the explanation of its experiences and phenomena, and even this attempt will not amount to more than a mere outline of the nature and scope of prayer at different stages of human development, illustrated more particularly by reference to prayer as practised by Christians.

For there are so many varieties and degrees of it, from crude appeals to the unseen powers for the gratification of ambition or appetite, to the rapture of the saint who cries: "God, of thy goodness give me Thyself, for only in Thee have I all," that at first sight it is difficult to find much in common between them or to arrive at any satisfactory definition of prayer. Some prayers are not even moral, some of the highest do not contain any petition at all, and yet all are recognised as expressions of a common human instinct. A closer study, however, shows that prayer, like everything else in the universe,

is subject to the law of evolution. We shall find that each type is more especially suited to a particular stage of development, and depends for its prospect of success upon its reasonable correspondence, not only with the actual conditions, physical, emotional, or mental, of the outer world, but with the habitual interests and attitude of mind of the petitioner, while prayers which are useful at one stage may be positively harmful at another, and some kinds of prayer cannot be employed at all by any except highly developed people.

THE NATURE OF MAN AND THE NATURE OF PRAYER

The conviction that prayer is real and that it is subject to universal natural law is the first essential to an understanding of it. But in order to study this law we must first form some more or less definite idea of human nature itself. What then is the conception of human nature which best accounts for *all* the facts, and how far does such a conception enable us to attempt a rational account of the various activities which go under the name of prayer?

The purely materialistic conception of man is recognised as untenable nowadays. The objective reality of the unseen world and of that part of man which functions therein is impressing itself more and more every day upon all observers. On the other hand the theory that man is essentially his intellect, that the mental mode of consciousness is the only possible one, and that "what I don't know isn't knowledge," is being superseded by the recognition of Spirit or Life as the great reality of all, and "body," "mind" and "soul" as its instruments and expression.

The whole universe, man included, is a manifestation of this Life, which in its universal, unconditioned state we call God. Such a conception does not involve that crude pantheism which regards God as *only* the life of Universe, and as limited

by the Universe, but it does involve the essential divinity of all things therein. We conceive man therefore as partaking of this Divine nature, essentially Divine, essentially free, but conditioned in time and space. Of this essential divinity of man the great Christian mystics have spoken in similar terms to those used by the great non-Christian philosophies. Thus St. Teresa has likened man to a castle of diamonds, in the centre of which is God Himself; Julian of Norwich expresses the same idea: "In man's soul is God's very dwelling"; St. Paul speaks of man's body as the "temple of God". Similarly we read in the Upanishats: "Within man's highest radiant vesture is stainless, partless Brahman: that is the pure Light of Lights," "He is in the midst of the body, made all of light, translucent," and the great Vedantic philosophy is based upon this foundation.

The process of manifestation, the life of a universe, consists as it were in a cyclic procession of the Divine Life outwards towards the pole of matter, inwards towards the pole of spirit. Bergson expresses to some extent the same idea when he says: "Life as a whole, from the initial impulsion that thrusts it into the world, appears as a wave which rises, and which is opposed by the descending movement of matter." Life and Matter are merely opposite phases of the great cycle, and are equally divine. All individualised life exists in and through matter, which may be regarded as appropriated by it as a vehicle and means of manifestation. Human life represents a higher stage of the ascending movement, animal and plant life a lower, and again, within the limits of human evolution, bodily life is the lower stage and mental life the higher. Broadly speaking, Life or Spirit in the human stage functions and expresses itself not in two but in three divisions, namely as body, as soul or mind, and as what we call the (human) spirit, by which we mean that stage in which the human consciousness has attained to

greater freedom and universality than in the intellect. The environment of matter in which man finds himself is also threefold, of different degrees of materiality corresponding to the human body, soul, and spirit, and man lives and moves therein by virtue of the possession of corresponding vehicles and faculties. These faculties are accordingly at the same time his means of expression and also his limitations on each plane. There are finer and more exact classifications, but for the present purpose this broad outline is sufficient.

In the course of evolution "body" is the first of the vehicles to develop, soul and spirit being as yet latent, and in consequence the bodily activities are the first to be manifested; later on the spirit creates a mind for its own use and manifestation, and centres its activities therein, while at a still later stage, when it has created a suitable "body" or faculty for the purpose, the spirit becomes self-conscious on its own plane. It is important, however, to understand that it does not follow that what comes first in time is necessarily the foundation and origin of what appears later, for indeed the reverse would be nearer to a true statement of the case.

Each step represents an expansion of consciousness, and that expansion is the aim and the actual process of evolution itself. The relationship with God, the All-conscious and All-pervading, exists always, but the *Consciousness* of that relationship depends upon the extent to which the human spirit has conquered its limitations and made its vehicles into a true expression of itself so far as the intrinsic limitations of each plane permit. This conquest pursues an orderly course, while varying infinitely in details for each individual. During the age-long struggle the spirit learns to know itself as man, but when the victory is won it knows itself as divine, and shares the Divine Consciousness. This is the goal of all evolution and the ultimate object of all prayer. In religious language it

is known as "Salvation" or "The Kingdom of Heaven" or "Union with God".

In order to understand prayer it is helpful to consider it in relation to each stage of this conquest, until the goal is attained. The subject will then divide itself according as prayer is chiefly concerned with the things of the body, the soul, or the spirit itself. This division is not in practice always a hard and fast one. These are necessarily stages of transition, for it is not a case of discarding the body and later the soul, in order to experience the spiritual life, but of superadding the latter—not, as St. Paul says, of being unclothed but of being clothed upon. The varieties of prayer are accordingly infinite, but the usefulness of our study depends first upon the due correlation of any prayer with the stage of evolution that has been reached, and secondly upon the rational use of a particular variety of prayer for the purpose of facilitating the attainment of the particular stage of evolution that lies immediately in front.

The conventional idea of man as having one life only on earth, into which he has to cram the whole course of evolution from the savage to the saint, is responsible for much confusion upon this point, for it is perfectly obvious that conscious union with God and the suffusion of all bodily activities with the life of the spirit is an ideal which is altogether out of the reach of the majority of mankind. The sound common sense of the ordinary man tells him that he had better concentrate his efforts upon something practical—for him; but what is sensible and practical for him is stupid and banal for the saint or the philosopher. Hence frequent misunderstandings and much vague empiricism. The conception of man as a spiritual being, clothing himself again and again with different personalities in order to gain powers and experience in the worlds of soul and body, removes these difficulties, and is moreover in harmony with the rhythmic ebb and flow which is seen to dominate the phenomenal universe and with the conception of the great

cycle of upward and downward flowing life in which God manifests himself as a Universe, and which is indeed itself the very warp and woof of the Universe. The student of prayer as a science will find the theory of reincarnation as indispensable a key as the atomic theory is to a student of chemistry.

WHAT IS PRAYER?

We have seen that the final object of all prayer is the conscious union of the human with the Divine, but although the object may be thus described, we still lack a definition of the means whereby it is to be attained, and of the nature of prayer itself, and it is clear that the definition must be a wide one. For prayer is deep-rooted and universal; it finds expression both above and below the plane of the intellect, and its goal is a fact, not intellectual, but practical and vital; it represents something fundamental in human nature itself. It goes even deeper than human nature; it pervades all creation; it is the conscious expression in the individual of the world-process itself, the ever-becoming which is essentially the unfolding of consciousness, typified in the language of religion as "the taking of the Manhood into God," until God shall be all in all.

In general terms, therefore, whatever its form may be, prayer may be defined as the attempt to escape from limitations of consciousness.

The particular limitations involved will of course be those with which a man is most concerned at the time, and the science of prayer will have for its object to determine what in each particular case is the proper field for its activity as well as what methods are best suited to that field. The definition which has been given includes, it will be seen, not only the deliberate act of conscious prayer, but the constant attitude towards life. The intimate connection between the two has rightly been insisted on by all who have investigated the

subject, and the failure to recognise it is at the root of the futility that characterises those prayers which are not in harmony with the life that is being lived at the time; the science of prayer includes the knowledge of what this relationship is. The definition itself is dual, for limitations may be escaped from either by contending against them on their own level or by transcending them altogether. The one method may be said to be related to the vehicle and the other to the consciousness itself, but just as consciousness can be distinguished but not separated from the vehicle, so these two kinds of prayer can be theoretically distinguished but not practically used apart from each other. Prayer in fact always includes both methods, probably at every stage, though in the earlier stages the one is more prominent, and in the later stages the other.

PRAYER IN THE PHYSICAL WORLD

Of the earliest stages of prayer it is unnecessary to speak here. The prayer of the atom, the prayer of the crystal, of the cell or of the plant is doubtless a reality, but one which is inappreciable by us. Yet it is surely true that "the whole creation groaneth and travaileth until now, waiting for the coming of the sons of God".

Something approaching to what we know as prayer can be traced first in the animal kingdom. It begins in appetite, gross physical appetite such as hunger and sex desire, and in the effort to satisfy these. All the appetites are in essence the feeling of limitation and pain, and the attempt to satisfy them is the effort to expand the consciousness, which is at this stage entangled and identified with the physical vehicle. Truly and most beautifully has it been said: "The lions roaring after their prey do seek their meat from God."

But we know that at this stage *effective* prayer is action. The lion does not sit down and pray—it goes out, kills, and

eats; and so its prayer is answered, its physical limitations are conquered, and its physical consciousness expands by taking. But even at this early stage there is another kind of prayer involved, which receives another kind of answer. More important than the satisfying of its hunger, which was the immediate object of its prayer, is the *power* that it gains by appetite and action, that is to say the enhancement of faculty, which is the preparation for the time when it will be possible to begin to transcend physical limitations, but meanwhile appears to be only an increased efficiency in capturing its prey.

This illustration of prayer at its lowest stage will serve to show how much of truth there is in the old proverbs "*Laborare est orare*" and "God helps those who help themselves". It is true at all stages in a more and more subtle sense, for if to labour is to pray, it is also true that prayer as ordinarily understood is itself, when efficient, work and activity of the highest and most far-reaching order and has tremendous results upon its own plane. But in the more obvious sense of the words it is evident that, broadly speaking, the proper way to overcome physical limitations and disabilities is not to sit down and pray for their removal but to get up and take your coat off and work. In the earlier stages of human evolution the chief centre of activity is still in the physical world; physical limitations are both intrinsically the most important and are also the most acutely felt. So long as this is the case it is better to work than to pray, or rather work is the most effective and appropriate prayer. The difference between the lion's hunger, the savage's lust, and the desire for "wealth, health and happiness" of the wordly man is one of degree, not of kind, and as a matter of fact so long as a man is at this stage it is extremely improbable that his power will have developed to such an extent that his efforts to accomplish his objects by "prayer" will be anything but weak, ineffective, and superstitious. But as in the case of the lion, the power of will, emotion and

intellect which alone will enable him to pray effectively when the right time comes, can meanwhile only be developed as an apparent, though only apparent, by-product of his physical efforts. For this is the great and open secret—that the direct and ostensible objects of prayer are at no stage the real ones, but only the necessary means of achieving the real, and the attainment of these ostensible objects actually signifies the end of their usefulness and desirability, and marks the time for passing on to a higher stage and a wider consciousness. Never in the history of the human heart has any success proved other than a disillusionment and a disappointment, for success is a will-o'-the-wisp, and effort is the real beacon light. It is not by a mere whim that Bernard Shaw in his play of *Man and Superman* has pictured Hell as the place where you can have everything you like without making any effort, nor that Faust devotes himself for ever to the Powers of Darkness in the day when, mistaking the means for the end, the shadow for the substance, he shall say to the passing moment: "Stay, for thou art sweet."

Effort is the mere beacon light, the guide, not the goal; an aspect of the ever-becoming, "*das Werdende, das ewig wirkt und lebt*," not that "Unborn, Perpetual, Eternal, and Ancient" which has no beginning and no end. The effort towards the removal of limitations has its chief value as a preparation for transcending them, though at every stage it has a value in itself greater than that of the objects towards which it is consciously directed.

Meanwhile it is inevitable that when the non-physical powers of will and intellect begin to develop, they should at first be used for the attainment of physical objects only, and there is a transition stage when the definite act of prayer is made use of in the same way; but gradually, as mental activities become mingled with physical ones, they become themselves objects of desire, and the centre of gravity, so to speak, begins

to shift from the physical to the emotional and mental planes. At this stage we begin to escape from physical limitations not only by removing but by transcending them, and to realise at the same time that the physical environment is not the only one, nor even the most important. It is at this stage accordingly that the prayer which is effective physical action only begins to be mingled with the prayer that is effective action on the subtler planes, but, viewed from the physical plane, *appears* to consist of inactive dependence upon supernatural help.

Prayers for the physical objects, provided that the will and the intellect are sufficiently developed, are undoubtedly effectual, but the proviso is a drastic one. Direct action of mind upon matter, that is to say the transformation of mental into physical energy, undoubtedly takes place; the whole of our material civilisation, the houses and the tools and the railways, are, as Edward Carpenter has pointed out in his *Art of Creation*, nothing but the result of this action. The brain and the nerves of the human body constitute the machinery through which it ordinarily takes place, but the fact that it *does* take place forbids us to dogmatise as to the impossibility of aggregations of matter other than those known as "organic" being directly affected by mind, *provided the mental force exerted is strong enough*. On the other hand the direct action of mind upon mind, soul upon soul, has now, under the name of "telepathy," become a scientific commonplace, and doubtless the results produced by prayer for physical objects are mostly brought about through the mediacy of other human minds (possibly including the minds of the so-called "dead") acting upon the physical world through their own or other human bodies. Most truly indeed the answer comes from God, just as in the case of the lion, but by no miracle; rather by conformity to some of those manifestations of God's will which scientific men call the laws of psychology. It is

conceivable and probable that an enormously developed will and intellect might succeed in bringing about physical effects upon inorganic matter by a direct effort, but it would be a waste of energy, since it could be done more easily in another manner.

Here, as always, it is not a case of crying "Lord, Lord" but of *doing the will*, i.e., conforming with the laws; and the scientific man who, confident in his own God-given powers and in the laws of nature, deliberately and skillfully makes use of them to gain his object, is "praying" as much as the man who calls upon "the God that he took from a printed book" to grant his desires. Yet there are good practical reasons in the case of the ordinary man for directing prayers of this kind to an omnipotent God. One of them is that success depends, other things being equal, upon the amount of confidence and the concentration with which the effort is made; and the kind of man who prays for material things more readily believes in his ability to command the assistance of an Omnipotent Being than in his ability to command his own powers. He has not yet attained to faith, even "as a grain of mustard seed". It is in any case a step forward in evolution if by any means whatever a man can learn to appreciate the reality of the unseen.

There are, however, dangers and disadvantages attending this kind of prayer, even when it is most effective. It is very remarkable that none of the great teachers and practisers of prayer have troubled themselves at all with the question of how the mental activity called prayer may be most effectively directed towards the attainment of physical objects. From Jesus himself, who refused to "command these stones that they be made bread," and whose teaching was "Seek ye first the kingdom of God, and all these things shall be added unto you," down to St. Teresa, who says that she laughs and grieves at the things that many people ask the nuns to pray for on their

behalf—"For persons even request us to ask for money and revenues"—all have either explicitly, or by reason of their silence, plainly indicated that the attainment of physical objects is not the true purpose of prayer. The reason is that when in the ordinary course of nature the object of physical limitations is beginning to be attained and the higher faculties developed, the attempt to turn these powers backward and to use them to attain things which were only the means by which they themselves were evolved, is to set one's face against evolution and deliberately to shut oneself up in a backwater. Well did St. Paul advise that, forgetting those things which are behind, we should press towards the mark. To look backwards is indeed to petrify—to become a pillar of salt. It is the first step on the road to that prostitution of the highest powers for the lowest ends which some have called "Black Magic". That road appears at the start so natural, so innocent, so reasonable and sensible; and yet it is so dangerous! Those who really have the faith required to move mountains would be the last to dream of using it for that purpose; they have far more important things to do in the invisible worlds.

It would, however, be a great mistake to assume that all prayer for physical objects is at all times wrong. To do so would be to condemn equally the application of the intellect to the outside world. The distinction between its right and wrong use for such ends is a fine and subtle one, but the suggestion may be hazarded that it depends, not only upon the stage of evolution that has been attained, but upon the particular phase in each such stage. The beginning of each such stage is marked by the application of the newly attained powers to remove the remaining limitations of the stage below, while towards the end of the same stage these powers are applied in preparation for the attainment of another and higher one. At this phase the lower limitations are more properly ignored and

transcended than struggled against, and prayer will be used accordingly.

Prayer will be rightly used by the developed man for physical objects when it amounts to a frank, joyful, and natural effort at self-expression without *arrière pensée* or calculating self-interest. These conditions belong naturally both to the more primitive type of mind and also to that earlier phase of each stage in which limitations are fought against rather than transcended, and the danger of such prayer consists precisely in its tendency to divert the attention from the endeavour to transcend them, which must be made sooner or later. In practice everyone, provided that he understands and recognises the danger, will find himself, without casuistry, in a position to judge whether such prayer is right for himself or not. But when a man finds, as so many do, that he is no longer able to pray whole-heartedly for the simple and obvious physical needs and interests, it is a reason for congratulation and encouragement, not for regret and heart-searchings and effort to put the clock back.

W. Wybergh

(To be continued)

ASTROLOGICAL VALUES

A STUDY IN SPIRITUAL ALCHEMY

By LEO FRENCH

V. THE WAY OF WATER

O hide the bitter gifts of our lord Poseidon.—ARCHILOCHUS OF PAROS.

An illimitable sea . . . on the west of the world the unloosened rains and dews hung like a veil. The unseen one . . . stooped, and lifted a wave, and threw it into my heart . . . The homeless wave for my heart's brother, . . . the salt sea as my cup to drink, . . . the wilderness of waters as the symbol of all vain ungovernable longings and desires.—FIONA MACLEOD. From *The Winged Destiny*, "Mâyā".

Unfathomable Sea! whose waves are years,
 Ocean of Time, whose waters of deep woe
 Are brackish with the salt of human tears!
 Thou shoreless flood, which in thy ebb and flow
 Claspest the limits of mortality, . . .
 Treacherous in calm, and terrible in storm,
 Who shall put forth on thee,
 Unfathomable Sea?—SHELLEY. From "*Time*".

FROM time immemorial water has been symbolised as The Great Mother, whether as the waters of space, the first concrete differentiated substantive element—"the Spirit of God moved on the face of the waters"—or as Aphrodite rising triumphant from the foam, Beauty omnipotent. Water represents Desire and Emotion, as fire Creative and air Manifested life. Water set the cradle of existence "endlessly rocking," signifying ebb and flow, perpetual flux, and all the phenomenal objects

and aspects of life. No element is more paradoxical than water. The apparent contradictions and inconsistencies of Mâyā are innumerable as the drops of water. But, to paraphrase Walt Whitman's soliloquy: "Does she contradict herself? Very well then, she contradicts herself. She is large, she contains multitudes."

The fixed aspect and quality is the most mighty, mysterious and baffling representative of water. For in fixed-water hides the eternal chrism, and the penal flood of universal abasement. Within that deep, moveless, inmost circle of water abide myriad qualities and characteristics, whereof the lower are not so much contradictions as caricatures of the higher. "Lower" and "higher" are terribly inaccurate expressions here, as elsewhere, but the limitation of language is part of every writer's penitential dharma. Yet the imagery shows forth from the genius to the mortal instrument, thus—what is fixity, eternal self-containment, self-sufficement in the spiritual, reflects itself in unregenerated mortality as self-absorption, the revolving of the personality in a vicious circle of delusive, personal self-importance. This characteristic will be found in all but the most spiritually "advanced" members of the fixed-watery race, *i.e.*, the personal ego is out of focus. "The world and all that is therein" tends to revolve round the *personal* centre of attractions and repulsions. What "I" like or dislike is made the ruling factor of the life. This is frequently unconscious, but none the less apparent.

Hence the dharma of renunciation, of letting go the entire personal self, nay, more than letting go, of deliberately immersing it, "holding it under" in the penal waters—ordeals by scalding immersion—is the dharma of fixed-water folk. *Personality* is naturally the great power and foe, alike, to the clan of water, for Desire and Emotion (personal as distinguished from æsthetic emotion) are the weapons of water, and they are two-edged swords. Regenerated

Emotion, saved from the flood of submergence of lower personality, is one of the greatest forces in the universe, for its *life* is in *death*, *i.e.*, the great transference has been made from the river of Lethe (where the individuality is swamped and submerged in the personality) to the Ocean of Life. The familiar scriptural quotation, "a death unto sin . . . a new birth unto righteousness," expresses the watery ordeal.

Fixed-water Natives are devoted lovers, concentrated haters also! Beware the enmity of a strong fixed-water man! There is none more powerful, relentless and subtle! Heights and depths distinguish fixed-water, more than inclusiveness or wide understanding. In practical Occultism their power is perhaps unrivalled, certainly unsurpassed. Their forces of concentration, tenacity and endurance are tremendous, their devotion unparalleled—practical Occultism whether white or black, be it said, for many powerful magicians on the "dark" or "personal" side are recruited from the ranks of fixed-water. They may be described as the "whole hoggers" of the Zodiac. When once their roots are torn from the personal centre, they become as ardent and invaluable workers for a cause as once they were for their own ends. The tearing away from the personal is a titanic struggle and frequently takes many lives, for its force is so subtle and all-pervasive that they return to it again and again, almost automatically, often unknowingly. Unconsciously they make themselves the pivot of the social, domestic, political, administrative universe, wherever their centre exists at the movement.

The clan of cardinal-water may be called the *infantry* in the zodiacal army. They do much of the most necessary yet undistinguished work; they "follow up" and "follow on" initial enterprises of others. From another point of view they are reflectors, *i.e.*, admirable reproducers of images set by others; they can reflect, adapt, carry on, alter and devise ingenious variations, but some other must give the theme. From

yet another angle of vision they are the hydraulic force at work in the world. They have good intelligence and (often) ingenious fancy, as distinguished from creative and imaginative ability, though the latter are frequently mistaken for the former. Fluctuation, ebb and flow, must be expected of cardinal-water, for are not its typical symbols the sea and the moon? Yet it is only the cardinal-water *decadent* that is fickle and undependable; the representative Natives are among the most dependable workers; but they will have times and tides of success and failure, flow and ebb, and these must be expected and allowed for by any practical astrological teacher or director. They will be orderly, however, in fluctuation, not capricious. Progress is their rhythm, and progressive, therefore periodically changeful, the law of their natural evolution. It is foolish and useless to endeavour to impose the dharma of "fixed" signs on those born under cardinal, *i.e.*, *with their sun in a cardinal sign*. Cardinal-water Natives are ships, sailing life's ocean. Their function is to call at many ports, neither to remain in mid-ocean nor in harbour.

Mutable-water. Here indeed is "elusiveness" carried to a fine art, and may be studied at home, in its own realm and climatic conditions! Mutable-water Natives are of all most nebulous. "Each man in his time plays many parts," expresses their dharma. Some are boatmen, ready to row anyone anywhere; others water-sprites, graceful, beautiful, haunting, mocking shapes, the Undines and sirens of myth and legend; others, again, are derelicts, drifting, floating, swimming, drowning, alternately, in the waters of life, carried here and there by winds of vain doctrine, on their own unstable desires, "unstable as water," the Reubens of the Zodiac.

Yet some there be among the mutable-water children crowned with water's invisible halo, of sacred beauty and wordless charm. These are the priests of Neptune, as earth's outcasts are his derelicts. They move among men as appointed

secret servers, sometimes unknown, even despised, seldom rejected, for their love and beauty open many a door where none else enter. Mystic votive servers these, ministrants in love's army of visible and invisible helpers. Their instincts and emotions are so keenly developed and highly cultivated that they "know by feeling" immediately, instinctively or intuitionally (according to their individual development) "*the thing*" to do, at any given time and place, and may be trusted to do it. Love is their dharma. Love their unfailing reward, their natural atmosphere. Compassion is their life-expression, sympathy their auric aroma; nothing repels or repulses, nothing is too repugnant or unendurable, if their services are needed. Most spiritual, immaterial of presences, they can touch pitch with no fear of defilement, if pitch desires their ministry!

Among poets and artists their work is exquisite in quality, delicate, intangible, always appreciated by those artists who love quality rather than quantity, and perfection rather than bulk, in achievement. "Insincere" is an epithet frequently hurled at them, but "chameleon" would be substituted by anyone of elementary psychological understanding, for they literally "take on" the colour of their surroundings, and "grow, like that they gaze upon". Their peculiar, intimate sympathy, which they radiate instinctively when "drawn" anywhere by intuitive compassion, must have the defects of its qualities; it is so all-inclusive that it cannot be fastidious or even critical, in *genre*. They show forth, in perfection, the working of the law of instantaneous adaptation of the organism to its environment. The sublimated force of personality, in its altruistic working, is illustrated in the effect of Mutable-water's work with others. The personality, once used for the separative personal ends, is now reserved and gathered up for purposes of universal ministration. Hence they are able to "feel with" *each* as well as *all*, and this distinguishes the Neptunian ministrant from the "district-visitor".

The perfected Mutable-water ministrant has behind him a history of keen and personal emotional response. He does not divide people into classes of "deserving and undeserving, provident, improvident, church, chapel, unbelievers," etc., but each and every one is an individual to him, to be approached as a unique and precious embodiment of the One Life: no preconceptions and prejudices, no scheduling, pigeon-holing, or distributing according to any specific order, but brothers to be helped *as they are, from where they are*, to "the next step on the path" for *them*, which is never exactly the same as anyone else's, for no two human feet are exactly alike.

Here then, roughly and briefly perforce, for want of time and space, are the three water-ways, sketched in outline. Needless to say, every individual horoscope shows a different undulation, higher or lower wave crest, specific current or vortex. But from the solitary mountain tarn (fixed) to the churning ocean (cardinal), fast-flowing river (mutable), huge waterfall cascade, and miniature meandering brooklet, all have their voices, mingling together in the grand diapason of Water's cosmic organ. "The Floods lift up their voice. Yea and that a mighty voice."

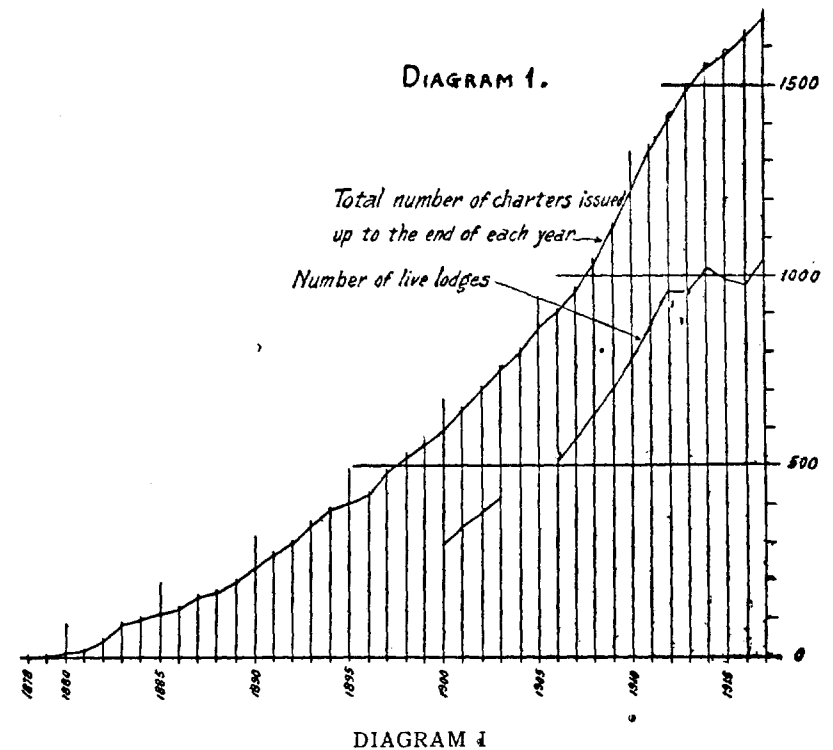
Leo French

HOW WE GROW

By HERVEY GULICK

THE title *We Grow* in the August number of THE THEOSOPHIST raised great expectations of statistics in the mathematics-loving mind of the writer, which that article did not fulfil. Therefore this is written to supply the need which others of like mind may have felt.

Statistics are understood by many to be mere columns of figures, so dry that a single page is as effective as a waterproof and an umbrella in the dry season. By others they are considered as contestants for the third position in the series "lies, damned lies, and mining reports". Another point of view is that they are the story of the life and growth of something—in this case of the Theosophical Society. All members are more or less interested in the growth of the Society, but few will read, or remember when read, the information given in the yearly report in regard to the growth of the various Sections. Statistics, as such, can gain no hearing; but their lover, enthusiastic, determined to share his pleasures, presents them cunningly, by means of three diagrams, to catch the attention of dreamers and symbologists.



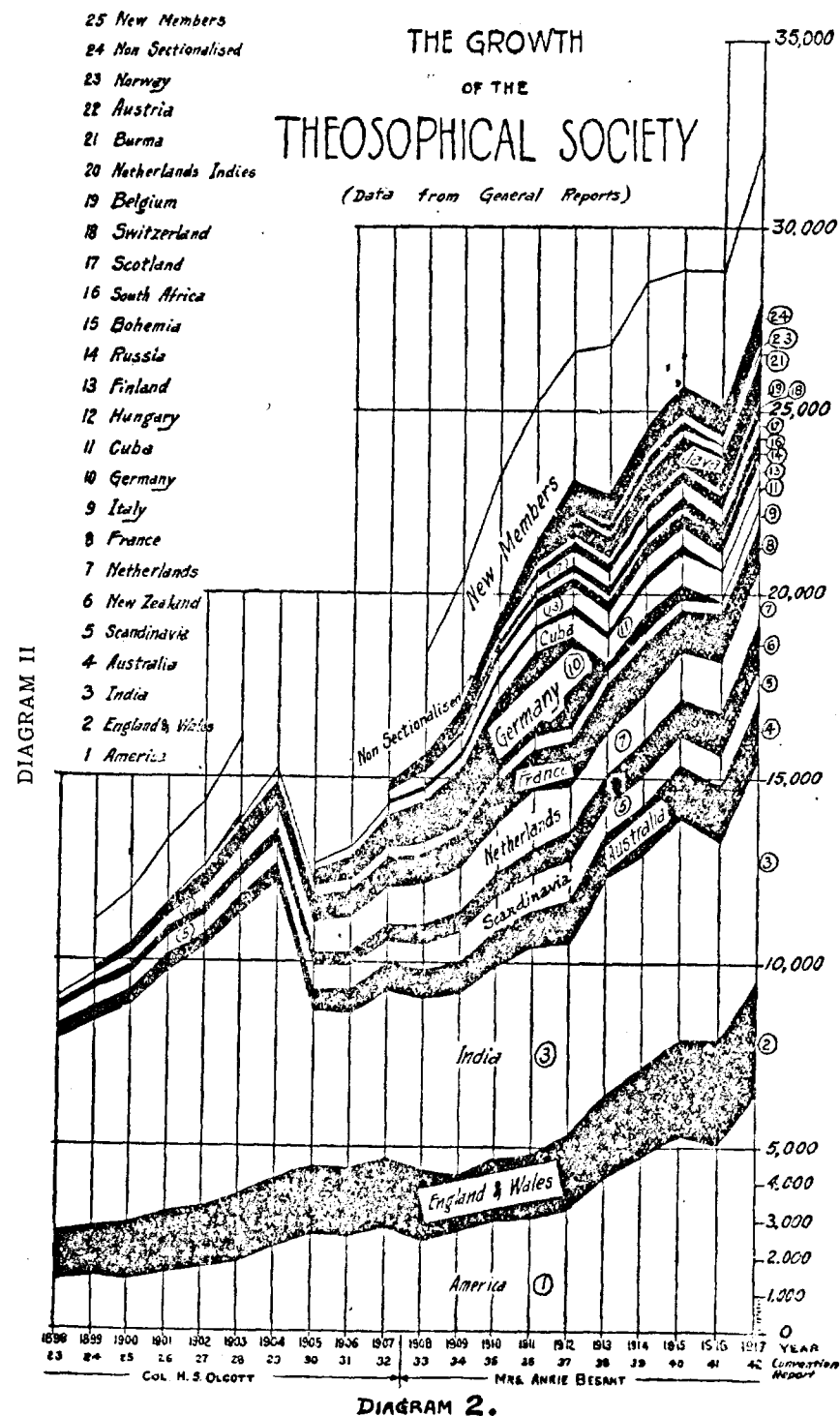
At the Annual Convention the President tells how many new Lodges were chartered during the year, and the General Report always prints a "revised list of charters issued to the end of 19 * *". This has been plotted in the first diagram, where there is a series of vertical lines which are dated for every five years and which are crossed by another line whose height shows this "number of charters issued". For example: in 1898, twenty years after the foundation of the Society, the sloping line crosses a horizontal one marked "500," showing that by the end of that year there had been more than five hundred charters issued. To the right the line grows steeper, and takes only till 1908 to climb to the 1,000 mark, and till 1914 to pass the 1,500 line.

Now every one knows that many Lodges have dropped out of the work, some from sheer inanition and others because they preferred their own company. About 1892 William Q. Judge withdrew, taking most of the American Section with him (yet in 1917 the American National Society contained more active members than any other; so you see how we grow!), and in 1913 Dr. Rudolf Steiner did the same thing with the German Section. The number of live Lodges is, then, quite different from the total number of charters issued, and it is therefore shown by a separate line, which indicates the total number of Lodges reported, minus any that are said to be dormant. The reason for the apparent decrease in 1915 I do not remember, but I think that was the year in which a number of the Russian Lodges combined (which would strengthen, and not weaken, the Society in Russia). In 1916 and 1917 the President omitted "the enemy countries, as the figures we have probably bear no relation to the realities".

Evidently it would have been possible to divide up the number of the Lodges and to show how many there were in each National Society; that was a temptation, but it was resisted for the sake of making a graph that would be easy to read.

In the second diagram, entitled "The Growth of the Theosophical Society," the number of members in each Section is shown, and may be found by measuring the width of the band representing that Section and comparing it with the scale of members at the right of the diagram.

There are several items shown which need explanation. For example: In 1904 the Indian Section reported 8,072 members, half of whom had shown no interest in the Society for



some time. The following year, such were dropped, and only 4,229 were reported. To make the basis of the record *active members*, I have omitted the "inactive members" reported in 1916 and 1917 by India and America. In 1912 the Netherlands appeared to shrink, but the reason was that the Netherlands-Indies had formed their own National Society with 516 members. In the same way several of the European Sections were formed from the old British Section, though I am not sure whether that ever happened after 1898, at which time these statistics begin. The number of new members added each year is shown at the top of the diagram as a matter of interest, but the total number of members is marked by the upper line of the "Non-Sectionalised".

Those of you who have seen the General Reports of twenty years ago may remember the notable lack of classified statistics and can appreciate the difficulty of making a connected record. You may even remember the statement in the 1907 Report that it was not possible to be accurate but that an approximate total of 34,000 people had joined the Society up to the end of that year.

Most of my data up to 1903 are due to Mr. Johan van Manen, and all in 1906 were received from the Recording Secretary; but there still remain many items which cannot be found. If anyone can supply the total numbers of members in the following Sections for the given years, the diagram will be cheerfully corrected: All Sections and all years before 1898; England and Wales in 1898, 1901, 1904, 1905, 1906; Scandinavia in 1898; France in 1904, 1905, 1906; Italy in 1900 and 1901; Germany in 1901, 1902, 1903 and 1904; Cuba in 1901, 1902 and 1904; Non-Sectionalised, for all years up to 1907.

The third diagram had its origin in a table which Sr. Juan Cruz Bustillo published in *La Revista Teosofica* about 1913. He showed a series of columns giving, first, the names of the countries; secondly, the number of Theosophists there; thirdly, the total population; and lastly, the number of Theosophists per hundred thousand of population—somewhat as a miner values his ore at so many ounces of gold per ton. This table has been brought up to date, except for the Central Powers and the Non-Sectionalised countries, for which no details are available. As the Cuban Section is distributed over nine countries, their total population has been taken, although this includes Costa Rica with a Theosophic "density of population" of 25.6, and Cuba itself with 21.8 per hundred thousand, along with others which bring down the average.

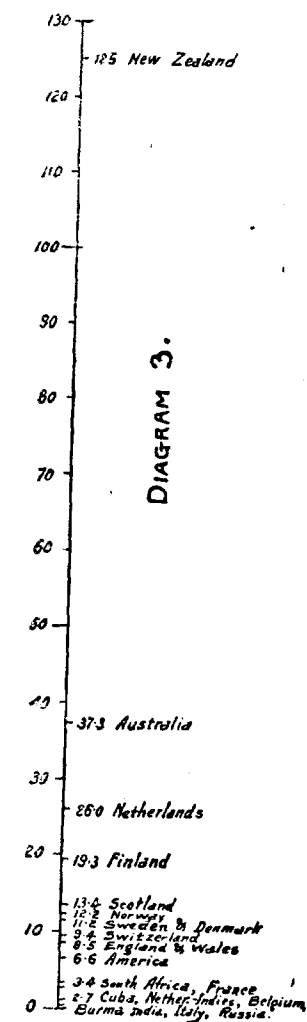


DIAGRAM III

lower end was so crowded that several countries had to be put upon a single line, thus: Cuba has 2.7; Netherlands-Indies, 2.7; Belgium, 2.6; Burma, 2.3; India, 2.1; Italy, 1.3; and Russia, 0.3. The general average for the countries named

is 3.50 per 100,000. This is not a large proportion, but when you know that in 1914 the average was only 2.8 for the same countries—that means an increase of 25 per cent in four years. *How we do grow!*

And think of the possibilities. There is a book on a particularly intricate sort of mathematics which begins: "What one fool can do, another can." Look at the first four names on this diagram, and think to yourself that we can make Theosophy just as popular here in *our* town (district or country) as it is in New-Nether-Finralia. Why if we had a Theosophic density of even twenty per hundred thousand, India alone would have a National Society of nearly 57,000 and the whole Society would number well over 150,000. All that it takes is work, patience, perseverance and a sweet temper. That is what *they* used; and what one person can do, another can.

Hervey Gulick

THE WORK BEFORE US¹

By THE REV. ROBERT WALTON

WE are met formally as the first Convocation of the American Synod of Priests of the Old Catholic Church, and it is fitting that some words be said on the subject of "The Work Before Us". It is a solemn moment. Another chapter in the great drama of the religions of the world is about to open. There enters upon the scene a new influence—this Church to which we have pledged our lives, our fortunes and our sacred honour. It is small, it is unknown, it is unhonoured and unsung; yet you share with me, I know, the conviction that it is destined to play a mighty part. Before the present century shall have become the past, this channel, dedicated to the work of the Lord of Love, shall become a mighty power and a glorious open way along which suffering humanity may move rejoicing to the Father's House.

This is a century fraught with unequalled importance to human liberty. We stand at the close of an age, the end of an epoch, the dawn of a new era—yes, more, it is a minor day of judgment. We may venture to believe that there are few moments in recorded history to be compared with this time of storm and stress, of trial and tribulation, of shattered hopes and broken idols. Searching for a parallel we find none adequate. Yet we are not unmindful of Arjuna, who, under the unimpassioned guidance of Kṛṣṇa, led his armies against his cousins on the plains of Kurukṣhetra in an internecine strife which destroyed for ever the power of the mighty warrior caste, and made possible the rise of the more devotional Brahmins; nor do we forget when the Eternal City was founded on its seven hills, nor the founding of Christianity itself; and we remember when Darius and his million Persians were hurled back at Marathon and driven into the sea, and when the consecrated Hunyadi Janos flung back the Turks at Belgrade and saved Europe for Christendom.

What then is our task? With you I have pondered long and deeply, and believe it to be this. We are chosen to help to prepare

¹ A sermon to the First Synod of the Old Catholic Church, American Branch, at Krotana, July 18, 1918, by the Rev. Robert Walton, Vicar-General.

for the moulding of a new world-religion. The great World Teacher is to come again. The Lord of Love shall come once more to bind up the wounds of all his children. The prophecy of St. Luke shall be fulfilled:

Whereby the dayspring from on high hath visited us,
To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

Widespread is the expectation of the Coming—as widespread as the need is great. Spontaneously through the world rises the cry from ministers and congregations. From the peoples of all religions and from those of none, comes the prophecy of the Dawning, and the appeal for the “Day of Christ”. Never since His last Coming have ecclesiastical forms been so broken, strewn and disordered. Never would it seem a harder task to assemble these scattered fragments into an ordered whole; and yet—perhaps not so hard. For never hitherto have the barriers between the creeds, sects and castes been so nearly obliterated. Hard and fast lines have disappeared. Brother is crossing hands with brother of alien race, sect and religion. The times are pregnant with seeds of union. War is the great leveller. Witness the hearty co-operation of the Protestants behind the ubiquitous Y.M.C.A. We read of Roman Catholic priests and Protestant ministers, chaplains of adjoining regiments, uniting and assisting each other’s services in the presence of thousands of their soldiers of all shades of religious allegiance. In the Balkans and South Eastern Europe the war has brought mutual tolerance among Roman Catholics and Greek Catholics. Here small differences henceforth will be ignored. Mutual respect has been engendered. A dislike of bickering will prevail henceforward here and elsewhere.

A unifying religious bond must be found if the “peace which passeth understanding” is to brood over the years to come. Where is the common ground? What must the elements of the new Faith be? Undeniably two primary things:

First: Clearly the administration of the sacraments must be preserved. The knowledge of this marvellous means of grace must be spread. In it lies the daily proof, possible to every being, of the very existence of Christ Himself.

Second: There must be adopted and preserved from the fruits of the Protestant Movement the great liberty of thought, freedom of expression, and a recognition of the rights of man to study the secrets of nature. Too much blood has been shed to gain these rights, for them to be abandoned now.

Where, then, shall this new, purified vehicle be found? It is found, my brothers, in this Old Catholic Church Movement. It is our herculean task to nurture that movement, to spread the glad tidings, to let the hungry world know of it. Herculean the task would be surely, if only our humble selves were performing it. But happily this is not the case. We have the blessed knowledge that the Great Teacher Himself in His Living Presence is ready to pour His great power through this channel. We must make it a worthy channel. Not ours to furnish the living water of life, but ours to care for the means of distributing it to our thirsting human brothers, so that, by His grace, it may penetrate, percolate and infiltrate throughout the human world.

Let us do our work wisely, calmly, whole-souledly, impersonally, devotedly, joyously, “until the Day dawn and the day-star arise in all hearts”. Let us be about our Master’s business. Our brothers suffer. The world is in a parlous state, humanity is ill indeed. Methinks, my brothers, we are like unto those disciples of old, of whom it is written in the first chapter of St. Mark:

Now as He walked by the Sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea; for they were fishers.

And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

And straightway they forsook their nets, and followed Him.

We too are summoned. This is a holy calling. Let us likewise abandon our nets and follow Him. As we go forth, humble servants like the mendicant monks of old, ever shall our watchword be:

PREPARE YE THE WAY OF THE LORD. MAKE HIS PATHS STRAIGHT.

CORRESPONDENCE

THY KINGDOM COME

MAY I be permitted to offer a few remarks upon the Coming of a World Teacher?

I can quite understand new members—younger students—taking up the attitude as suggested by Mr. Wybergh's article in the March number of *THE THEOSOPHIST*, believing that the Christ will not come as a person but as a principle in the hearts of those prepared to receive It or Him, but I cannot conceive of older students taking up this position. We are distinctly told in *The Ancient Wisdom* that in each great Race, with all its sub- and branch races, there are two Offices held by very great Beings belonging to the Hierarchy: that of the Manu, the King, the Ruler, and the other Office is that of the Supreme Teacher, called by the name of the Christ in the West and the Bodhi-sattva in the East, the Founder of all religions—not one religion only, be it noted. At the beginning of a new race, the Teacher appears in the outer world, generally using the vehicle of a beloved disciple, to start and to bless the new race on its way; this procedure has always taken place in the past, and so will it be in the future; it is a part of our scheme of things, and surely we need at this present juncture some great Being, capable of bringing order out of the present chaotic state of things.

If the older students studied as they should, not merely using their intellect, but also their intuition (Buddhi), there would be no need to argue about these matters; for God has a plan for man, and that plan is evolution, and evolution is a ladder up which we are all climbing. The lowest beings of our humanity are on the bottom rungs of the ladder, the rank and file of our humanity have possibly reached the midmost rungs, whilst others again, our leaders and teachers of the Theosophical Movement, have almost climbed to the top and are closely associated with the Masters of the Wisdom, who have already attained and reached the goal, and who therefore must know all that there is to know about our scheme of things in the world to which we belong.

The Coming of the Christ, then, at the appointed time is an established fact in our scheme of evolution, and He will assuredly appear, not only in the spirit but also in the body; and it depends

entirely upon ourselves as to whether we shall know Him when He appears once again amongst us.

H. ARNOLD

P. S.—When a man becomes the pupil of a Master, he is not asked to believe in the things referred to in the above only, but the pupil is trained to cultivate the faculty of the higher clairvoyance, so that he may see the workings of nature (or God's plan) for himself.

CONCERNING CRITICISM

AS an accused person I claim the right to file a defence against certain charges made against me in a review of my book, *The Renaissance in India*, in your October number. I am said to write "blind prejudice and sheer nonsense to boot" in stating that the influence which European criticism has sought to exert on the new Indian school of painting is deeper and more dangerous than the influence of Japan. Your reviewer italicises my word *seeking* to emphasise its "nonsense," but surely my use of the word bears the interpretation of a natural tension in a certain direction which is exerted by one's convictions and habits of thought. I gave an example of this in a French critique, and I had also in mind the unqualified condemnation of the Bengal painters uttered in my own hearing by an English artist.

My second piece of "nonsense" is in accusing Ruskin of "murderous criticism" of Indian art. In this I am also charged with unfairness in my chapter on Ruskin. To "prove" this unfairness the reviewer instances a paragraph from Ruskin which I quote up to a certain word. The remainder of the sentence is simply a rhetorical flourish. The reviewer says I degrade fine rhetoric into "murderous criticism". I did not use the phrase with reference to this sentence or paragraph alone, but to the whole charge made by Ruskin against the Indian race and Indian art. According to him, the whole Indian race was guilty of the crimes of the mutineers, and those crimes were the outcome of the nature of Indian art. He said other things which are equally absurd and glaringly untrue of India. Criticism that meant to fulfil the true function of criticism would have made some attempt to deal with the real substance of the chapter, instead of making occasion for finding fault where none exists.

My third piece of "nonsense" is in stating that, as the result of the imposition of European ideals over the globe, we are eating the Dead Sea fruit of intellectual stagnation. The sentence is probably too concentrated, but I submit that broadly it carries the meaning that the European spirit, which is mainly materialistic, has prevented the arts and literature from rising above the purely intellectual. Theosophically the phrase should carry its meaning to anyone who knows where we stand in evolution. There are, of course, exceptions to every general statement, but it is surely not necessary constantly to repeat that axiom.

Your reviewer invokes the shades of Hume and Berkeley, as a reply to a reference of mine to the utilitarianism and materialism of English culture, and an aggressive exclamation mark (which seems typical of the porcupine attitude of almost the whole review) nails my "nonsense" to the counter. I should like to see the look on the faces of the canny *Scotsman* and the genial *Irishman* of *two centuries ago* when they find themselves invoked as a *per contra* to a statement about *English culture to-day*. Much might be said as to their philosophy, which, as an American writer has recently pointed out, was an anticipation of modern materialism; but it is enough to say that my reference was a comment on the unequivocal statement of Sir Frederick Kenyon that the English love of truth is for "a truth that will work, not for speculative or abstract truth". He therefore shares my "nonsense" in declaring the utilitarianism (which is the same thing as materialism in contrast with abstract truth) of English culture. Mr. Benjamin Kidd uses a harsher phrase in one of his sociological works—"glorified savagery".

Your reviewer also charges me with propounding a topsy-turvy view in my statement (which is not mine, but a paraphrase by the reviewer) "that while a materialistic England . . . has been slumbering for nineteen centuries, India has never slept, she has not even stood still". Here is what I actually wrote: "This does not mean that India has stood still *while Europe has gone on*. India too has moved, but while Europe has moved away from her history, India has carried her history with her . . ." There are other elements in my topsy-turvydom, but this example will indicate that my view has received an astral inversion on the reviewer's part.

My long sentences weary the reviewer. I range from one hundred to one hundred and forty words. How weary the reviewer must have been on reading an article in the first Supplement to *New India* which ran to over two hundred words, and how weary when reading articles by one who has been regarded as a master of good English, and who seems to be specially happy in sentences of two hundred and fifty words. The first was by Annie Besant, the second is John Ruskin. I do not mention these to justify myself, but only to indicate what book-reviewing may fall to when it substitutes fault-finding for exposition, particularly when the reviewer in the same issue manages to "gall my kibe" in a sentence of ninety-eight words.

JAMES H. COUSINS

[Though it is not usual for journals to publish comments from authors on the reviews of their books, we make an exception in Mr. Cousins' case. We may add that we are always careful to choose reviewers who are in sympathy with the author's point of view.—ED.]

BOOK-LORE

On Leave, Poems and Sonnets, by E. Armine Wodehouse. (Elkin Mathews, London. Price 1s.)

They say we change, we men that come out here!
But do they know how great that change?
And do they know how darkly strange
Are those deep tidal waves that roll
Within the currents of the soul,
Down in the very founts of life,
Out here?

These lines from the first poem in this little book, "Before Ginchy," will appeal to many whose experiences of the war are so deep and terrible that the only way for them to live, when they are away from its immediate influences, is to act as if it did not exist, while betraying over and over again by "some hint of a transformed soul" that

. . . things there be too stern and dark
To live in any outward mark;
The things that they alone can tell,
Like Dante, who have walk'd in hell.

This poem and the following one, "Next Morning," are full of the horror of war, absolutely unrelieved, for the description of the beauty, when the sun shines, of a place that was so horrible the night before, only emphasises the awfulness of the spot where

A dark and stagnant pool is spread
So silent and so still!
I saw it last i'th' pale moonlight;
And I could think that shapes uncouth
Crept from that cave at dead of night
With ghoulish stealth, to feast their fill
Upon the pale and huddled dead.

But relief comes with the Sonnets, most of which have a note of hope, some hint of a growing revelation which culminates in the third long poem, "There was War in Heaven". Very mystical, very beautiful, but absolutely unquotable are the next two poems, "The Temple of Sorrow" and "The Ancient Path"; and the concluding

poem, "Christmas Eve," is a confident and triumphant message of hope.

Though this book appears as one of many written during the war, we venture to think that Mr. Wodehouse's Muse, which had begun to inspire him before, will continue to do so when the war is over; and that even these poems, topical as they are, contain thoughts expressed in such a way that they will live, even when the events which suggested them have ceased to be uppermost in our minds.

E. M. A

The Question: If a Man Die, Shall he Live Again? A brief History and Examination of Modern Spiritualism, by Edward Clodd. (Grant Richards, Ltd., London. Price 10s. 6d.)

We read in the Preface that this book is to be "an examination of the evidence on which those who call themselves Spiritualists base that belief". To this end a mass of evidence from books and reports on Spiritualism, Clairvoyance, Crystal-Gazing, Telepathy, Mediums, Theosophy and Christian Science is collected and sifted in a way which makes it clear that the chief aim of the author has been to disprove and to discredit it. His remark in Chapter XII: "Vain is the effort to persuade ourselves that no bias or prepossession determines our view of things concerning which two opinions are possible. Impartial attitude is a delusion, especially when we deal with the marvellous," applies to him as well as to the perhaps over-credulous Spiritualist, for his attitude as an unbeliever is only too apparent from the tone of the book and the numerous caustic and flippant remarks, which should have no place in a strictly impartial and scientific examination of one of the most important problems of life.

Practically all the mediums are considered to be deliberate frauds, and scientific investigators, like Sir William Crookes, Sir Oliver Lodge, Dr. Alfred Russel Wallace and others, their unwilling dupes. The testimony of these scientists to the genuineness of certain phenomena, observed by them under test conditions, is discounted because they discovered fraud in some cases, and the evidence of thousands of ordinary witnesses is of course disregarded altogether. This may be necessary from a purely scientific point of view, which must insist on absolute, irrefutable proof, but the case is not thereby dismissed; and beliefs which have come down through the ages will

survive the arguments adduced just because there is truth in them, despite all the frauds perpetrated by mediums when their psychic faculties failed them. One cannot get away from the impression that the book does not go deep enough, that it might have been plausible twenty or thirty years ago, but is out of date at the present time. In parts it is also far from impartial or reliable, as is very evident from the chapter on Theosophy and Madame Blavatsky. To call Theosophy a "farrago evolved from her miscellaneous experiences with Hindû gurus, Egyptian thaumaturgists, Red Indian medicine-men and Voodoo sorcerers," to speak of her "Theosophic tricks," and to base his condemnation of Madame Blavatsky on Dr. Hodgson's report and books like *A Modern Priestess of Isis*, shows a lack of knowledge of the real facts which does not enhance one's faith in the deductions arrived at in other parts of the book.

In our opinion "The Question" is not by any means answered satisfactorily, let alone finally. The attempted answer may satisfy a certain class of sceptics who do not take the trouble to go deeply into the subject, but the reasoning and the arguments are not powerful enough to make a deep impression on the serious student. The book contains a mass of information, is very readable and interesting, but not convincing.

A. S.

Sûfism: Omar Khayyam and E. Fitzgerald, by C. H. A. Bjerregaard. (The Sûfi Publishing Society, Ltd., London. Price 2s. 6d.)

This volume is a recast of an earlier one of a similar title. It has been altogether remodelled and improved; and is partly a criticism of Mr. E. Fitzgerald's interpretation of Omar Khayyam, but mainly an exposition of Sûfism and an explanation of its symbolism. The wide popularity of Mr. Fitzgerald's work is too well known to evoke comment, were it not for the fact that there is a danger hidden there. The danger lies in this, that Mr. Fitzgerald has given quite wrong impressions of Omar's teaching. One of them the author regards as "a grievous sin". It is the idea conveyed in the 81st quatrain, where God is spoken of as taking man's forgiveness.

Mr. Bjerregaard says: "No Sûfi could ever be guilty of such blasphemy. Sûfism is never profane." As a student of this religion

CL
 @1919
 161939

for thirty years and as an authority accredited by the Sūfi Society in London, presumably his opinion is valuable. In his excellently written treatise he gives full and explicit interpretations of the symbols used by the Sūfi poets—the rose, wine, tavern, cup, the Beloved, etc. He also lays bare the heart of Sūfi teaching.

They who regard Omar Khayyam as a great Sūfi Mystic, and those others who love Omar without knowing why, will thoroughly appreciate Mr. Bjerregaard's book. They who prefer to think of him only as a sweet singer, who was also an infidel and a pessimist, were wiser to content themselves with worshipping the veiled Beauty and distorted Truth of Fitzgerald's perfect verse.

A. E. A.

Self-Training in Meditation, by A. H. McNeile. (W. Heffer & Sons, Ltd., Cambridge. Price 1s. 6d.)

The attention of Theosophists has often been called to the fact that for spiritual growth more is needed than the reading of books, however deeply inspired, and a general aspiration after goodness. The necessity of impressing this fact upon the minds of men who wish to live the higher life but are rather vague in their ideas as to how they should set about it, has led to the writing of this little book. The *Christian* life is here the goal, and the whole question is stated and discussed from the point of view of a follower of Christ and a student of the Bible. This fact does not, however, detract from the value of the book from the standpoint of one who does not wish, perhaps, to limit himself to any one Faith or scripture. For one feels all through that the author is describing a method and an attitude which is universally applicable and has nothing to do with creeds and doctrines. There is, of course, no attempt made to explain the effects of meditation upon the bodies—the mechanical side of the subject is not considered at all. But those who think of meditation from the mystical point of view, which regards it as a means of attaining the constant practice of the presence of God, will find this little book helpful.

A. DE L.

Materials for the Study of the Bābi Religion, by E. G. Browne. (Cambridge University Press. Price 12s. 6d.)

Dr. Edward G. Browne passed thirty years of his life and more in the investigation of Bābism. His articles on Bābism in the *Journal of the Royal Asiatic Society* for 1889 and 1892 and his important publications on the history, literature and doctrines of Bābism established him as an authority on that religion. This his latest book is of great value to anyone who desires to study a movement of profound interest for students of comparative religion and the history of religious evolution. To understand the genesis and growth of a new religion one must go to the East, where religions still grow. This holds good particularly of Persia, where the theological activity of the Persian mind has been ever evolving new creeds and philosophies, from the time of Zoroaster, Manes, and Mazdak to the seventy-two sects of Islām and the nine heresiarchs (leaders of heresy) who claimed to be the Mahdi whose advent is expected in Islām. Mirza Ali Muhammad, the Bāb, was the sixth Mahdi who was declared to be the promised Qaim (He who shall arise).

Those who are interested in the history and doctrines of the Bābis in Persia will find a considerable amount of new and unpublished matter in this book. It contains a short historical and biographical sketch of the Bābi Movement; of the life of Bahā'ullah; of the schism which succeeded his death in 1892; and of the Bahāi Movement in America since 1893. It gives a condensed summary of the principal doctrines of the Bābis and Bahāis, deemed heretical by the Shi'a Muhammadans and regarded with extreme aversion by all Muslims, Sunnis and Shi'as alike. A moving account is given of the horrible cruelties inflicted on the Bābis in the great persecution of 1852 in Tih-rān, which was the result of an attempt of three Bābis on the Shah's life, and the persecutions at Isfahan in 1888 and at Yaze in 1891 and 1893. It contains, further, a bibliography of everything written by or about the Bābis and Bahāis in Eastern or Western languages, and a list of the descendants of Bahā'ullah, with many illustrations of the leaders and prominent persons in the Bābi Movement in Persia and the Bahāi Movement in America. It concludes with texts and translations of Bābi poems by Qurratul Ayn and by Nabil of Zarand, and gives facsimiles of different documents in Persian script and English translations.

M. C. V. G.

Men and Ghosts, by Allan Monkhouse. (W. Collins Sons & Co., Ltd., London. Price 6s.)

Theosophists will be interested in this book, but not for the reason that the title will probably suggest. Anyone in search of "phenomena" will be disappointed, as the story has nothing to do with ghosts in the ordinary sense. And yet the title is appropriate. For there is a strange, elusive quality in the heroine—a quality which makes one of her lovers cry out in despair that she is of another world and they are ghosts—and it is this which haunts the story and makes it turn aside again and again from the course it might otherwise have followed, the course of true love and simple happiness. After two chapters in which the hero introduces himself, at rather too great length perhaps, the story moves quickly and is full of incident. But the main interest lies in the character of Rose, whose very unusual outlook on life moulds the destinies of the three main actors in the drama.

She is at times delightfully human and winning, at other times she withdraws into the fastnesses of her religion, aloof and remote; normal and quite unremarkable in her attitude towards matters of superficial interest, she becomes quite incalculable when brought face to face with the deeper things of life, setting aside all accepted standards of value and significance and creating thereby in those about her a feeling of bewilderment and a sense of unreality. The three-cornered love story in which she is the chief character is further complicated by the interferences of this other mood of hers in which she feels herself a symbol in a world of symbols—deeply coloured by her Christianity. She is a delightful person and very well drawn; yet the reader cannot but sympathise with the exasperation of her lover—one hardly knows whether to call him successful or unsuccessful—when he declares at the end of the book that he does not really know her and never has known her, and ends his story wondering whether at the end of their experiences together he is not further away from his love than at the beginning. The story leaves us in doubt as to the ultimate fate of the hero and full of speculations as to relative values—speculations inspired by the peculiar behaviour of the heroine.

A. DE L.

THEOSOPHY IN THE MAGAZINES

MEMORY IMAGE AND ITS REVIVAL

SIR J. C. BOSE—a name now familiar, at least to Theosophists, as the discoverer of evidences of life in the mineral kingdom—contributes a most remarkable article to the November number of *The Modern Review* (Calcutta), in which he describes some experiments of his which seem to go to the very root of the function of memory, and throw considerable light on the process of evolution itself.

The main fact that Sir Jagadish has established is that when a plant has been excited by the application of a stimulus, it remains more excitable than it was before; in other words the impress of the stimulus is permanent in the form of increased excitability or capacity to respond to stimulus. But no difference can be detected when the stimulus has ceased; the impress is latent; it is only when a fresh stimulus is applied that the increased capacity for response is apparent. Dr. Bose's intuition has immediately seized on the inference that this phenomenon provides the starting-point for the development of memory, in fact that it is an example of memory in its simplest form.

He describes in this article two methods of observing this "memory image". The first is by measuring the movement in sensitive plants which respond to stimuli by a contraction of tissue, as in the *Mimosa pudica* or *Biophytum sensitivum*.

In these there is a cushion-like mass of tissue at the joint, the pulvinus, which serves as the motive organ. The stem in the stalk of the plant contains, as I have shown elsewhere, a strand of tissue which conducts excitation in precisely the same manner as the nerve in the animal. Stimulus thus causes an excitatory impulse in the plant which, reaching the pulvinus, gives rise to an answering contraction, in consequence of which there is a sudden fall of the leaf or leaflets. On the cessation of stimulus there is a slow recovery, the leaf re-erecting itself to its normal outspread position. By means of a delicate apparatus a record may be taken of this response and recovery.

The second method is by the use of an electrical galvanometer. When part of a leaf has been previously excited and a stimulus is afterwards applied equally to the whole leaf, the part which has been previously excited is shown by the galvanometer to be electrically negative to the rest of the leaf, whereas when the galvanometer terminals are both applied to the latter, there is no deflection of the needle. The latent image in the part of the leaf previously excited is thus shown to be revived by the second stimulus. This experiment is very clearly illustrated by a simple diagram.

Theosophical students are already accustomed to the idea that memory is not confined to human beings, but exists throughout nature

as the capacity to receive impressions of events, which can be revived under the influence of conditions similar to those prevailing at the time of the event. This "memory of nature," we are told, is most perfect on the mental plane, where the "ākāshic records" can be read by the trained clairvoyant. The peculiar interest of Sir J. C. Bose's discovery is that the impress of the image is not a mere static change in matter but a dynamic one, for it gives rise to a renewed output of activity; in fact it exactly corresponds to the Theosophical description of the result of evolution in the atom, namely, increased vibratory capacity.

The concluding paragraph will be especially appreciated by Theosophical readers as a brilliant example of the author's scientific intuition:

Before concluding, I may perhaps refer to a widespread belief that in the case of a sudden death-struggle, as, for example, when drowning, the memory of the past comes in a flash. This may not be altogether a superstition. I have been told by an acquaintance of mine, who was revived from drowning, that he had this experience. Assuming the correctness of this, certain experimental results which I have obtained may be pertinent to the subject. The experiment consisted in finding whether the plant, near the point of death, gave any signal of the approaching crisis. I found that at this critical moment a sudden electrical spasm sweeps through every part of the organism. Such a strong and diffused stimulation—now involuntary—may be expected in a human subject to crowd into one brief flash a panoramic succession of all the memory images latent in the organism.

Another point, which will rejoice the heart of the educationist, is that continued stimulation, though at first producing an increased excitatory effect, eventually fatigues the tissue and diminishes the effect. In a plant thus "crammed" the memory image may be reduced "to the dimness of an over-exposed photograph".

W. D. S. B.

SUPPLEMENT TO THE THEOSOPHIST

THE FORTY-THIRD ANNIVERSARY AND CONVENTION OF THE THEOSOPHICAL SOCIETY

The Convention of the T.S. will be held this year at Delhi in December, during Christmas week. Further information was published in the November number of *Theosophy in India*. All correspondence should be addressed to the Secretary, Theosophical Society, Hindu Girls' School, Delhi.

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th October to 10th November, 1918, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Italian Section, dues of 320 members, £10. 11s. ...	138	11	9
Mr. C. Jinarājadāsa, Adyar, for 1918 ...	15	0	0
Miss Athalia Wernigg, dues for 1919 ...	15	0	0

DONATIONS:

Mr. S. Studd, Melbourne, donation for T.S. gardens, £3. 12s. ...	47	15	0
	216	10	9

Adyar
11th November, 1918.

A. SCHWARZ,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th October to 10th November, 1918, are acknowledged with thanks :

DONATIONS :

	Rs.	A.	P.
Justice T. Sadasiva Aiyar	200	0	0
Estate of Bhaichand Jhaverchand, Ahmedabad	100	0	0
Miss Athalia Wernigg, Madras	60	0	0
Anon	15	0	0
Sympathiser	7	0	0
Mr. V. B. Gokhale	5	0	0
Mr. S. Narasinga Row, Bangalore	5	0	0
Donations under Rs. 5	4	6	0
	396	6	0

Adyar

A. SCHWARZ,

11th November, 1918.

Hon. Secretary and Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Buenos Aires, Rep. Argentine, S. America	Loto Blanco Lodge, T.S.	8-5-1918
Tracy, California, U.S.A.	Brotherhood	10-6-1918
Guayaquil, Rep. Ecuador, South America	Ecuador	19-7-1918
Oamaru, New Zealand	Oamaru	17-9-1918

LODGES DISSOLVED

Baltimore Lodge, T.S., U.S.A.	...	14-2-1918
Denver	...	14-3-1918
Montclair	...	29-6-1918
Shreveport	...	30-6-1918

Adyar

J. R. ARIA,

8th November, 1918.

Recording Secretary, T.S.

Printed and published by Rao Saheb G. Subbayya Chetty,
at the Vasanā Press, Adyar, Madras.

VOL. XL



THE THEOSOPHIST

ON THE WATCH-TOWER

WE wish all our readers a very happy New Year—a year of useful activities and noble service to the race. In the coming days when the world will be reconstructed out of the debris of sorrow and suffering, Theosophy will have to contribute its fair share in that building. All over the world, therefore, Theosophists will seek opportunities to render help and offer instruction, so that the New World which is arising may be rid of all avoidable suffering for human kind.

* * *

Our Annual Convention is being held at Delhi and the President is lecturing on "The Problems of Peace". She writes in her Presidential Address:

With the coming of Peace many problems of Social Reconstruction will arise, and I spoke of some of these in my last year's address. This year, I am lecturing on them in Convention, so will not deal with them here.

* * *

As her "Watch-Tower" notes have not been received, our readers will be glad to read the main part of that Presidential Address.

Brethren—Twelve times has it become my duty to address from this Chair the Theosophical Society in every part of the world. For the twelfth time is it my privilege to bid you welcome as its representatives, you who, dwelling in this land, the physical descendants of the Guardians of the Ancient Wisdom, have seen established in its ancient home the Central Home of the latest Messenger of those Guardians, the Society which bears as its name the Wisdom of God, the Brahmayidya of the Hindû, the Gnosis of the Greek.

We celebrate to-day the Forty-third Anniversary of the Theosophical Society, having completed the first of the seven years of its seventh cycle. Momentous will this cycle be to the world for whose service our Brotherhood is consecrate; the first year has seen the cessation of strife in the World War, which began in 1914; the remaining six will see the turmoil of the years of change which will usher in the New Era, the levelling of the ground on which later shall be laid the Foundation-stone of the great Temple of the New Civilisation, laid by Him who is the Master-Builder, the Wisdom-Truth, the Anointed One, the Buddha-to-be in the unborn ages. First will come the clearing away of the ruins of the old systems, the work of which is done; then the preparing of the ground for the new, and the storing up for use of whatever good material can be carried over for such use in the new building. For all that work must the Society supply many workers, utilising the knowledge gained through the six cycles of study and of preparatory work. It has passed through its cycles of apprenticeship, and must now enter on the work of the craftsman.

Let us then repeat our early prayer: "May Those who are the embodiment of Love continue their gracious protection of the Society established to do Their will on earth; may They ever guard it by Their Power, inspire it by Their Wisdom, and energise it by Their Activity."

THE WORLD WAR

The shadow of War has lifted, and we stand on the threshold of Peace. Last month saw its approach in the armistice asked for by Germany and granted by the Allies. In the November THEOSOPHIST, in the first year of the War, I wrote that the War was not a War of Nations but of Principles, for in Germany were embodied the forces of the Dark Powers, in the Allies those of the White. No Occultist could doubt the issue, nor stand neutral in the contest. For to us the next stage in the world's evolution depended on the result of the conflict—onwards if the Allies triumphed, reversed if the Central Powers won. From that position we could not move, even in the darkest days. Last year in the Presidential Address I wrote: "The end is sure; for the world has climbed too far on its upward way to be again cast down into barbarism. Victory will crown the arms of those who are fighting for Freedom, and are at death-grips with Autocracy." I then pointed out that "Victory is delayed because Britain is a house divided against itself, battling for freedom in Europe, maintaining

autocracy in India," and noted how the brave Bishop of Calcutta had warned "Britain of the danger of hypocrisy in her prayers". Since then Britain has set her foot, feebly and uncertainly it is true, on the path of freedom for India, though still clinging to her autocratic power; and quickening the triumph of the Right, President Wilson has spoken with no uncertain voice, and has thus made possible the swifter triumph. Despite the plain declarations, repeated year after year, some have accused your President of sympathy with Germany, trying thus to smirch the Theosophical Society with treason to Righteousness. I have therefore thought it necessary to institute a civil suit for libel against *The Madras Mail*, when, after many innuendoes, it at last made the accusation in plain terms.

It is passing strange that the Watch-Tower Notes in THE THEOSOPHIST, rebutting an accusation made in Chicago, U.S.A., in a widely circulated newspaper, that I was in league with Germany, were torn out by the Censor, so that foreign readers who might have seen the accusation had no opportunity of reading the denial and the proofs thereof. In England, Major Graham Pole, acting under a power of attorney which gave him full discretion in the matter, has instituted several suits against papers publishing similar vile libels, and already one, *The Pall Mall Gazette*, has published a complete retraction and full apology. Such unclean weapons have been used by the enemies of Liberty in all ages, and we have no right to complain of sharing the fate of our predecessors; our final triumph is as sure as has all along been the final triumph of the Allies, for we are fighting for the same cause, and, in the end, however sharp the struggle, "Truth alone conquers, not falsehood". Those who use falsehood and injustice, the weapons of the dark forces, must share in their defeat, for "God is a God of Justice, and by His actions are weighed". With the coming of Peace many problems of Social Reconstruction will arise, and I spoke of some of these in my last year's address. This year, I am lecturing on them in Convention, so will not deal with them here.

THE GENERAL WORK OF THE SOCIETY

In every part of the civilised world, save in Central Europe and Russia, the work of the Society since the War has much raised its position. Not only have some of its members highly distinguished themselves on the field of battle, but its members remaining at home have been among the foremost in all good work. In the United States of America a Bureau for Social Reconstruction has been formed and has begun work of the most promising kind. It is impossible to lay too much stress on the necessity for work of this nature in the coming years, for the Divine Wisdom must find an agent in the Theosophical Society for the creation of the materials for the New Civilisation to be initiated by the World Teacher. The sixth sub-race is being born into the world, and will be the determining force in the new direction. Its type has already appeared in the United States, and children

belonging to it are being born in different countries. These will be ready to be the followers of the World Teacher and to carry out his directions. Meanwhile it is for us to do the rough pioneer work of preparation, and the time is but too brief for all that has to be done.

REVIEW OF THEOSOPHICAL ACTIVITIES

The War has again made the Reports very imperfect, and we have even fewer than last year.

America again heads the list of the number of new members, though enrolling less than last year.

India comes next, having enrolled a larger number than during last year, and she maintains her place as the most numerous National Society.

The Report from England and Wales has not arrived, though Scotland is with us.

Finland, Russia and Belgium are naturally among the absentees; all have suffered bitterly, but Belgium is again free, and will soon resume activities. France has excuse for her absence, but Burma has none. Denmark and Iceland are just formed, so can have but little to report.

In India 17 new Lodges were formed and 15 dormant ones became active—a good record; 95 new Centres, Lodges in embryo, were opened. Propaganda work has been better on the whole than last year; Gujerat, Kathiawar, Bengal and Bihar showing improvement, South India not quite as good, and the remaining Provinces much as usual. The energetic General Secretary has visited 85 places and travelled 15,000 miles—a very creditable record of outer work, while his devotion and his learning inspire the spiritual and intellectual life of those with whom he comes into contact. Specially noteworthy is the work done in gaols, many Indian States welcoming the effort to reclaim their criminals. In Akola, Salem and a few other places work is also being done, but the British officers do not as readily open the way to the men under their care, being suspicious of all but the regular ways of reaching them, which, being official, do not have the touch of brotherly kindness so necessary for all reformatory efforts. Only the hand of the brother who is on his feet can raise the brother who has fallen, and it must be outstretched without any authority, save the authority of love and wisdom. These alone are mighty to save. Much work is being done among the submerged classes, and a vigorous campaign is being carried on against the theory that birth in a particular class makes a person untouchable. I am particularly glad to notice the movement among women towards the Theosophical Society, and the fact that much of the awakening of women to the claims upon them of their country, as well as of their homes, is due to this broadening of their religious life and their larger

grasp of religious truth. Where true knowledge is added to inborn devotion, the Indian woman is incomparable.

Australia sends an interesting record of work, the outstanding fact in which is the expenditure of £8,000 sterling (Rs. 1,20,000) on the first school under the Australian Theosophical Educational Trust. We send our Australian brethren appreciative congratulation, and a wistful wish that we could afford similar expenditure on each of our schools and colleges. Our good Brother C. W. Leadbeater remains in Australia, surrounded by the love and respect which are his due. Australia has profited by India's loss, and deserves what she has gained, as England profited when India lost H. P. Blavatsky. The General Secretary notes the mangling of THE THEOSOPHIST by the Censor, especially of my own Notes; well, it is useful that the Dominions should see how India is governed under a system which is only able to rule through the "machinery of autocracy". They may feel the disgrace to the Empire, of which they are a part: it confesses by its action that, in by far its largest portion, it can only maintain itself, and hide its proceedings from the world, by the adoption of Russian methods. *Lucifer* was thus treated in Russia under the Tsars.

The report from Italy begins with a loving and due expression of gratitude to the late General Secretary, "our dear and good Professor O. Penzig," who was obliged to retire in consequence of his Teutonic origin, though a naturalised Italian. "Nothing," writes the new Secretary, "can diminish nor alter the profound ties of brotherliness and friendliness we had the privilege to form or renew with him in this life." The other difficulties imposed by the War have rendered work almost impossible, but there is a very small increase in membership, from 311 to 354—26 new members having joined during the ten months covered by the Report. The very high price of paper necessitated the changing of the National *Bollettino* from a monthly into a quarterly publication, but it is hoped to resume the monthly issue in the coming year.

The work in Cuba has gone on quietly, but steadily, despite the manifold difficulties surrounding it there.

In South Africa some progress has been made, increased interest being shown by larger audiences at Theosophical lectures and by good sales of books in stationers' shops. Curiously enough much interest is being shown in Rhodesia, which the General Secretary visited in her extended tours. Even away from the towns, she found a "group of eager enquirers, living on farms in the heart of Rhodesia"; the members of this rather peculiar "group" live miles away from each other, but they have formed a study class, and meet once a month. All honour to them; they are certainly seeking the Light with an earnestness that deserves success. A Lodge was on the point of being formed, when the Report was despatched, in the capital of the Orange Free State, the last State in the Union to form a Lodge. Owing to the huge distances much of the propaganda has to be carried on by books and correspondence, a sound though slow

method. So the Society advertises in as many papers as possible, people write enquiries, and a correspondent is assigned to each enquirer. Now that there is a Lodge, or more than one, in every State and in Rhodesia, there is at least a centre whence the Light may spread. Letters have come even from the Belgian Congo and British East Africa, in which, and in what was German West Africa, there are members of the South African Society. *Theosophy in S. Africa*, the Sectional organ, is edited by Dr. Humphrey, and is set up by a young Zulu, a pupil of Dr. Humphrey, who is helping him in educational work among the Zulus; this young man gives up his weekly holiday to setting up the paper in type, and it is struck off by the press of *Indian Opinion*—an interesting combination of efforts, very characteristic of the T. S.

Scotland goes on in its own quiet, steady way. It has formed two new Lodges during the year, while the Glasgow Lodge has evolved itself into a senior and a junior Branch, and has opened five Centres. At a Conference in Glasgow, the relation of Theosophy to "Child Welfare, Housing and Wages" was discussed, and it appears that the Society has aroused Scotland to new interest in the first-named subject by its Edinburgh venture. It is very cheering to us in India, hampered on all sides by our officials, to see how, in free countries, Theosophy is carrying out unimpeded the mandate of the Great Ones, that "Theosophy must be made practical".

Switzerland has great difficulties to encounter in maintaining her Nationality against the propaganda of Pan-Germanism, of which Dr. Steiner—as we learnt by his efforts in our Society—is so ardent and so dangerous an exponent: our Swiss brethren have the misfortune of his having settled among them. As a measure of self-protection against this insidious propaganda, inimical to National liberty and aided by the lower forms of magic, natural to a movement under the protection and guidance of the Brothers of the Shadow, they did wisely to take steps against it. The measure has been attacked as "unbrotherly" by some well-meaning persons of clouded vision, but the Theosophical Society has no fellowship with works of darkness, nor with those who perform them. The Society in Switzerland is active, and has planned out various lines of work, educational, social and economic.

In the Dutch East Indies work goes on well. Seven new Lodges have been formed, and the Society has 1,184 members. The General Secretary—who, it may be remembered, was one of the deputation to the Queen of Holland to ask for greater freedom—has been elected to the newly-formed Volksraad, with three Javanese and Malay friends who also formed part of it. A Nationalist movement is developing on Aryan lines, and prominent T. S. Javanese members are active in it.

Our Norwegian General Secretary reports that at Kristiania the Norwegians, and at Goteborg the Swedish, National Theosophical

Societies decided to form a Northern Theosophical Federation including themselves, Denmark, Iceland, and they hope in the future, Finland. They propose to have a Northern Theosophical Magazine, to "apply the international ideal to all political and social questions," and to gather together under Theosophical guidance and interpretation as many of the religious reforming movements as possible. With this idea they have established a Scandinavian private joint stock company.

The Charter for the National Society in Egypt was signed by me in December 16th, 1917, on the application of seven Lodges, as the Rules demand. It was formally opened, and the Charter presented on February 20th, 1918; at its First Convention, the Port Said Lodge, which had been incorporated by permission with the National Society in France, joined the Egyptian, forming the eighth Lodge. The Report mentions with special gratitude and affection the work done by Lieutenant G. H. Whyte, well known to all readers of Theosophical literature, and also records the useful lectures delivered by Dr. Haden Guest, Captain, in Alexandria and Cairo, and the help rendered by advice and teaching. . . .

THE HEADQUARTERS

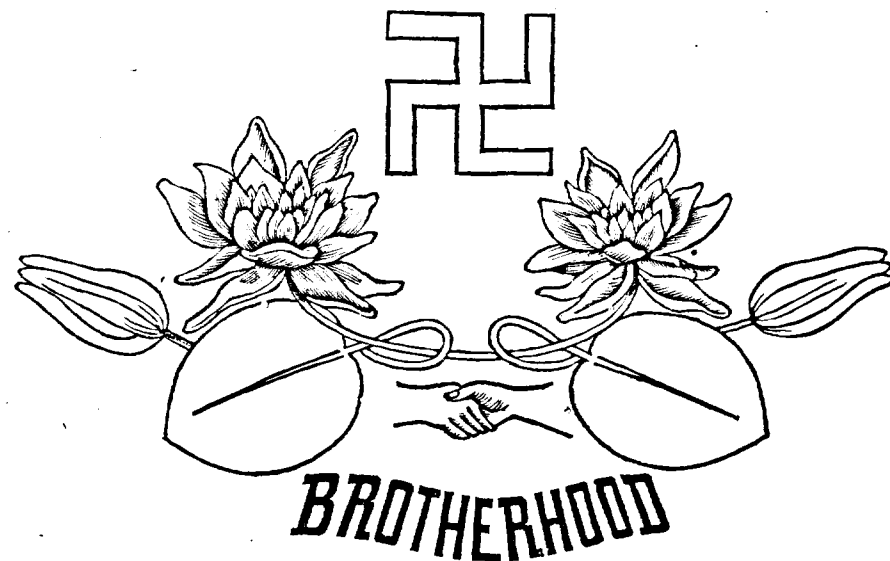
The War has interfered a good deal with our English men-workers, Mr. Wood especially having been much hampered by military demands. The F.P.H., under Mr. Wadia's fostering care, is slowly recovering, but has not yet by any means recovered, from the effects of his internment. The high price of paper, the sinking of mailships, the extraordinary proceedings of irresponsible censors with their arbitrary, partial and inconsistent proceedings, have all contributed their share of difficulties; especially have we suffered from interference with letters, telegrams and cables, causing delay, inconvenience and loss, to say nothing of annoyance. We are watched by the police, as though we were criminals, and as they are always searching for non-existent plots, their failure to find the non-existent makes them hunt the more persistently. Lately, two harmless Theosophical visitors were turned back at Singapore, but so inefficient are the C. I. D., that they continued to watch for their arrival at Madras and to worry us as to their non-appearance, their own Singapore agents having sent them back to Java.

Our visitors have been few owing to War restrictions. Two, however, the Misses Elder, Scotswomen who had been staying in India with an I. C. S., relative, remained for some little time at Adyar, and introduced the residents to some very exquisite athletic exercises and dancing, based on Greek models. Some visitors to Headquarters had so much admired these that an entertainment was given in Madras, to introduce the system to a wider public, and was enthusiastically applauded.

On November 7th, Founders' Day, the T. S. held a festival meeting in Gokhale Hall, at which speeches on the objects and work

of the Society were interspersed with some excellent music and a little drama played by some children from the Olcott Pañchama Free Schools. The meeting was a very successful one, and the Day was celebrated by a very large number of Lodges in India.

Brethren—Over all the world, save in India, men and women are rejoicing that Peace is coming, and that the hopeful work of re-organising the shattered civilisation is to begin. Here also we rejoice that Peace is coming, but our hearts are sad for this beloved country of India, for our prospects are gloomy, and the shadow of new oppression is cast over our land. We have shared in the burdens and sacrifices of the War, but are not to share in the Liberation it has brought to other unfree Nations. We are threatened with fresh restrictions on our already narrow freedom, and more than ever are we to hold it at the mercy of officials instead of by the justice of the Law. None the less are we sure of the end, and are therefore fearless as the growling thunder of new coercion rolls round the horizon. Not for ever shall the birthplace of the two mightiest religions known on earth sit mourning as a widow, bereft of God's divinest gift, the gift of Liberty. For her too, and that ere long, shall the voices of her R̥shis and her Devas ring out the trumpet-call: "Arise! Shine! Thy Light has come! For the Glory of the Lord has risen upon thee."



AUSTRALIA'S NATIONAL IDEALS

By T. H. MARTYN

THE National Ideals of Australia are partly manifest and partly hidden. To name and to explain the former is easy, but to definitely voice the latter is difficult, because they belong to an undercurrent of life that may not be too lightly generalised. So far as the writer is able to summarise them these National Ideals fall under the following headings:

1. The Material Well-being of All (not of a class but of ALL).
 - (a) Self-Government by Democratic Methods.
 - (b) The strict maintenance of a White Australia.
 - (c) Universal, Free, and Secular Education.
2. Utmost Personal Freedom in Spiritual Matters.

Australia during the last quarter of a century has evolved these ideals definitely. It is not satisfied that a few shall be able to make a good and pleasant environment for themselves, while the many are caged up in overcrowded tenements,

that a few by means of accumulated wealth shall enjoy, while many suffer from anxiety, want, ill-health, and ignorance. What has been hitherto the privilege of a favoured few, it demands as a right for ALL, and it proceeds to secure this right by definite methods, which in turn are often regarded as Ideals in themselves, though actually they grow out of the Ideal which underlies them.

The first of these, Self-Government by Democratic Methods, was adopted as a means to an end. Australia has pursued the ideal of Self-Government by the direct voice of the people to an extreme not approached elsewhere. It is true that the attempt to decide big issues by means of the Referendum has so far proved somewhat of a failure. It is true also that the current method of taking votes, and of finding out what really are the wishes of the majority, is not giving satisfaction; but it is unlikely that this ideal of democracy will be abandoned, though drastic changes must sooner or later be adopted if the popular will is really to be arrived at. Many regard the existing method of government, and of deciding important issues by a bald majority of votes, as inherently unfair and unwise, and some means by which minorities as well as majorities can have a voice in all representative institutions is being looked for. Meanwhile the ideal of making Demos heard stands.

The principle of making every adult in the Commonwealth a voter having been set in operation, and the foundation laid as it was thought for real Self-Government, the people proclaimed their will in favour of a White Australia. I have read the article "Lux ex Oriente" by Mr. C. Spurgeon Medhurst in the March THEOSOPHIST with considerable interest, and can appreciate and cordially sympathise with the spirit that prompts him to look deep beneath the surface for the soul of the Chinese Nation and to find a voice for that. Australia just now is more concerned about its body than its

soul. I do not mean that it ignores the soul, rather that it is not satisfied merely to talk about spiritual things and neglect material duties, which it believes Europe generally and its own British parent in particular has rather callously done in the past. The facts about China are regarded by the Australian from a different angle, and he draws his own conclusions from what he sees. He goes to China and sees millions of people literally herded together in what appear to him to be unhealthy and insanitary surroundings. He is taken to certain parts of some great centre, like Shanghai, for instance, and meets with lepers running loose amongst a crowd of emaciated and starved-looking creatures. He contacts customs peculiar to the East which as a Western he dislikes, and is continually troubled in his olfactory nerve centres by what to him are evil smells. On his return to Australia he is prepared to express admiration for much that he has seen in the Orient, but he is pronounced in the view that East is East and West is West, and that the working out of his own particular scheme of things is likely to be seriously hindered or absolutely prevented if any attempt is made to blend the two opposites of Orient and Occident.

The Australian's experience of China does not end here. He once opened his doors to all comers, and many Chinese came. They spread over the country districts or settled in the towns, but everywhere and always they remained a people apart. Their industry none could help admiring, but their habits were strange and at times deplorable. As instance, the abuse of opium by the Chinese in Australia has been far more general than the corresponding vice of alcohol with the Australian. But after all these things weighed as trifles beside a complex and exceedingly difficult economic position that gradually asserted itself. It is easy to indicate what this position was, and still is, as it affects the admission of Chinese to Australia. When a practicable means can be formulated

which will overcome the economic difficulty, the ideal of a White Australia may cease to be as it is to-day, the approved policy of all classes of Australians, including every newspaper of any consequence published in the Commonwealth.

The trouble is this. In Australia the Chinese were still Chinese, never Australians. They formed their own communities and traded between themselves. These Chinese communities ever constituted the lowest districts in the town or city. Evil-looking and evil-smelling slums represented "Chinese Quarters". All the same such quarters were veritable hives of industry. Here would be shops and sheds or, as often happened, the domestic quarters of terraced houses, where Chinese carpenters, joiners, or other tradesmen—quite good tradesmen are the Chinese, by the way—turned out tables, chairs, cupboards, or any other article of furniture, ironware, or other domestic requirement. Everything was marketed at a price which left the Australian competitor comfortably behind. Australian tradesmen in increasing numbers walked the streets in enforced idleness. Unemployment was becoming chronic. Then it was discovered that the competition was unequal. First the Chinese were satisfied to live very cheaply; most of them were prepared to sacrifice the present for the future—in the loved native-land; but apart from that their food was cheap, their clothing was cheap, they herded together and thus their rent charges were cheap. Sanitation they ignored, in so far as it was not imposed upon them; likewise ventilation, and personal cleanliness only too often; and they spent nothing at all on making their surroundings either healthy or beautiful. Incidentally it may be mentioned that it cost the Australian a good deal to look after them, as criminals had a way of hiding in their cleverly concealed opium dens, and not infrequently white girls were missed from their homes and found to be victims of, and residents in, the opium dens.

Meanwhile, in seeking to raise the status of the lower stratum of Australians and to counteract the evils of sweating, the authorities had established a minimum wage, and also legislated to restrict the hours of labour of employees to eight *per diem*. This minimum wage was fixed on the basis of Western requirements and conditions. It included some allowance for a decent home, for recreation, for reasonable clothing, and for the upbringing of children. The plan at first failed because of the competition of the Chinese at home and of Asiatic labour abroad. The oversea difficulty was met by tariffs, but no scheme so far devised could counteract the trouble at home, more especially as the Eastern proved clever at evasions. The way out of the dilemma that seemed the most practicable was to restrict Asiatic immigration, and a poll tax of £100 was placed on all who came in, while subsequently further and still more restrictive legislation has been enacted. The results from the Australian point of view have been satisfactory. The working classes in the Commonwealth have been comparatively immune from unemployment, and wages have been maintained at a distinctly higher standard. Let it be clearly understood that this method of dealing with the difficulty seemed to its authors the least evil in a choice of evils. It was never heralded as an act of statesmanship. Its motive was entirely economic, and not the outcome of racial dislike or prejudice. To-day the Australian has his White Australia and certain disabilities with it; labour of the most humble descriptions is scarce, sometimes almost unobtainable, but there can be no doubt that the general material status has been vastly improved, and there is little or no real poverty.

As to the ethics of the question, there are different opinions, but the right and wrong of the Australian position cannot be easily decided when all the facts are considered. The Chinese contributed little to the national revenue. Their aim was to live in Australia and to die in China, or failing that

to be buried there. They stored up their earnings in gold coin, and sent it away or took it with them in their declining days. They brought nothing and they left nothing. There were exceptions to this general rule, but it was a general rule. I am not defending the White Australia Ideal and not decrying it; I am merely endeavouring to state the case for it from the Australian view-point.

We now come to the third of the ideals, or sub-ideals, which have developed from the main one, which, as explained, aims at the material well-being of all, *i.e.*, Universal, Free, and Secular Education. Incidentally the obtrusion of Eastern people interferes with the smooth running of this too, but that by the way. The continent is a wide one, distances are great, and in many places the population is scattered; but in spite of all difficulties, practically every child in Australia has the opportunity of being educated, which opportunity is brought to his youthful doors and literally thrust upon him. The adoption of National Education met with much opposition from the various religious organisations because it meant the loss to them of the subsidy hitherto paid to all denominational schools. So bitter was the wrangling, too, of the different sects about the nature of religious instruction to be imparted, that the vast majority of voters heartily supported the authorities when they decided that the State should concern itself solely with the secular education of the child, and leave the parent and the priest to look after its spiritual well-being. That is where Australia stands to-day, except that it is always aiming at more efficient and higher standards of free education.

From the Theosophical point of view religious instruction should be part of the daily curriculum; possibly some means will be found to incorporate it presently, avoiding sectarian susceptibilities. Theosophy may have a mission there; the laity would, I think, not oppose it, but past experience would expect to find bitter opposition from a professional priesthood

and clergy. Whether as a result of secular education or not is hard to say, but there is no doubt that the old influence of the Churches has greatly weakened in late years. The great majority of Australians to-day are very lightly, when at all, linked with the Churches. Sunday outings and open air recreation are so common that they cease to invite more than occasional protest from old-time sabbatarians. The most powerful influence which the Church wields to-day may be political rather than spiritual.

There remains to add that this ideal of material well-being for all has led to the institution of old age pensions to the poor; to the payment of maternity expenses to all mothers who like to claim them; to the enforcement of hygienic conditions in all factories and workshops; to strict regulations relating to new buildings; and to the development of a sense of responsibility on the part of Australian Governments to find employment for all who need it. Little more need be said, I think, to show that this National Ideal is demonstrated not merely by the pretty rhetoric of platform speakers, but by the laws on the Statute Book. The policies may or may not be sound, but they are prompted by humanitarianism, which proves the existence of the great ideal. In leaving this part of the subject it might be mentioned incidentally that our President, Mrs. Besant, though no doubt unconsciously to herself at the time, was largely instrumental in giving birth to this Australian Ideal; I believe it came into being as a definite and organised impulse, as a result of the exposures made at the time of the match-girls' strike in London, and the world-wide publicity given to the callous way in which Christian England treated its great working population. The voice that made these conditions known all over the civilised world was that of our present President, and it did not strike on deaf ears in the oversea continent when the Commonwealth was in the making.

So much for the more material aspect of Australian Idealism. Some may and probably do think that there is

much of the body and little of the soul in the national spirit. Such a conclusion would not be justified, for Australia, more fully perhaps than any other country in the world, stands for the ideal of perfect freedom in spiritual matters. Again we may look to facts rather than to aspirations to support this statement. Usually one would look to the classes rather than the masses for the evidence of spiritual ideals, and to some extent, though not so marked as in older countries, there is a lower and a higher stratum in Australia. In the lower there is a remarkable ideal of loyalty. This shows itself in a more or less blind support of Union rule. The leading may be good or it may be bad; in either case loyalty to a "cause" specialises the conduct of the masses. Then too there is a sense of mutual interdependence with the masses, which in its comparative completeness is after all but an expression of brotherhood, and it appeals to the "working man" as a virtue, though to some who would exploit him as a vice. "Slowing down" is a recognised factor amongst a proportion of the workmen; notices of this sort can at times be read in public places by anyone: "Why should *you* be the boss's man? Somebody must be the *slowest*, why not you?" To leave some work unfinished so that there shall be employment for somebody else, is the form that this minor virtue takes with the more ignorant. This spirit has an intensely selfish side, and its general practice must lead to disastrous results if persisted in, but from one point of view it implies thought for and consideration for the interests of others. To some who practise it, it may well be exaggerated into a philanthropic action.

The most common as well as the strongest expression of the Spiritual Ideal is, I think, to be found in the Australian's tolerant attitude towards all religious views. The average Australian of to-day, probably largely as the result of his non-sectarian (or secular) education, is no longer the product of a particular Church; very frequently he is no longer an adherent of any Church. He is not a materialist, however, nor prone to deny the things of the Spirit, and cannot be

described as irreligious. The bickerings of the priests and clergy he smiles at, and shrugs his shoulders in response to anathemas. He is quite content to drop the Church if the Church will drop him; for that matter, as already stated, he has already dropped it pretty largely, but he does not deny the Spirit, and among all classes may be discovered a broad-minded search for Truth, for the real source of spiritual enlightenment whatever that may be. There is something approaching real freedom in spiritual matters, in Australia, especially in the big cities. Theosophy, Spiritualism, New Thought, all have many followers. The New Zealand Section of the Theosophical Society has the largest roll in proportion to population in the world. Australia comes next, and the Lodge in Sydney is one of the largest and most active amongst English-speaking peoples. At all times almost, one or other of the Australian cities is being exploited by some mendacious prophet who preys upon this popular search for the highest, and offers to dispose of some fragment of the occult for a consideration. Everywhere indeed the secrets of the soul are in demand. Quite possibly the Ideal of Freedom in Spiritual Matters leads, as with the Athenians, to a rather too ready acceptance of the new.

In conclusion, it would be a mistake to assume that Australia is the playground of blind experiment or of crude selfishness. Its policy, startling in some respects and unconventional, is prompted by these two great ideals which lie at the root of all efforts to secure a wholesome physical and wholesome spiritual environment for *everybody*. The particular methods adopted to obtain these privileges for its people may be wise or unwise—time will show which; the writer's aim is neither to accuse nor to excuse—merely to express the fact that definite, if hitherto unnamed, ideals provide the motive, and to indicate them. They should be strikingly adapted to the needs of a Sixth Sub-race.

T. H. Martyn

PROBLEMS OF SOCIAL REFORM¹

By THE HON. DEWAN BAHADUR JUSTICE T. SADASIVIER

THE subject of my address is "Problems of Social Reform"—I would rather say "Social Reform and Reconstruction". The world is moving in months during each day of the Great War. Reform and Repair have become insufficient, and much reconstruction on the Eternal Foundations has become necessary. These are times when "evolution is spelt with an initial R". I need not say that the problems in question are large in number and complex and intricate in their nature. They vary from Yuga to Yuga and even from generation to generation, as the dances of our mother Māyā, or Aparāprakṛti before Her and our Īshwara, vary from age to age. We are living in very critical times. Many of us expect the arrival of a new Veda-vyāsa in a few years to teach to angels and men the eternal religious truths now largely forgotten or held in perverted forms. The coming Lord would, no doubt, give those truths in the forms appropriate to the coming Age. As a preparation for His coming, social reforms, like reforms in all other spheres of human activity, have to be pushed on very rapidly now.

In the beginning, and according to the hoary Hindū Dharma, I shall invoke on the cause the blessings of Īshwara, of His Ministers (the great Hierarchies of Ṛṣhis and Devas), and of the spirits of those so-called dead who have worked in modern times for social reform in India, beginning with

¹ The fourth of the Convention Lectures delivered at the Forty-Second Annual Convention of the T. S. held at Calcutta in December, 1917.

Rajah Ram Mohan Roy and including Raghunatha Rao of Madras. Ram Mohan, the great son of holy Bengal, has been described as

that extraordinary spirit of fire and steel, whose heroic courage faced alone the dread and then unbroken force of Hindū orthodoxy and planted the seed of freedom, the seed destined to grow into a spreading tree, the leaves of which are for the healing of the nation. He strove to bring his countrymen back to the purity of ancient Hindūism, and to this end he directed all his strength. He was the first Indian to grasp the interdependence between the four lines of Indian progress—religious, educational, social and political. He is the father of Modern India.—ANNIE BESANT.

It is now almost universally acknowledged that social reform ought to be based on the reform of the religious spirit and that every activity ought to be the handmaid of Religion.

Religion is the only thing that sweetens life and produces true culture. But religion does not mean dogmatism. It means the realisation in terms of modern thought and experience of the fundamental facts of God's immanence and God's transcendence.—C. JINARAJADĀSA.

Social reform is not intended to increase the lust for the fleshpots of Egypt, the lust for spirituous drinks, or the lust for the gratification of sexual passions, but to remove existing obstacles in the way of the spiritual evolution of mankind. In the mediæval ages, the Hindū religion, as ordinarily practised, had become corrupt, materialistic and unspiritual, and hence it corrupted social laws and usages. Religion ought to be synonymous with spiritual action, spiritual feeling and spiritual thought; but it sometimes became the handmaid of materialism through the craft of selfish, intellectual men or of ignorant, lazy men, whether paṇḍits or priests or laymen. When the letter of the Shāstras is preferred to their spirit, when non-essentials are preferred to essentials, when dead forms are preferred to the living spiritual waters which have left the dead forms, when a due sense of proportion is lost, when first things are put last and last first, and when material wealth and the sthūla sharīra are given greater importance than mental, moral and spiritual wealth and the subtler sharīras,

when the texts of the Shāstras are falsified by false and forced interpretations of commentators and through forgeries both of commission and omission, when practice is divorced from belief, and when custom and convention are preferred to Dharma and mischievous custom itself is called highest Dharma, when rights and privileges are fought for instead of duties and sacrifices being scrupulously performed—then religion becomes degraded and promotes materialism instead of spirituality, the corruption of the highest leading to much greater evils than the corruption of lower things. Social problems arise when people lose in time the spiritual meanings and purposes of the social usages prescribed by the Ancient Seers of religious truths. Such loss occurs through the intellects and the hearts of the people being clouded by the arch-enemy *Kāma* (selfish desire due to the promptings of the lower animal nature) mentioned at the end of the third chapter of the *Gītā*. Further, “custom blunts and habit gradually wears away the sharp edges of” the statements in Revealed Books, such statements being repeated in a parrot-like manner. A translation of the statements in another language is, in such cases, more effective than the original.

In the last quarter of the last century, Theosophy came to the rescue of mankind in the department of social reform also, as in all other departments. It helps mankind to arrive at right solutions of the problems of social reform by bringing back spirituality into all religions and by spiritual interpretations of the statements in religious revelations. It places the Parāprakṛti above the Aparāprakṛti, the spirit above matter, the spirit in revealed and other religious literature above the letter thereof, love above hate, co-operation above competition, lokasaṅgraham above Kālī, the wealth of wisdom and virtue above the wealth of material possessions, the Ānanda of impartial, universal love over the joys of sensual pleasures and even of the higher joys arising out of the

devotion to abstract science, philosophy, etc., not to say of the partial attachments to wife, children, race, caste, sect, nation, humanity, etc. Unless this supreme ideal of Theosophy is kept in view, you cannot move safely on the path of any reform, religious, political, educational, artistic, industrial or social. If, however, we have this ideal as our supreme goal, though we might go wrong in details from time to time owing to our ignorance of some of the numerous factors of a problem, though we might stumble occasionally and might have to learn by experience of pain, we are sure to pick ourselves up after each stumble and proceed again on the proper path to the appointed goal.

I am not going to dogmatise that Theosophy is my “doxy” and nothing else, or that what I say exactly defines Theosophy, or is anything more than one aspect of Theosophy seen from my own angle of vision. Such dogmatism is against one of the fundamental principles of Theosophy, namely, Tolerance in its highest sense, not the ordinary tolerance of contemptuous indifference. I have, however, to formulate some truths which I hold, according to my present lights (for I must keep my mind always fluid to new truths), to be Theosophical truths: (1) Universal Brotherhood, which is the first and only obligatory postulate of Theosophy, implies differences of development in living Beings, beginning with the lowest mineral lives and ending with the Supreme Parent, Ishwara. Every human being therefore has got above himself a Hierarchy of Elder Brothers reaching up to God on the higher rungs of the ladder of evolution. As beings exist in this hierarchical scale, corresponding worlds and organisms also exist in superior and inferior scales. There is a heresy of unity and equality as there is a heresy of separateness, and we should avoid both. (2) Ishwara is self-conscious and yet self-less universal impartial love, doing continual helpful work for elevating His children in wisdom and unselfish work, in order that every one may

reach the state or bhāvam of Himself, the Universal Friend. (3) So far as mankind are concerned, He has further helped them from time to time by teachings given in different language-sounds. These are called Revelations.

They are given out either by His Own Avatāras or by White Lodge R̥shis (Seers who use the Buddhic vision) in the particular languages used by contemporary human beings. The Avatāras and R̥shis naturally employ in Their Teachings the illustrations which would be best understood by the particular races of mankind among or for whom They appear. The Avatāras and R̥shis emphasise in Their Teachings those particular aspects of truth, emphasis on which is required at the time to help ordinary mankind in that particular stage to ascend to the next rung of the ladder of evolution, reserving always the imparting of higher esoteric and occult knowledge to Their selected, qualified disciples, qualified by intelligence and—still more essential—character.

But the Revelation-helps given by God in His mercy are turned after some time into hindrances through the perversity of the rājasic and tāmasic ingredients in human nature. Mankind seems to be perversely fond of forging fetters for itself out of even helps and supports. Every language, even the Vedic Samskr̥ta (well constructed language) becomes antiquated, the meanings of words change, forgeries are introduced, perverse human ingenuity is employed by priests and commentators to twist the meaning of words for self-aggrandisement and to obtain undue influence over their fellow creatures, and even before the Lord Buddha's physical body loses its warmth, His pupils quarrel over the meaning and purport of His teachings. Hence Shrī Kṛṣṇa's deprecating reference to the Vedas, and the Buddha's warning against the blind following of scriptures, which warning was repeated by Swāmi Vivekananda. Even God's plain Revelations in His laws of nature are now disregarded in favour of

perverted interpretations of language-revelations, and physiological facts are said to be falsified by forged "texts". Thus, though "a fact cannot be altered by a hundred texts," one dishonest commentator or forged text is able to kill physiological truths and degrade the nation.

All revelations in human sounds belong to the plane of Vaikharī Vāk. Vaikharī Vāk is clearly perishable, being the manifestation in physical matter of the sounds of the higher planes, such sounds being in ascending order, called Madhyamā, Pashyan̥ti and Parā. The Parā sounds are of course eternal, but not the Vaikharī sounds. Theosophy teaches us to avoid both the soul-killing knife of atheism and scepticism and the soul-rotting, poisonous fumes of superstition and blind custom. Literal inspiration, either of the Bible or the Vedas, and the dogma of their eternal past existence as Vaikharī sounds, must be rejected, though of course arrangements of even physical sounds by great seers, when properly intoned, have their own potent effects on unseen planes. Mere physical sound revelations therefore become after a time insufficient as a clear guide to dharma, especially when changes have taken place in the environments and in the relative strength and purity of the three parts of the human organism—physical, emotional and mental. The social dharmas fitted for the Fourth Root Race humanity, or for a humanity living under Arctic conditions of climate, or for a civilised humanity surrounded by wholly uncivilised tribes, cannot be applied to a humanity of finer nerve structure than the ordinary Fourth Root Race humanity or one living in a temperate or semi-tropical climate or in different environments. Hence it is that the detailed laws of the Smṛtis have changed from time to time. *The Taittirīya Upaniṣat* says that, where doubts about dharma arise, an assembly of knowers of Brahman should be held, the members of the assembly being "Summarsis" (profound thinkers), who should also be

impartial, lovers of moderation and the middle path, altruistic, desirous only of finding out what is the best dharma for mankind to follow. Whatever such an assembly resolves upon is the dharma to be followed by all ordinary men till the environments change materially. Such an assembly is one of true Brāhmaṇas; "Brāhmaṇa," according to both Manu and the sacred Tamil work *Kural*, meaning a man who is the friend of all creatures. Such a real Brāhmaṇa is the Bhūdeva, or a God walking on earth.

As the older Vedas get antiquated and meaningless through time, newer revelations, which of course cannot be inconsistent with the older, but which are more helpful to mankind, as they re-state spiritual laws and truths in more understandable language and with allegories and illustrations suited to the men of that age, either take the place of the old or reinterpret the old in their true spirit. Of the Samskr̥ta Vedas, only a few Shākhās now remain, most having been lost. As my brother Mr. Justice Paramasivier of the Chief Court, Mysore, has proved, many *R̥ig-Veḍa* Man̥tras indicate that they were given out by seers for the guidance of men who lived surrounded by glaciers under what may be called Arctic conditions in Himālayan valleys during the last Glacial Period. The melting glacier, the exploding and electrical forces of the lava-fires flowing out of volcanoes on the highest Himālayan plateaux (Dīvam) and of the sun at midday and of the Soma which strengthened the forces when it was poured into the fires, were the aspects of the Lord which best evoked the feelings of reverence and gratitude to the Lord in the early Āryan mankind and helped them in their path of evolution at that particular stage; and hence Indra and Agni and Pooshan and Soma were mostly invoked. To Hindūs in this Kaliyuga, the latest and clearest revelation is of course contained in the words of the Shrī Kṛṣṇa Avatāra in the *Bhagavad-Gītā*. Shrī Kṛṣṇa alone knows the true meaning of the older Vedas and He is Himself

the author of the Vedānta (*Vedāntakṛt Vedavidēvachāham*—15th chapter of the *Gītā*). We should, therefore, in cases of doubt, interpret the Vedas and the lesser Shāstras in the light of the *Gītā*; the older or obscurer or less authoritative revelations by the newer and clearer and more authoritative. We should not twist the plain language of the *Gītā* by appealing to the obscure language of the older, or to passages in apocryphal writings.

I have realised now (owing to the blessed light of Theosophy) that Ṛshis (direct seers of the Realities above the physical māyā) still live on earth and that such altruistic persons allow visits of Their Śiṣhyas to Their Āshramas in the Himālayas and occasionally even graciously visit the latter. The interpretation of the rules laid down in a textbook of chemistry in obscure technical language can be correctly made only by a practical chemist who has conducted the experiments and obtained the results mentioned in the textbook. A purely literary man, who is unable to perform any of the chemical experiments mentioned in that textbook, is bound to misinterpret the meaning of what look like ordinary words in the book but which have been used in a technical sense. So the interpretations of the man̥tras of the Vedas made by paṇḍits and priests who are themselves unable to practise the higher scientific experiments taught in the Vedas, so as to produce the fruits mentioned in the Man̥tras as the result, are much less valuable than the interpretations of Theosophical disciples whose higher vision has been opened by experiments conducted under the instructions and the guidance of living Ṛshi-Gurus. It is to the glory of Theosophy that some of the Ṛshis' altruistic pupils have been given powers of higher vision through proper Dīkṣhās. For through their words and hints several Hindūs have been able to grasp, in some instances, more clearly the real spirit of the shāstras and are able to correct crude, literal interpretations in the light of

such teachings. Many apparent inconsistencies and contradictions in the shāstras are solved in this light, the essential is clearly separated from the non-essential, and patent forgeries in the shāstras are brought to light.

While ordinary orthodoxy is always nervously apprehensive of an adverse verdict if the shāstras are subjected to the higher criticism, Theosophy has no such fear, as such criticism can only separate rotting and adventitious crusts from the kernel, can only separate the chaff from the grain. I use the expression "ordinary" orthodoxy, because in all humility I consider myself to be an orthodox Hindū, Theosophy being only enlightened orthodoxy. It is again a crown of glory to Theosophy that it has placed the heart above the head, as it postulates the supremacy of the doctrine of Universal Brotherhood. Unselfish love clears the intellect and leads to co-operation and to practically unanimous conclusions among public-spirited men.

The above preliminary remarks were considered necessary so that I might not be misunderstood in respect of the strong language which I have felt it my duty to use here and there against the present state of things in the remaining portion of this address. Strong language is no doubt bad, but, as Armstrong said in his essay on Charles Bradlaugh, "the mellifluous flow of gentle speech will not always arouse the sleepers or prick the sluggard to activity". I shall deal briefly with the following problems in the light of Theosophy: (1) The problem of race; (2) the problem of caste; (3) the problem of sex; (4) the problem of marriage; (5) the problem of purity in food, drink and sex relations; (6) the problem of foreign travel; and (7) the problem of the depressed classes. The existence of any problem requiring to be solved is due to the qualities of rajas and tamas having risen above the quality of sattva, due to the Asuras and Rākshasas having overpowered the Devas, due to the obscuration by time of the

light of Theosophy, which is the art and science of universal, impartial love.

Now as to race. The colour of the skin, the contour of the features, the height of the body and the fineness or the coarseness of the cerebro-spinal and sympathetic nervous systems are all factors to be considered in the differentiations of human races. But all men of all races are manifestly the descendants of the original Swayambhu Arḍhanārī Manu (half-man, half-woman), and the men and women of each subsequent Root Race are the physical descendants of the First Root Race Manu. In the beginning of each subsequent Root Race, the Manu thereof selects promising and appropriate individuals from the preceding Root Race, isolates them as a chosen people for His Root Race, takes birth in the Race again and again, prevents their mixture in food and sex-relationship with the members of the previous Root Races, in order that his work of fixing for a long time during the future the colour, the features, the height of the body, and the nature of the nervous organism of his own Root Race may not be spoiled. He so takes birth in His chosen people from time to time in order to improve and strengthen the peculiar characteristics He has in mind, himself becoming the actual physical parent of men and women belonging to several generations of the Root Race. He even destroys hosts of unfit members by leading them as divine king or general against the surrounding enemy tribes. He sends them out in sub-races from the original home, each sub-race to occupy its promised land. I have no time to enlarge upon the details of this wonderful work of the Manu, and I would refer you to the pages of that valuable book *Man: Whence, How and Whither*, a book inspired by R̥shis.

In the light of these Theosophical truths, is it not ridiculous that sub-races now having white colour in their physical skins, should consider themselves as if they belonged

to an unapproachably higher level of humanity than men belonging even to other sub-races of the same Root Race, because most of these latter (but not all) have lost such white skins through climatic and other causes? So far as the colour of the skin is concerned, though the chosen people are able to preserve it so long as they remain isolated, they are bound to lose it in greater or less degree after they disperse to settle in different climates. Further, even during the period of isolation, the *Manu* occasionally brings in strong, fresh blood from the older Root Race in pursuance of His plan. To those who read between the lines of the *Purāṇas* in the light of Theosophy, this work of the *Manu* is found described there. After the dispersion, the *Manu* knew that the race-characteristics cannot be preserved in their entirety. While two of the sub-races (Fourth and Fifth) of the *Āryan* Fifth Root Race have more or less preserved the white colour of their skins through migrations to temperate and cold climates, the first *Āryan* *Hindū* sub-race, except in Kashmir, has not generally preserved the colourlessness of the skin.

Further, the emigration of the original first sub-race stock into India was the latest of the five emigrations, and it found warrior Toltecs (red-skinned), commercial Mongols (yellow-skinned), and a still older race (dark-skinned) of agriculturists and manual labourers already on the land; and mixture of blood at once took place. The *Varṇas* by colour of skin were then established, the white-skinned *Brāhmaṇas*, the *Kṣhātriyas* with red-skinned Toltec race-mixture, the *Vaiśhyas* with Mongol blood mixture, and the *Shūdras* with the earliest race blood mixture. The subsequent historical evolution of caste is a complex and fascinating study. Intermarriage was then prohibited by the sub-race *Manu* to prevent rapid deterioration of the *Āryan* type. I was told by a Kashmir friend of mine that almost every Kashmir *Hindū* calls himself a *Brāhmaṇa* and that there are practically no other castes there;

and, so far as colour of skin is concerned, I know several Kashmir *Brāhmaṇas* who beat most Spaniards and Italians as regards whiteness of skin. The *Manu* deprecated mixed marriages, but he did not declare them illegal or their offspring as illegitimate bastards. The features of many southern *Brāhmaṇas* conclusively establish that they are not of the pure *Āryan* race. All the *Purāṇas* are full of stories of how ladies of other races were taken as wives by the *Āryan* settlers and how their progeny became classed among the *Āryans*. *Āryan* women for marriage became naturally scarcer as the migration progressed southward. Changes of *Varṇas* by character and profession are also noted in the *śāstras* in numerous cases. The Lord can raise God's Englishmen from out of other races; He could raise sons of Abraham and Isaac from non-Jews, and He could raise real *Brāhmaṇas* out of non-*Brāhmaṇas*. Let not controlled forms believe themselves to be the controlling life. Let not mere instruments overrate themselves.

The pride of race and colour is wholly against the teachings of Theosophy. While we should be as a rule even now against mixed marriages, we should admit that allowable exceptions have occurred frequently in the past and must occur more and more as advanced souls are born in all sub-races of the Fifth Root Race, and even in other Root Races, at these critical times in the world's history; and many such marriages have perceptibly promoted the work of the Lord. In my younger days, I had the usual dislike of the foreigner which expresses itself in the exclamation of one rustic to another: "I say, here is a foreigner. Heave half a brick at him." But Theosophy has taught me to love and reverence Mrs. Besant (a foreigner) more than my own mother, and has given me brothers among European Theosophists with whom I move without any air of condescension on their part on the ground of my skin being coloured, or of contempt on my part for their being casteless foreigners.

Nay, I am unable to refrain from loving even European or Colonial colourless jingoes and junkers, who look down with contempt upon me and my brother Indians. The reason is that they belong to the countries and sub-races which have produced Mrs. Besant, and my colourless Theosophical brothers.

I am therefore quite convinced that the best means of solving the race question, and of making the East and West meet on equal terms (they will meet, notwithstanding the well known jingling couplet), is the spread of the blessed Theosophical truths in every country. It is in Theosophical circles in India that the "spirit of perfect equality between Indians and Europeans prevails to the greatest extent without superior airs on either side". In the other blessed Movement of Masonry also (though, except in the Co-Masonry section, the bar of sex still prevails), which Movement again was established by a R̥shi of the White Lodge, the race and colour problem is largely non-existent. According to my brother Kesava Pillai, "caste in its worst phase has never been so cruel and heartless as the pride of colour". May these two Movements of Theosophy and Masonry spread throughout the world, so that pride of caste and race may be killed finally.

Till it is so killed, many white-skinned so-called Christians in the Colonies, the nominal followers of the brown-skinned Asiatic Lord Jesus, would be prepared to prevent the landing in their countries of the Lord Jesus if He came down again in a brown skin, and to drive Him out if He did succeed in landing. Is it not a tragic blasphemy that the very name "Jew" (to which community the blessed Lord Jesus belonged) is used as a word of contempt, whether with or without the preceding word "wandering," by many Christians? How could a European Theosophist retain the baser kind of race-pride when the two real inner Founders of our Society are Hindū R̥shis, and how

could an Indian Theosophist retain a similar pride of caste or country when he knows that there are R̥shis of European races, brothers of our own Holy R̥shis and supporting our blessed Movement? How could a Theosophist who believes in reincarnation, believes that Mrs. Besant was a Hindū in her past birth, and suspects that an extreme Varṇāshrama Dharmist or orthodox bigoted Christian who bitterly hates Theosophy and Theosophists was probably a priest of the holy Spanish Inquisition in his previous birth or one who tore Hypatia to pieces, believe in the eternal, innate racial superiority of the Hindū over the European, or vice versa?

Pride of race, caste, birth, sex (male or female), nationality, country, scale in creation as humanity, yea, of religion or spiritual advancement, are all noble and good up to a certain point; that is, so long as the pride holds one up when one is tempted to stumble into ignoble actions, thoughts and desires, or to become listless or neglectful in performance of duties, querulous, complaining and lacking in fortitude, neglectful in preservation of purity and chastity, likely to prefer pleasure, wealth or even life to the preservation of honour. But every one of these several kinds of pride (especially the last, spiritual pride) becomes dangerous to society, and is ruthlessly put down and destroyed by the Lord from time to time when it degenerates into stiff-necked refusal to obey the behests of the Lord to adapt oneself to His scheme of evolution, when the purity in which pride is taken is not real and inner purity but the ghastly purity of the whited sepulchre, and when tyranny and contempt towards less advanced fellow-beings (the tyranny and contempt which culminate in vivisection, which denies that we owe any duty to animals, who are our younger brothers, as St. Francis of Assisi delighted to call them) are the chief results of this pride. In India, we have got the funniest pride of all, the pride of the Āshrama Sannyāsin, that is, the man who is supposed to have conquered

pride altogether before he took up his Āshrama. I have seen angry Matādhīpati Āshrama Sannyāsins, strutting in brocade cloth with crowns on their heads, ordering people about, surrounded by horses and elephants, riding in palanquins, demanding money on threats of excommunication, and making presents of money to householders in a lordly fashion.

I now come to the problem of caste. That the allegory of the Puruṣhasūkṭa should be taken literally, shows how religion has become materialised, and how, instead of spiritualising matter and form, religion has been degraded into materialism. Learning, patience, voluntary poverty secured by not retaining at any time more than what is necessary for the maintenance of oneself and family for three years and by spending away the rest in Dāna to lower Beings and Yajña to Devas, self-control or Tapas, altruism, readiness to teach and learn—these are the characteristics of a true Brāhmaṇa. “A Brāhmaṇa should constantly shun honour as he would shun poison, and rather constantly seek disrespect as he would seek nectar” (Manu). The caste system as it exists is rigid, lacking in flexibility, wooden, mechanical, antidiluvian, and unadapted to the present conditions of the day. “The caste system as it exists to-day has to pass away.” “Caste which was once natural has now become artificial, and that which was a defence to Hindūism has now become a danger and a menace to progress” (ANNIE BESANT).

An orthodox Matādhīpati said a few years ago that Kṣhāṭṭriyas and Vaishyas do not and cannot exist in this Kaliyuga at all among Hindūs. The name of Brāhmaṇa or Shūdra has very largely ceased to denote the Brāhmaṇa or the Shūdra qualities or occupations or character, or even, in many cases, the pure Āryan race by blood, colour or features. To use the name Brāhmaṇa or Shūdra has become absurd now, when we have Brāhmaṇa Abkari contractors, Brāhmaṇa perjurers, Brāhmaṇa landholders, Brāhmaṇa

merchants, Shūdra executive councillors, Shūdra respected principals of Colleges (like Professor Venkataratnam), and so on. Some poor Brāhmaṇas who come to me call me “Brāhmaṇa Prabhu,” thinking to please me by flattery. The combination “Brāhmaṇa Prabhu” is as incongruous and insulting as a Brāhmaṇa millionaire or a Brāhmaṇa Mahārājah. There are Brāhmaṇa usurers who grind the faces of the poor, vampires who kill and starve families by their exactions, but who talk of Ahimsā and Aḍwaitism. This real Varṇa Saṅkara (much worse than the mere blood-saṅkara, which Arjuna foolishly thought was so very bad that he was prepared to abandon his Kṣhāṭṭriya duty, himself thus creating the much worse saṅkara of possession of one kind of character and performing a wholly different kind of duty) is not at all exceptional in these days, as pretended by some Varṇāshramaḍharmites. In fact the exceptions have largely eaten up the rule. The pretence of some English-educated reactionaries that the modern Brāhmaṇas are only following non-Brāhmaṇa professions to avert imminent starvation by death as āpaṭ-dharma, and are always anxious to perform the teaching and priestly duties and to be voluntarily poor like Mahātmā Gandhi, is too absurd and ridiculous to merit serious notice. Mahātmā Gandhi is undoubtedly a Brāhmaṇa. And yet he is called a Shūdra. Myself and others are of mixed caste by occupation and character, and only Brāhmaṇa-bandhus.

When the Brāhmaṇa was learned, when he was the teacher of the people and when he was verily the mouth of God for those amongst whom he lived, there was no complaint as to the honour paid to the Brāhmaṇa caste. It came out of a grateful heart and grew out of a real reverence for spiritual superiority, but when a man goes into a law court and finds Brāhmaṇas contending with one another on two sides of a legal question, you can hardly wonder if he turns round and says: “My Brāhmaṇa friend, you used to teach me for nothing, you used to educate my children, now you ask me to pay fees to you as a Vakil. You must not expect the honour due to a Brāhmaṇa at the same time that you take fees for the fighting of my case.”—ANNIE BESANT.

The spirit of the times demands that a man's qualities should have free play in society and that he may do whatever his inborn faculties enable him to do. The *Mahābhārata* says: "Not birth, not Samskāras, not even study of the Vedas, not ancestry, are causes of Brāhmaṇahood. Conduct alone is verily the cause thereof". Manu says: "As a wooden elephant, as a leathern deer, such is the unlearned Brāhmaṇa. The three are only names. The Brāhmaṇa who, not having studied the Vedas, labours elsewhere, *becomes a Shūdra in that very life, together with his descendants*". Now an ordinary Brāhmaṇa does not even know the meaning of the Gāyatrī and does not practise it regularly, and yet calls himself a Brāhmaṇa, whereas he has become a Shūdra long ago. Then it is said that "a Shūdra becomes a Brāhmaṇa and the Brāhmaṇa a Shūdra by their conduct. Know this same rule to apply to him who is born of a Kṣhatṛiya or of a Vaishya. It is conduct that makes them, not birth". A Brāhmaṇa should be constitutionally incapable of telling a lie, and through such incapability, whatever he says, whether called a blessing or a curse (even a curse could only be spoken by him through love, though in apparent anger), the Devas are bound to see that what he pronounces becomes a fact. "Sometimes what ought to be the child-soul of a Shūdra is found in the body of a Brāhmaṇa or the bargaining soul, as it ought to be of a Vaishya, in the body of a Kṣhatṛiya. Can you pretend that these are the castes spoken of by Shrī Kṛṣṇa as emanating out of Him by qualities and character?" (ANNIE BESANT)

Is it possible, however, to change the modern caste back to the old flexible form? Divine Kings, like Rāma-chandra and Pṛthu and Bharata, are said, in the Purāṇas, to have each *re-established* the four castes when Varṇa Samskāra prevailed in the beginnings of their respective reigns. The spirit of the modern age, however, is against the prevalence of such great disparity of knowledge and power

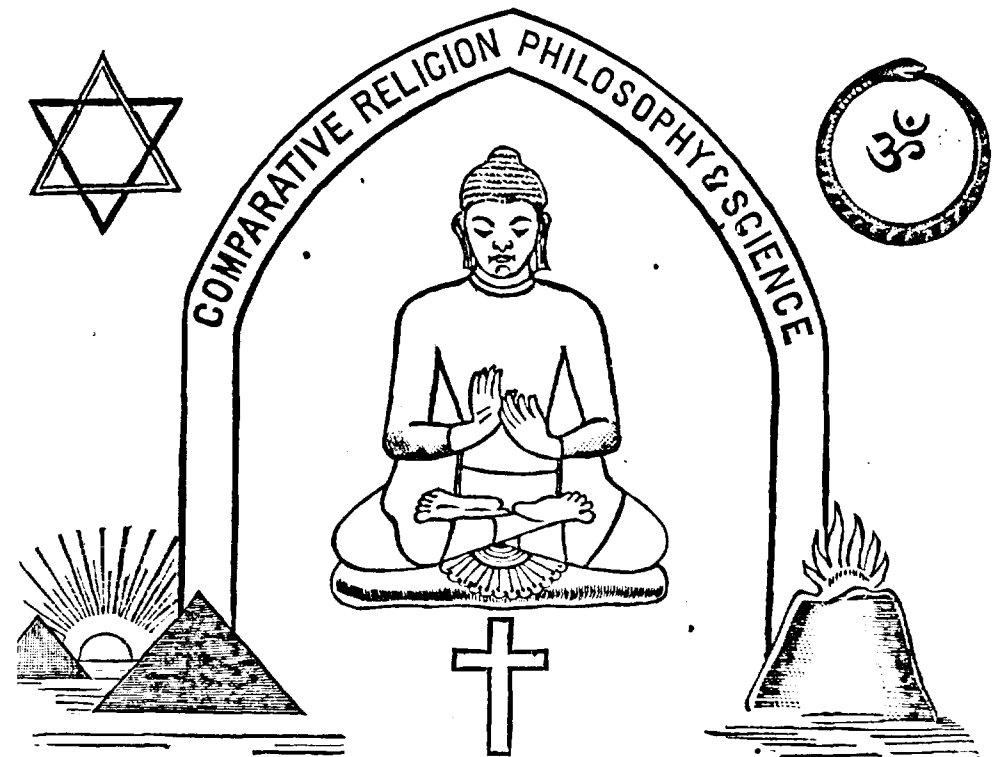
among mankind as formerly prevailed between the Divine Kings and Their subjects. People would not now obey kings as of old, and if a king now were to ask a nominal Brāhmaṇa to go back to the Vaishya caste, as divine kings formerly did, there would be a rebellion. I do not think that even ten per cent of the nominal Brāhmaṇas are now real Brāhmaṇas, nor are their descendants likely to become real Brāhmaṇas. Are the other ninety per cent prepared to call themselves Kṣhatṛiyas or Vaishyas or (if they are cooks, for pay, as many of them are) saṭ-Shūdras? In fact, the majority of all castes are now really Vaishyas, a large percentage of the nominal Shūdras being really Vaishyas. Most of the caste-less Hindūs, who belong to the depressed classes living by manual labour, are really saṭ-Shūdras. Caste as it existed formerly can be revived only by the voluntary abdication by the higher castes of their caste-privileges and of their caste-names and status, and by their voluntarily raising the depressed classes to the level of Shūdras and of many Shūdras to the level of Vaishyas and Kṣhatṛiyas and Brāhmaṇas. We know what took place in Calicut recently as regards the Talli public road. For one Manjeri Ramaiyer, there are at least twenty nominal Brāhmaṇas and a hundred nominal Shūdras opposed to the elevation of the depressed classes. The only course left is to follow the advice of Yudhiṣṭhira, approved of by Yakṣha, Dharmarāja Nāgendra, Nahusha and Shrī Kṛṣṇa—to ignore birth largely and to treat a man as belonging to the caste which shows itself unmistakably in his character and conduct. The innumerable sub-castes must be wholly ignored.

As regards the pride of birth-caste, a man who treats others contemptuously through pride of birth-caste (instead of following the rule of *noblesse oblige*) becomes a Chaṇḍāla according to the Shāstras. When the Bhārgava Brāhmaṇas were proud of their birth-caste and learning, they were ruthlessly killed by Avaṭārs and divine kings. When the sons of Vasiṣṭha

showed their pride of birth-caste offensively, Viswāmitra cursed them all to become Chāṇḍālas and Shvapachas, and they did become so. Several of them were killed by King Kalmā-śhapāḍa. So fifty of Viswāmitra's own sons became Chāṇḍālas, as they prided themselves on their superiority of birth over their cousin Sunassepha and set up birthrights against him. A Brahmanabandhu who prides himself on his birth and learning, becomes a Brahmarākṣhasa, especially when he uses his superiority of birth-caste and learning to tyrannise over others by black magic, and he is then killed without compunction, as Shṛī Rāma killed the Brāhmaṇa Rāvaṇa and his fellow Brāhmaṇas, in whose houses, according to the *Rāmāyana*, Vedas were being chanted and Agnihoṭram was performed. So even Lord Parashurāma had his caste-pride pulled down by Shṛī Rāma, and Shṛī Kṛṣṇa killed Asuras and Rākṣhasas calling themselves Kṣhāṭṭriyas and Brāhmaṇas, full of pride of race, of traditional orthodoxy and of caste-superiority. So the military caste in Germany and the jingoes in all countries have to be destroyed. There is also the pride of wealth to tempt the Vaishyas. Especially in America there are railway kings, pork kings, stock-exchange kings, and so on, whose unworthy, purse-proud progeny might become dangers to society. The Vaishya seems to be now the real king over even rulers of States, as the latter require the help of the Vaishyas for carrying on even the government of their States and the production of munitions for war. I hope that by the grace of God we shall not have in this country also, as in other countries, the tyranny of Mammon, as we have had Brāhmaṇa and Kṣhāṭṭriya tyrannies in the past, and that Vaishyas will conduct themselves like the Tatas of Bombay and the Chetty brothers (Kannan and Ramanujam) of Madras, holding their wealth mainly in trust for the benefit of mankind.

T. Sadasivier

(To be concluded)



ODE TO TRUTH¹

By JAMES H. COUSINS

DEDICATED TO ANNIE BESANT

There is no Religion higher than Truth

I

SING now Truth!
Lift up the heart's exalted melody
To that o'ershadowing Power
Which on the foam'ed marge of youth
And age's quiet sea

¹ Composed for Foundation Day of the Theosophical Society, 1875—1918.

Setteth from hour to hour
 The silver chain of an invisible moon
 Veiled from rude gaze as oriental brides;
 And marcheth captive our loud-clashing tides,
 With all their dissonant tune,
 Beyond the troubled waters of heart and brain,
 To where doth reign
 Behind all wavering thought and fluctuant mood,
 Past mortal change and stain,
 Immortal certitude.

. . . Thou art the sea, O Truth! whereto all rivers flow;
 Yet not from these is thy full being drawn.
 Nay, thou art that ancestral Deep, whereon
 Broods yet the Spirit, while young giant Day
 (Type of the striving Soul) in the old fabled way
 Drops from his naked shoulder Night's dark shroud,
 And sets his thirsty lips to wave and spray,
 Till, in vast power from thy refreshment won,
 He turns the mighty well-wheel of the sun,
 And from the pitchers of the breaking cloud
 Pours sweet libation on the hills
 (Earth-symbols of Man's heavenward hope),
 So that their rills
 Down crag and greening slope
 From thee to thee go singing on their way.

. . . Greatly thine accents down the ages roll
 In hoary Faiths. Yet, though the labouring Soul
 In these find food
 To stanch the hunger of the passing day,
 Still, Truth! thine utmost plenitude
 Calls past these Taverns on the Pilgrim's Way.
 Not all of thee thy richest bearer hath;
 Not he whose feet trod out the Eightfold Path;
 Nor he who thunders wrath,
 God Shiva, when earth's evil hath sufficed
 To earn his shaking for the Nations' good;
 Nor the thrice-gentle Christ
 On his uplifted Rood.

. . . Nay, not in these, or others great as these,
 Though earth's long myriads bend adoring knees,
 Art thou all emptied, thou of gods the God,
 The crown, the rod.
 Yea, and of all men's thought
 On anvils of desire obscurely wrought
 To tortured shapings of the twilit brain,
 This is the only heresy,
 This of our knees the one idolatry—

To hush thy music to a single strain,
 And sharpen thy mild suasion to a goad;
 To turn thy heavenly wealth to earthly gain,
 Thy cosmic traffic to a fenc'd road;
 Thou to whose comrade step the Nations move,
 Whose name is one with Beauty, Freedom, Love.
 . . . Sweet is thy hand upon our human strings,
 O Truth, of our stretched flesh the shaping bone.
 In speech the haunting unguessed whisperings,
 And of our songs the still unuttered tone.
 And sweet thy various voice, whose stream has purled
 Along the broadening river of the world,
 Though mixed with tragic moan
 When Hate's disastrous bugles have been blown
 By lips that, in life's bitter irony,
 Boasted high love for thee,
 And under banners to red winds unfurled
 Cried: "Lo! all truth is mine, is mine alone:
 Who bendeth not the knee
 Unto one Faith, one Lord,
 Shall taste the flame, the rack, the sword!"

. . . Wiselier the Keltic seer in vision saw
 Thy snow-white birds that left thy snow-white brow,
 And through the prismatic earth found each a cage
 In varying colour of a race and age,
 Yet sang one mystic song: for thou,
 Of earth and heaven art the one life and law,
 The truthful poise of bird and insect wings,
 The speechless loyalty of stone to stone,
 The essence of all seen and unseen things,
 The single ending of our scattered sight,
 Behind our tinted bow the stainless white;
 Of code and creed the hidden beckoning star,
 Howe'er our darkness mar.

II

Glory to thee, Great Radiance, dimly felt;
 (And to the Dark be glory in her degree
 Against whose curtain we have glimpse of thee
 Narrowed to stars to light their age's shame;)
 And honour to those on earth who never knelt
 Save to thy holy name,
 Strong souls that dared inquisitorial doom
 In Truth's inexorable necessity.
 Oh! vain for them the cowed and flickering gloom,
 Vainly the faggots flared, the smoke upcurled:
 Fire unto fire they calmly went;
 And when from bodily chain the soul was rent,

Fire from the fire immortally they came,
 Unbodied Powers kindling a subtler flame
 To burn the wood, hay, stubble from the world.
 How should they perish, they imperishable
 With thee for comrade in their hell?
 How pass to death who knew the lifeward way
 Out of the grave of lust and self that slay?
 Where was thy victory, Grave! when Bruno's cry
 Shook his accusers' guilty knees:
 "Who in his age knows how to die,
 Lives through the centuries."
 . . . : Yea, Bruno lives: and though the bale-fires toss
 No more their plumes through history's shuddering morns,
 Still for thy witness, Truth! is reared the Cross,
 Still woven the crown of thorns;
 Still to the side the spear of sundering goes,
 And to the lips the draught of scorn and lies,
 And to the heart (Ah! woefulest of woes)
 Friendship's averted eyes.

Yet out of these thou bringest the Spirit's gain.
 For thee, O Truth! they find the bitter sweet,
 The joy of sorrow, ecstasy of pain,
 And triumph of defeat.
 For them the resurrection dawn must break,
 Thine angel roll away oblivion's stone.
 Who to the depths descends for Truth's own sake
 Shall find ascension and a shakeless throne.

. . . And such was one who for earth's quickening came,
 Though earth for her speak still a scornful name;
 One whose deep eyes had vision of the scroll
 Of Man's high source and goal;
 Great Russia's greater daughter—Greater? yea,
 Though her full greatness glimmer past our day,
 When in thy light, O Truth! by her increased,
 No more shalt thou be marred by book or priest,
 But find full course, deep, wide and free,
 Through thy true realm, perfect Humanity.

. . . Yea, and with her, thy prophetess and seer,
 Shall stand as peer
 He of the building brain, the healing hand,
 The unwearied zest,
 Son of the Pilgrim's Promised Land,
 Columbia's great Republic of the West.
 Unto thy hills he raised expectant eyes,
 O Truth! and bade arise
 Once more thy hand-broad signal in the arid skies;
 To cleans'd lips thy trumpet raised,

And unto ears by warring voices dazed
 Uttered thy new evangel—truth made good
 At life's assize; no word pontifical
 Mumbled by phantoms of a buried past,
 But instant unto each, ensouled in all,
 And bodied in the vast
 Human, Divine, unbroken Brotherhood.

. . . Oh! beautiful the herald feet
 Upon the hills,
 Of those who bring good tidings, meet
 To heal our mortal ills.
 Honour is theirs, thy cyclic messengers;
 And honour too is hers
 Whose voice has sounded as a silver chime
 Across the tempests of our time,
 Calling the way to where all storm shall cease,
 The ancient, selfless way to joy and peace.
 Honour is hers beyond a mortal crown
 Who, for the vision of the Right,
 Laid love and faith and freedom down
 To ease her shoulder in the life-long fight
 Through clouds and darkness into Truth's clear light;
 Who in life's winter keeps the heart of spring
 And youth's adventurous wing;
 Whom toiling millions hail with lifted staff,
 Remembering
 Her hands for them filled full of strength and ruth;
 Who, while her name is nam'd with love
 Where earth's best spirits move,
 Yet seeks than this no statelier epitaph:
 "She tried to follow Truth."

III

And we, as they,
 In this our great incalculable day,
 To thee, O Truth! for succour turn,
 Parent of all for which our spirits yearn,
 Peace, freedom, beauty, love.
 Oh! speed the wing of the branch-bearing dove
 Across the ruddied waters of our strife,
 Where stricken but unconquerable Life
 Lifts to each whispering hour a straining ear
 And fevered hands that vaguely grope
 Past doubt and fear
 Toward some new gracious hope.
 Thou hast alone the secret, thou the power,
 Omnipotent, omniscient Truth!
 In some heart-easing hour

Out of our flesh to draw the ravening tooth
 Of war, of tyranny, of hate,
 And from our demon-haunted state
 To lift us angel-high.
 Thou art the alchemist, whose art
 From heavy forgings of the flaming heart
 Canst mint new coinage for a realm divine;
 Wizard who hast the authentic gesturings
 To turn earth's water into heavenly wine,
 Tasting at once of our deep human springs
 And the celestial vintage of the sky.

... Already thy fresh voice of heartening saith:
 "O ye who stretched the spider-mesh of death,
 Darkening with blood the windows of the day!
 Behold, your monstrous web
 At your night's nearing ebb
 Holds for your gathering unreckoned prey;
 Not hoarded fruit alone
 From war's harsh tillage grown,
 Nor baleful gems from self's dark sorceries,
 But, mixed with these,
 Dew-diamonds of new prophetic morn,
 Out of night-agonies austere born.
 For now, at last, at last, your wakening eyes
 Grow deep with swift surmise
 That not till Truth have sway in State and mart
 Shall Peace possess her home, the selfless heart;
 Nor yet shall Freedom grant her fullest boon
 To hands that forge another's chain,
 However the tongue with Freedom's name be loud;
 Nor Beauty show her utmost glory soon
 While marred with sensual stain
 Or wealth grown vainly proud;
 Nor love, that holds from Hate
 Love all-compassionate,
 Have Love's consoling power
 In her own hungry hour;
 Nor aught desired from depth or height,
 Howe'er the Soul through blood and tears have striven,
 Come to the suppliant hand by day or night
 Till all desired have first to all been given."

... Lo, now our eyes speak prayer that strength be ours
 In this our urgent need
 To mount, O lofty Truth! thy towers,
 And on the scroll of earth and heaven to read
 The hieroglyph of thy transfiguring word,
 And on life's board
 Spell out its meaning into human speech,

Though its full music sound beyond our reach.
 Therefore a moment lift thy veil,
 A moment flash across our view
 The new great Age that thou dost lead us to,
 No idle moment's tale,
 But founded, past our flux that chafes and mars,
 Sure as the downward courses of the stars.

... Oh! then to thy great plan
 Shall rise the perfect Man,
 Lord of himself, and lord of nature's might;
 And woman, strong and sage,
 No clinging appanage,
 But free of life's whole realm in her own spirit's right:
 God-statured both, and angel-graced;
 New earth's new Janus, not man double-faced,
 But man and woman, free and whole,
 To search clear-eyed the widening circle of the Soul,
 ... Then shall great Labour's hand,
 From hireling service freed,
 Wave a magician's wand,
 Building a fairer home for human need;
 And Wealth, co-ordinate
 With Labour's royal state,
 No thing of grudging bond and counted pence,
 Move through the circle of beneficence
 As seed to fruit, and fruit again to seed.

... In air, on land and sea
 Shall move great sympathy
 Large as man's need, with room for beast and bird,
 Counting them travellers
 On the same skyward stairs,
 Partners in life by one God-impulse stirred.

... Religion, Science, Art
 Shall bear their mutual part,
 True to all Truth, unbound by creed or race;
 Gathering from every field
 Whate'er wide nature yield,
 And scattering fair and far their varied grace.

... Knowledge and wisdom, clear
 Of eye, and swift of ear,
 Shall search the Soul's dim coast of dream and trance,
 Till thins the mortal screen
 That hides the worlds unseen,
 And through the shattered clouds of ignorance
 Comes forth, with comrade hand and lifted head,
 The free glad commerce of the quick and dead.

IV

Oh! ere the vision pass
 From thy revealing glass,
 And life's illusion cheat again the narrowed eye,
 To thee, O truth unsung by mortal breath
 (Yet of our life the life, of death the death),
 From our scarred coast we cry:
 "Now, now call out our souls as hope-winged ships
 Bearing abroad thy new apocalypse!"
 Thou of thy planets art the parent sun,
 And all creation's feet in cadence run
 To thy compelling flute,
 O hidden Lover! whose most urgent suit
 Halts not on misty frontiers of thy realm,
 But in vast importunity of love
 Doffs robe and helm,
 And (as doth move
 One life to countless blooms from one deep root)
 Feeleest toward us from the invisible lands
 With mild compassionate hands.
 Yea, like Lord Kṛṣṇa with the dancing maids
 In Mathura's holy shades,
 Thou laughest singly by the side of each,
 Takest on thee the stammer of our speech,
 And wearest the rude guise
 Borrowed from fancies of our dream-dark eyes.
 Thy touch gives verity to joy; our grief
 Of thy great yearning is a beckoning wraith;
 Thy mute disclosure shineth in the leaf
 That with its season keepeth punctual faith.
 Thou art the rumour through the gossip day,
 And all our nights are streaked with flaming brands
 Seeking the near communicable way
 Our darkness understands,
 To call us from the clay.
 What if the splendours of accomplished noon
 Not yet shall blind our dawning's cadent moon,
 Though for the House of Life that shall endure,
 Slow, slow and sure
 Thou labourest patiently in earth's crude stuff,
 Enough, O conquering Truth! enough
 That for the speeding of the start
 Thou grantest us our glimpse of goal,
 For they who catch the vision of the whole
 May greatly dare the part,
 Hastening thy day when error shall be done,
 And Truth and Life, and Earth and Heaven be one.

James H. Cousins

HINDŪ PRINCIPLES OF SELF-CULTURE

By DR. RADHAKUMUD MOOKERJI, M.A., PH.D., P.R.S.,

VIDYĀVAIBHAVA

(Concluded from p. 255)

IT should not, however, be assumed that because the Hindū is more taken up with the natural bent of his genius, with the problems of death and the other world, he loses all interest in life and this world. The popular view that he is necessarily anti-social is really based on a misunderstanding. For his realisation of the highest truth and end, as explained above, means expansion and development of his finite self, whereby he can naturally identify himself with every manifestation of life. His, therefore, cannot be a mere selfish enjoyment of supreme bliss in complete isolation from the rest of mankind merged in hopeless suffering. On the contrary, by the very law of his being, the very principle of all spiritual development, he cannot partake of that bliss except in participation with others whom he must bring up to his level. He must come down from the heaven he has attained to the earth of his fellow human beings. He has to be true to the kindred points of Heaven and Home, because his Home is in every human heart. The greater the height of development he attains, the greater is the tendency in him to realise it in width. The deeper the merging of the Finite in the Infinite, the greater is the fellow-feeling and sympathy for suffering. Infinite self-expansion means infinite tenderness and toleration for foibles and failings.

Sometimes a saint's realisation of universal life leads him to realise and respect the sanctity even of insentient life and consequently to live on mere fruits that drop from trees of themselves without being plucked. I have known of a saint who could not bring himself to lay violent hands upon plants and trees, for he felt that "there is a spirit in the woods". He was seen to weep on a tree being felled down before him. The truth, therefore, is that the true Hindū is the most social. Spiritual development cannot result in aloofness and apathy. Our own Shāstras bring to light many examples of the self-giving of the Perfect to fulfil the imperfect, the tenderness of the Infinitely Great, stooping to be Infinitely Little, the wooing of the Finite by the Infinite. According to the Vaishṇava standpoint, the individual turns away from the love of the Perfect, seeking to merge Soul in Sense, Spirit in Matter. But the divine lover woos the erring Individual back to Himself.

Thus the fact is that our greatest men are the most social of men and are most anxious to live among men for their own good. All our great religious leaders have been the most successful teachers and preachers, and are founders of schools of disciples who hand down the religion of their masters from generation to generation. To take but one example among the numerous examples in the history of our own country, we may instance the case of Gauṭama Buddha. You know how Gauṭama Buddha, like Jesus, was tempted by the devil, who tried to turn him away from the quest of truth. He triumphed over all the temptations and trials that Māyā placed before him and attained supreme enlightenment or Nirvāṇa. And yet Māra, the tempter, did not acknowledge defeat, but determined to try his spiritual strength by what he regarded as the most efficacious of all temptations and the hardest of all tests. What was the nature of this *last* of Māra's temptations, though not in any way the *least* of them? It was to

tempt Gauṭama Buddha into a passive attitude of selfish self-enjoyment of his newly attained supreme bliss and wisdom in lofty isolation from mankind. The story of the temptation is so interesting in itself, so very pertinent to my argument, that I must give it in the words of the Buddhist sacred books themselves. The Buddha is himself made in them to speak as follows:

Then came Māra, the wicked one, unto me. Coming up to me, he placed himself at my side. Standing at my side, Ānanda, Māra, the wicked one, spake unto me, saying: "Enter now into Nirvāṇa, Exalted One, enter Nirvāṇa, Perfect One; now is the time of Nirvāṇa arrived for the Exalted One." As he thus spake, I replied, Ānanda, to Māra, the wicked one, saying: "I shall not enter Nirvāṇa, thou wicked one, until I shall have gained monks as my disciples, who are wise and instructed, intelligent hearers of the word, acquainted with the doctrine, experts in the doctrine and the second doctrine, versed in ordinances, walking in the Law, to propagate, teach, promulgate, explain, formulate, analyse, what they have heard from their master, to annihilate and exterminate by their knowledge any heresy which arises, and preach the doctrine with wonder-working. I shall not enter Nirvāṇa, thou wicked one, until the life of holiness which I point out has been successful, grown in power and extended among all mankind and is in vogue and thoroughly made known to all men.

It may be noted in this connection that Mahāyānist Buddhism has for one of its essential doctrines the ideal of the Bodhisattva, who with specific determination dedicates himself to the salvation of humanity and is accordingly conceived to be firmly refusing to accept the final release or Nirvāṇa. His ideal is thus stated:

Forasmuch as there is the will that all sentient beings should be altogether made free, I will not forsake my fellow creatures (*Avatamsaka Sūtra*).

Thus according to the Mahāyāna the attainment of Buddhahood does not involve indifference to the sorrow of the world, for the work of salvation is perpetually carried on by the *Bodhisattva emanations* of the supreme Buddha, who have become followers of the Buddha *not* for the sake of their own complete Nirvāṇa but "out of compassion for the world, for the benefit, weal and happiness of the world at large, both gods and men, for the sake of complete Nirvāṇa of all beings"

(*Saṁdharma-Puṇḍarīka Sūtra*). There is a vow ascribed to Avalokīṣvara that He would not accept salvation until the least particle of dust should have attained to Buddhahood before him.

Thus we must not run away with the mistaken idea that Hindūism, by laying too much emphasis on the life spiritual, takes no thought of earthly life, which is left to shift for itself, and that consequently it promotes anti-social tendencies which augur ill for mankind. We have, however, found on the contrary that Hindūism seeks to provide the only sure foundation, the only rational, stable and therefore permanent basis on which genuine social service can rest, by insisting on the individual's realisation of the unity of all life, the interdependence and even the identity of all life.

But to return to the main point of my argument, I have been attempting to indicate to you some of the essential and fundamental features and principles of Hindūism which distinguish it from all other systems of thought and belief in the world. I have tried to explain to you how among us mortals there appear from time to time some who become immortal by dedicating themselves to the development of the God-in-man, of the immortal and eternal element in human life. We have also seen how Hindū thought promotes this self-realisation by seizing on the fact of Death as the central point of interest in life, and by the discovery of scientific methods for investigation of the same until the Truth is assimilated, reached and realised in the higher spiritual states of *Samādhi*. Finally we have seen that the seekers after the Truth aforesaid have to choose the life of social isolation and detachment only as a temporary measure, as being necessary for complete concentration on the severe pursuit of Truth, owing to the limits of the human mind which, as every scientific investigator knows, can only study and master a particular subject, a specific order of facts, by isolating and

detaching the same from other subjects and facts, by a process, that is, of uncompromising specialisation. But when the investigation is completed and the truth attained, the Hindū seer, by the very law of his being, turns to the spread of the truth he has attained by his individual exertions and sacrifices among his fellow men, with whom he discovers or establishes a complete identity and must therefore share all he has. His is a voyage of discovery not merely for himself, but for all his fellow human beings, with whom, as their representative, he must enjoy the new worlds he explores and conquers. Thus the Hindū's spiritual development only implies a realisation of the fundamental affinity between man and man and between man and every living object, and a consequent universal, overflowing Love, which forms the best antidote against anti-social exclusiveness and best promotes the spirit of active, aggressive social service, of complete self-dedication to the salvation of others.

Now all these essentials and fundamentals of Hindūism, which we have been discussing at a length that must have already taxed your patience too much—all these were fully exemplified and embodied in Shrī Rāmākṣhṇa. We all know from the story of his life how from the very beginning he showed a marked aversion to the ordinary way of worldly life preferred by the majority of men. The promptings of his own inner nature shaped in him a determination to devote himself to the cultivation of the interests of the soul to the exclusion of other lower interests and ends, to the requirements of *Atmonnati* as the primary end of life. As is usual and natural under God's Providence in all cases of sincere longings, young Rāmākṣhṇa got thrust upon him a religious avocation, the priesthood of the temple of Dakshinesvara, which has now become one of the sacred places of India. There his daily work in life was to offer prayers to the Goddess "Kālī" enshrined in that temple. An ardent and sincere soul, as he

was, it was not the mere mechanical worship offered by ordinary priests in the numerous temples of the land. He put into his work his whole soul, as is always the characteristic of all great men, for theirs is always what has been called the dedicated life, a life which calls out the best of man to be applied to the work he chooses. And so Shrī Rāmakṛṣṇa performed his daily pūja as a means of his own self-development, as an absolute duty towards his own deity, uninfluenced by the conditions which placed him there as the official priest of the temple. He gave his life to the work, and the work being directly religious and spiritual, it soon perfected that life. Thus an appropriate avocation presented itself to the man who longed for nothing in this world except the spiritual life and development.

There is another aspect in the life of Shrī Rāmakṛṣṇa, which also demands our due attention. It was the extreme naturalness of the process of his self-culture or Sādhana, which is indeed singular in the annals of our religious history. We all know, and some of us through personal experience, how Rāmakṛṣṇa lived and moved among the men of the world as one of them, and flowered into perfection amid the ordinary surroundings of life. For him was not necessary any violent process of self-simplification and self-mortification, nor any deliberately designed and protected detachment from the conditions under which ordinary mortals lived their life. The plant was not too delicate for the normal heat or cold, storm or rain, so as to need an artificially prepared hothouse for its proper culture and nourishment. It had sufficient robustness and natural strength to feed and grow upon human nature's daily food. He even entered the married state, as we all know, and his example in all particulars is a source of permanent inspiration and encouragement to all despondent devotees and votaries of spiritual culture.

There are hardly any extraordinary events or features in his external life which may seem to place him out of

touch and relation with ordinary mortals. His life does not even represent outwardly any violent wrench and dramatic renunciation of the world, as a drastic remedy against its ills, which was resorted to even by saints like Buddha and Chaitanya. His life shows him as the most human of men, for it was meant for them. It was meant to strengthen the spiritual impulses and confirm the pious resolutions of ordinary human beings with the natural failings and foibles of their race, for it has grown into perfection in the ordinary environment of the life in which they live and move. As I have already said, Shrī Rāmakṛṣṇa flowered into perfection not like the wild flower blooming on a remote, inaccessible, out-of-the-way hill-side, but he verily "grew beside the human door" and flowered into full bloom on the common soil on which live and move his fellow human beings. This means that the inner strength of his character did not necessitate any segregation from society as a measure of self-preservation against its contaminating influences, to which less doughty spirits might have succumbed. His inner strength made him independent of his environment, from which he did not need to get away. And when we contemplate this singular aspect of his life, when we recall the circumstances of his outer life, which were hardly different from those surrounding our own lives, when we recognise how thoroughly human he was in all his ways, the remarkable naturalness of the process of his development, when we perceive how he respected even the bonds of family life and affection, are we not struck by the possibilities of spiritual progress that thus seem to be open to the meanest of mortals, provided only they walk in *his* wake and follow in his footsteps?

Again, as in the case of all other Hindū Saints and Seers, Rāmakṛṣṇa did not also confine the Light he attained, the Wisdom he won, to himself, but he sought to impart the benefits of the same to others as well. The volume of his

unique teachings to his disciples, a fraction of which only has seen the light, brings out the social aspect of his transcendental greatness. We see in them a supreme anxiety to make his individual attainment a matter of common possession to all mankind, and an infinite patience with human frailties. We see also his active life in association with society, his ungrudging and constant social service of the highest value. For we must guard against the error of supposing, with foreign and Western observers, that the Hindū Saints are the most inactive of men, that no ideas of active social service should be associated with them. This is a radical misconception of the fundamental principles and ideals governing Hindū culture. When Gautama Buddha sat for days and weeks under the Bo-tree at Gaya with all his faculties dead to the external world of the eye and ear, he might be regarded, by a foreigner strange to such sights or experiences in his native land, as one of the idlest and most worthless of men living under the sun; but every Hindū knows that this supposition would be unmitigated sacrilege. Yes, the Buddha sat idle and inactive under the Bo-tree that he might make millions of men active and worthy, that he might acquire that strength, win that spiritual lever, by which he might move continents and worlds.

There must be a radical change in our notions of activity. Quadrumanous activity is not activity of the highest type, form, quality or intensity. Truly did a poet lament that "the world knows nothing of its greatest men". It is most superficial, untrained and vulgar observation that attributes all the power of motion, activity and haulage to the two stupendous and gaudy boats on the river which hide between them the tiny little steamer, their real propeller. It may be similarly difficult for crude observers to detect in the small and obscurely placed boiler or dynamo the source of that power which moves the big boat—or sometimes the majestically

revolving large wheels open to view on the outside may be mistaken for the prime propellers of the machine—similarly in the society of men there are some who represent its spiritual dynamos and boilers, its storage and reservoir of moral power that vitalises and moves society, breathes into it life and strength and, like the electrical power-house of a city, brings light to every heart. Shrī Rāmakṛṣṇa, too, was such a spiritual power-station of his nation to serve the needs of its true well-being. He did not put himself prominently before the public, was not very active in the ordinary sense of the term, but he made others active, he created disciples like Vivekānanda, one of the finest specimens of human activity and social service, to do his chosen work which he inspired from behind.

Then, again, we many notice in Shrī Rāmakṛṣṇa the other characteristic of spiritual fulfilment, *vis.*, an abounding charity and sympathy for human suffering. The many institutions established in different parts of the country which seek to relieve human distress are all rightly associated with his hallowed name, because they all owe their birth to the inspiration of his teachings. Those teachings emphasise the need of a double life for spiritual progress—*first*, the inner, subjective life of introspection, abstraction, detachment and concentration; and, *secondly*, the outer life of action of "others-regarding" activities, of disinterested social service. These two kinds of activity are necessary for *chitta-suddhi*, for purification of the heart, so that it may reflect the Divine. It is a mistake to suppose that the inner life of contemplation is a life of selfish enjoyment of pleasure. In reality it is too difficult to be lived for long hours, implying, as it does, a detachment from the external world of matter, from sensation and excitement, to which very few are equal. And so, as we cannot but awaken to the objective life on the physical plane, it has been rightly recognised that it is best to have that life ordered

and regulated by altruistic principles, so that it may be the least harmful to moral and spiritual growth. Thus, like the two wings of a bird which are both necessary for its upward flight, the inner life of introspection and the outer life of unselfish work are both required for man's spiritual progress, and institutions like the *Sevasrama* are to be greatly appreciated as providing the necessary field and scope for a proper training in habits of disinterested social service, which is in itself a training in religion, a most potent purifying agent of life.

I shall now bring my remarks to a close. I have spoken as a Hindū speaks to a Hindū, to his co-religionists. I have accordingly taken many things for granted, have made many assumptions on the ground of faith rather than on reason, and have taken up certain positions as articles of our religious belief without reasoning out their validity. I have supposed the existence of a creed in you which has united you all in a common reverence to His Holiness Shrī Rāmakṛṣṇa. Let me now conclude with a reflection that has suggested itself to my mind on the present occasion. If we survey the whole course of the history of our country, we shall no doubt find that India is pre-eminently the land of great men. Probably no other country in the world can match her in point of both quantity and quality of the greatness achieved by her sons. But pre-eminent as she is in respect of the height of individual greatness exhibited by her, she lags behind other countries in point of collective greatness, her national efficiency, the average level of her people's culture. She boasts of the towering and unequalled height of her Himālayas, but the Himālayas coexist with low, flat plains, so that her average territorial height is not of much consequence. What India needs most now is not merely the existence of towering personalities, a supply of geniuses that can lead in the various realms of thought and action, but also, in addition to this, an improvement in the level of the mental

and moral culture of her vast population, so that the entire country as a whole may be recognised as an efficient cultural unit, a *puissant* power for good in the world. It is then only that she can recover and assert her rightful place in the history of humanity, a place which can only be secured and maintained, as I have said, by the high level of not merely individual but also collective culture.

One of the best means of bringing about that end, of securing a higher level of intelligence, morals and spirituality in our people, is the spread of the cult of hero-worship, a wider celebration of such ceremonies as the one we are here performing, which serve to quicken the life of the soul in us, depressed by the habitual lower life of the body on the material plane towards which we are always drifting. It is through hero-worship that the high ideals reached and realised by the heroes can gradually filter down to the lower levels, can become more and more general among mankind, and its common possession and property. It is thus alone that individual excellences become national characteristics; thus isolated ideals are assimilated to the common life, and towering eminences help to raise the average height. In offering to-day our humble tribute of reverence to the spirit of His Holiness Shrī Rāmakṛṣṇa, we must recognise that the form of that tribute which will be most acceptable to him is our resolution that we shall try our best to be his worthy disciples, to reproduce him in our several lives, to keep up the stream of culture that emanated from him, so that instead of being arrested or dried up it may continue to fertilise the spiritual soil of the country. Let our Motherland prove by the moral vitality and efficiency of our own lives that the inexhaustible richness of her soil can produce more men like Shrī Rāmakṛṣṇa, with whom does not end the never-ending roll of her great men.

Radhakumud Mookerji

THE EMPTY HEART

BEHOLD my heart, an empty cup—
O take it, Lord, and fill it up!

It has been filled with tears,
Ev'n to the brim;
With memories of years
Barren and dim.
It has been filled with pain,
With leaping fire,
With dark remorse, and vain
Fumes of desire.

Now I have poured all these away,
Master, refuse it not, I pray.

Where tears and fire have been,
Mingle Thy wine!
Fill with Thy joy serene,
Thy peace divine,
This heart where once distress
Battled with fear.
Fill it with holiness,
Radiant and clear!

So, when men hold their hearts to me,
May I fill them, with gifts from Thee.

EVA MARTIN

THE BĀBĪS AND BAHĀIS: GNOSTICS OF ISLĀM¹

By MARIE GODEFROY

THIS religion, called Bābism in Persia and Bahāism in America, spread through Persia with extraordinary rapidity in spite of violent persecutions, culminating in the execution of its founder, Mirza Ali Muhammad the Bāb ("Gate" in Arabic), in 1850. The history and the doctrines of this religion are so remarkable that it has from the first attracted great attention, not only in the East, but also in the West, especially in America. To understand the origins and developments of Bābī doctrines, a fair knowledge of Islām, and especially of the Shīa doctrine, is essential. Persia has been from the earliest Muhammadan times the stronghold of the Shī'a's (the Sect of the Twelve Imāms), and since the sixteenth century it has been the State religion of Persia. According to the Shī'ites the Prophet Muhammad appointed his cousin and son-in-law Ali-ibn-Abi-Talib as spiritual head of Islām. After a contention with Abu Bakr, 'Umar and 'Uthman he was elected as Khalif, but after a brief and troubled reign he was assassinated in A.D. 661. His eldest son, al Hassan, the second Imām, abdicated in favour of the Umayyad Muāwiya. His younger son, al Husayn, the third Imām, perished on the field of Kerbela, in his revolt against the Umayyad, on Muharram 10th; A.H. 61 (October 10th, A.D. 680), a day still

¹ This article is based on *Materials for the Study of the Bābī Religion*, by Edward C. Browne, author of *The Bābis of Persia: History, Doctrines, Literature; A Traveller's Narrative, etc.* (Persian text and English translation); *A Year amongst the Persians*; and many others.

celebrated with wailing and mourning in all Shī'ite communities, especially in Persia. All the nine remaining Imāms were descended from al Husayn and a daughter of the last Sassanian King of Persia.

The divine right of the Imāms to the temporal supremacy, and the absolute dependence of the faithful on the spiritual guidance of the Imām of the Age, are the two essential dogmas of all the Shī'ite sects. According to the "Sect of the Twelve" the twelfth Imām, or Imām Mahdī, was the last of the series. But since the world cannot be without an Imām, and the last Imām who succeeded his father in A.H. 260 disappeared from mortal sight in A.H. 329, *i.e.*, A.D. 940, they believe that he never died but is still living in the mysterious city of Jābulquā or Jābulsā, with a band of disciples, and that at the end of time he will appear and "fill the earth with justice after it has been filled with iniquity". This Messianic Advent is ever present in the mind of the Persian Shī'ite, and in mentioning the twelfth Imām Mahdī he will always add the formula: "May God hasten his glad Advent."

Mirza Ali Muhammad began to preach the new religion in A.H. 1260, so the "Manifestation" of the Bāb took place exactly a thousand years after the succession of the Imām Mahdī to the Imāmate, *i.e.*, at the completion of a millennium of Occultation. For the Imām Mahdī, according to the Shī'ites, appeared only once in public, on his accession, performing the funeral rites over his father; then he became invisible to the bulk of his followers. During the first sixty-nine years of the millennium of Occultation his instructions and directions were communicated to his followers, the Shī'a, through successive intermediaries, each of whom bore the title of Bāb or "Gate". This period is called the Minor Occultation. In A.H. 329, at the disappearance of the Imām Mahdī, this series of Gates or channels of communication between the Imām and his followers came to an end. This period, which lasted according

to the Bābīs from A.H. 329—1260, is called the Major Occultation. In this sense Mirza Ali Muhammad declared himself to be the Bāb, *viz.*, the gate or channel of communication between the hidden Imām and his followers, which was closed since the end of the Minor Occultation and was now reopened by him.

The first period of the Bāb history begins with the "Manifestation" in May 28th, A.D. 1844, and ends with the martyrdom of the Bāb at Tabriz on July 9th, A.D. 1850. He was a captive in the hands of his enemies for the greatest part of his brief career, but he was able to continue his writings and correspond with and receive his followers. He never took part in the bloody encounters of his followers and his enemies. Mirza Ali Muhammad announced later in his career that he was the "Quaim," the expected Imām, and even the First Point (Nuqtā-i-Ula). His followers, the Bābīs, always speak of him as the "Nuqta," though the Bahāīs regard him only as the forerunner of Bahā-ullāh, a John the Baptist, and abstain from using these titles.

Before his death the Bāb had nominated as his successor Mirza Yahyā, son of Mirza Buzurg of Nur and half-brother of Hussayn Ali, who later became famous as Bahā-ullāh. The Bāb gave Mirza Yahyā the title of Iubh-i-Azal (the Dawn of Eternity) for his zeal and devotion to the cause. After the death of the Bāb, Subh-i-Azal was recognised unanimously as the spiritual head of the Bābīs; but being young and leading a retired life, the practical work for the Bābī community was done by his elder brother Bahā-ullāh. After a few years of quiet and steady growth some adherents of the sect made a futile attempt to assassinate the Shah Nasiruddin, which led to a fierce persecution of the Bābīs, and the death of twenty-eight prominent members. Bahā-ullāh and Subh-i-Azal escaped death and then went to Baghdad, which became for the next twelve years the headquarters of the Bābīs.

Bahā-ullāh retired for two years into the highlands of Turkish Kurdistan for preparation and purification. The Bābīs were expelled from Baghdad to Constantinople (1864), and thence to Adrianople, where they remained four years (1864—1868). Here Bahā-ullāh announced publicly that he was “He whom God shall manifest,” foretold by the Bāb. He called on all the Bābīs to recognise him as such, to pay him allegiance not only as the Bāb’s successor, but as him of whose Advent the Bāb was only a herald. A fierce strife ensued in the Bābī community, several persons were killed, and at length the Turkish Government intervened and divided the two rival factions, banishing Subh-i-Azāl and his followers to F’amagusta in Cyprus and Bahā-ullāh and his followers to Akkā (Acre) in Syria (1868). This schism became formal and final; henceforth we have the Azālīs with F’amagusta as their centre, and opposing it the Bahāīs with Akkā (Acre) in Syria as the centre of the world-wide movement of the Bahāīs.

Bahā-ullāh was rapidly recognised by the majority of the Bābīs as a new and transcendent “Manifestation of God,” and the doctrine of the Bābīs underwent a complete reconstruction. The Bahāīs are disinclined to talk about the Bāb and his earlier disciples, they never give the Bāb’s writings to inquirers, and they prefer to call themselves Bahāīs instead of Bābīs. They declare the Bāb’s doctrines only as preparatory, and Bahā-ullāh as entitled to add or change them as he thought fit. The real contention between Azālī and Bahā-ullāh was whether the sect would remain to be one of the many Muhammadan sects and die out in time, or whether it was to become a universal religion. The old Bābī doctrine was essentially Shī’ite, and remained unchanged by the Azālīs. The teachings of Bahā-ullāh are more ethical than mystical or metaphysical, and appeal to all men, not only to Shī’ite Muhammadans.

The most interesting phenomenon in Bahāism is the propaganda carried on with considerable success in America by Ibrahim George Khayr-ullāh. It reached its height in 1897—98, and there is now in America a community of several thousand American Bahāīs, a considerable American literature on Bahāism, and an actual intercourse between America and Akkā, the headquarters of Bahāism. Bahā-ullāh died on May 16th, 1892, and a conflict arose between the two elder sons of Bahā-ullāh, Abdul Bahā and Muhammad Ali, representing as before the conservative and progressive parties. Very bitter feelings were aroused, and this time over a larger area; not only Persia, but Egypt, Syria and America were involved in the contest. Abbas Efendi (Abdul Bahā) rose rapidly in power and authority, and Muhammad Ali sank into oblivion.

The Bahāīs constitute a great political force in Persia. Their actual number is considerable—nearly a million; their intelligence and social standing are above the average; they are well disciplined and are accustomed to yield ready obedience and devotion to their spiritual leaders, and their attitude towards the secular and ecclesiastical rulers of Persia is hostile. Any Power might have established an enormous influence in Persia if it had made use of this organisation in Persia by conciliating their Supreme Pontiff at Akkā. The Russian Government showed a good deal of civility to the Bahāīs of Askabad, and allowed them to build a place of worship, the first ever erected. Bahā-ullāh was not insensible to their amenities; he addressed two letters to his followers shortly afterwards, filled with praise of the Russian Government.

In the Persian Constitutional or National Movement, dating from the end of 1895, the Azālīs and Bahāīs were as usual in opposite camps. Officially Abbas Efendi (Abdul Bahā) commanded his followers to abstain entirely from politics, while in private he compared the demand of the Persians for Parliamentary Government to that of unweaned babes for

strong meat. Their theocratic and international tendencies can hardly have inspired them with very active sympathy with the Persian Revolution.

The Azālis preserved the old Bābī traditions of unconquerable hostility to the Persian Government and dynasty. Though they have no collective policy as individuals, they took a very prominent part in the National Movements, even before the Revolution. The idea of a democratic Persia, developing on purely National lines, inspired in the minds of leading Azālis the same fiery enthusiasm as did the idea of a reign of saints on earth in the case of the early Bābīs.

The political ideals of the Bahāis have undergone considerable evolution since their success in America, where they came into contact with various international, pacifist and feminist movements. These tendencies, however, were implicit in Bahā-ullāh's teachings at a much earlier date, as is shown by the recommendation in the "Kitāb-i-Aqdas" of a universal language and script, the exaltation of humanitarianism over patriotism, the insistence on the brotherhood of all believers irrespective of race and colour, and the ever-present idea of the "Most Great Peace"—Sulh-i-Akbar.

Fifteen years before the Great War, Ibrahim George Khayrullah, in his book *Behā'ullah*, speaks of the frightful war which must precede the "Most Great Peace" (the book was published in Chicago in 1899) in the following words:

In testimony of the fulfilment of His Word, the Spirit of God is impelling mankind towards the "Most Great Peace" with mighty speed. As the Prophet indicated, the final condition, in which peace shall be established, must be brought about by unparalleled violence of war and bloodshed, which any observer of European affairs at the present day can see rapidly approaching. History is being written at tremendous speed; human independence is precipitating the final scenes in this drama of blood, which is shortly destined to drench Europe and Asia, after which the world will witness the dawn of millennial peace, the natural, logical, and prophetic outcome of present human conditions.

The American propaganda is instructive as to the methods adopted by Dr. Khayrullah and the modifications he introduced into the Bahāi doctrines to adapt it to American taste and comprehension. Particularly noticeable is the extensive application of Bible prophecies, especially the very ingenious interpretations of the obscure sayings and numbers in the *Apocalypse* and the *Book of Daniel*. Dr. Khayrullah reached America in 1893, and began his propaganda in Chicago, which still remains the stronghold and centre of the teachings in America. The Bahāis maintain there "A House of Spirituality" and the Bahai Publishing Society. They founded in 1910 the "Persian-American Educational Society" and established many schools and colleges in Persia. In 1914 they founded the "National Association of Universal Religion". This Bahāi propaganda is the strongest and most unique movement America has ever known, and it makes such amazing progress in America that *The American Journal of Theology* is seriously alarmed at "the startling success achieved by the Muhammadan Gnosticism in America, the significance of which is vastly underrated".

According to the Bābī conception, the Essence of God, the Primal Divine Unity, is unknowable; it entirely transcends human comprehension. All we can know of it is its Manifestations, the succession of theophanies in the series of Prophets. In essence all the Prophets are one; that is to say, one Universal Reason or Intelligence speaks through the different Prophets to mankind successively as Abraham, Moses, David, Jesus, Muhammad, and now through this last Manifestation the Bāb (according to the Bābīs) or Abdul Bahā (according to the Bahāis, who regard the Bāb only as a forerunner, a John the Baptist). In essence not only all the Prophets are one, but all their teachings are one; they are only regulating their utterances to the degree

of development reached by the community to which they are sent. When the world has outgrown the teaching of one Manifestation, a new Manifestation appears. As the world and the human race are eternal and progress is the law of the universe, there can be no final Revelation and no "last of the Prophets and seal of the Prophets," as the Muhammadans suppose Muhammad to be.

No point of the Bābī doctrine is more strongly emphasized than this. Every Prophet has foretold his successor, and in every case that successor, when he came finally, has been rejected by the majority of that Prophet's followers. The Jews rejected their Messiah whose Advent they awaited so eagerly; the Christians rejected the Paraclete or Comforter whom Christ foretold in prophecies, supposed by the Muhammadans to be Muhammad; the Shī'ite Muhammadans never mention the 12th Imām or Mahdī without adding the formula "May God hasten his glad Advent," and yet when at last after a thousand years the expected Imām returned in the shape of the Bāb, they rejected, reviled, imprisoned and finally slew him.

The Bāb emphasised strongly that every Revelation shall be followed by another Revelation and that the series will be infinite. He lays stress on the duty of every true believer never to repudiate or to denounce as an imposter him who claims to be "He whom God shall manifest," even if he cannot convince himself of the truth of the claim. This is the reason that every fresh claimant is received and listened to, often to the great disadvantage of the orthodox or stationary party.

A boundless devotion to the Person of the Manifestation and a profound belief that he is divine and of a different order of beings, is the essence of Bābism. The Bāb was called by his followers His Holiness my Lord the Supreme (Hazrat-i-Rabbiyul A'lā), His Holiness the First Point

(Hazrat-i-Nuqta-i-Ulā). Bahā-ullāh is called the Blessed Perfection and, in Persia especially, "God Almighty" (Haqqta'ālā).

The idea of the "Point" (Nuqta) rests chiefly on Shī'ite traditions. "Knowledge," says one of these traditions, "is a point, which the ignorant made multiple"—not detailed knowledge of subsidiary matters, but vivid, essential, concentrated knowledge of the eternal realities of things. That was the knowledge to which the Bāb laid claim; therefore his followers called him the "Point" (Nuqta).

The Bāb laid down a number of rules about the treatment of children, food (onions were forbidden and smoking was forbidden), dress, salutations, etc., most of which have fallen into disuse. Thus severe chastisement of children was forbidden, and consideration for their feelings recommended. For, he says, when "He whom God shall manifest" comes, he will come first as a child, and it would be a fearful thing for anyone to have to reproach himself with having treated the august child harshly.

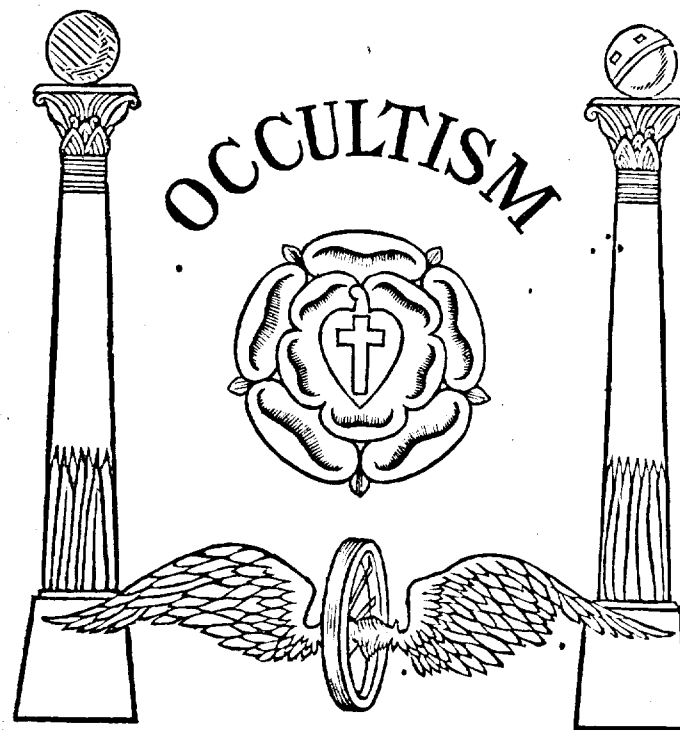
The greatest divergence of opinion will be found among the Bābīs, or Bahāīs as they called themselves later, about the future life. All agree in denying the resurrection of the body as held by the Muhammadans; the older Bābīs, as indicated by certain passages in the Persian *Bayān* (Book of Explanations) inclined to the doctrine of metempsychosis (Tanāsukh-i-Arwāh) generally held in abhorrence by the Musalmāns; other Bābīs regard "the return (Rij'at) to the life of this world" more in a symbolic sense, while some disbelieve in personal immortality or limit it to those holy beings who are endowed with a higher spirit than is given to ordinary mortals. However vague Bābism may be on certain points, it is essentially dogmatic; every utterance or command given by the "Manifestation" of the period (the Bāb, Subh-i-Ezel, Bahā-ullāh, Abdul Bahā) must be accepted without reserve.

The Bábīs are strongly antagonistic to the Sūfīs as well as to the Muhammadans. In the case of the Sūfīs they object to their pantheism, their individualism, their doctrine of the "Inner Light".

Though they have really much more in common with the Muhammadans, they object naturally to the persecution they suffered from the "ulamā" of Islām, and they necessarily condemn in the Muslims their refusal to see in this new "Manifestation" the fulfilment of Islām.

Marie Godefroy

NOTE.—The literature on Bábism and Baháism is very extensive, in Arabic and Persian as well as in European languages. The English and French writings of American and French believers in Baháism are chiefly: Ibrahim George Kheiralla (i.e., Khayrullāh), *Behā-ullāh* (the Glory of God); Stoyan Krstoff Vatralsky, *Muhammadan Gnosticism in America: the Origin, History, Character and Esoteric Doctrines of the Truth-Knowers*; Hippolyte Dreyfuss, *Le Beyān Arabe: le Livre Sacré du Babysme de Saïd Ali Muhammad, dit le Báb*; Arthur Pilsbury Dodge, *Whence? Why? Whither? Man, Things, Other Things*; Miss L. C. Barney, *Some Questions Answered* (by Abdul Bahā).



PRAYER AS A SCIENCE

By W. WYBERGH

(Continued from p. 279)

TRANSITION

IT has been pointed out that there is a necessary and inevitable stage of transition, and it is this fact that makes it so easy to follow false ideals. The danger can be avoided by a knowledge of the science of prayer and the adoption of

methods suitable to this transition, but they who are in this stage themselves are rarely in a position to know what ought to be done or how to do it, and must usually be guided by those who know more. It would be folly in any case to put before men who are in this stage the spiritual ideal of perfect selflessness and the mystical Union of man with God, for they would not understand it and their progress would be retarded thereby. The path of progress for them is the gradual turning of the attention from more material objects of desire to less material ones and the rousing of the intellectual and moral faculties, so that when the time comes for spiritual illumination they may not be dazzled and blinded by it. The sense of reliance upon the power of the unseen world is itself, *at this stage*, a means of developing a man's own powers in that world and leading him to seek satisfaction in the higher worlds themselves instead of using them for what he can get out of them in the way of physical satisfaction.

One of the best ways of making the transition is to employ in prayer ideas and language which have both an exact and literal meaning and also a more general and symbolic one. Thus a bridge is formed between the material and the ideal which is passed over almost unconsciously. It is here that organised public prayer and ritual, and the liturgy and symbolism of the Churches, becomes an instrument of such great value, though their usefulness by no means ends here. The masterpieces of prayer and ritual are those which carry in them the seeds of many meanings at once, each equally real on its own plane: wherein the simple man finds expression of his daily physical need, the man of intellect sees mirrored those deep verities which his concrete mind fails to grasp, the artist senses the glorious reality of life hidden in familiar form, and the mystic, seeing and knowing and loving all these, gathers them up and enters with them into the Holy of Holies. For

the Universe, seen and unseen, is of one piece, seamless, and shot throughout with the golden thread of one purpose and significance.

At the stage we are speaking of, the danger arising from the tendency to pray for mistaken objects is increased by the positive difficulty experienced in concentrating the mind upon any but material things. Indeed the difficulty of concentrating the mind at all is and remains at all times one of the chief obstacles to effective prayer. One of the objects of liturgies, ritual, and public worship in general is to assist the primitive and untrained mind in this respect. All such liturgies, while frankly recognising the necessity of utilising concrete physical objects and images, endeavour to forestall the tendency to selfish individualism by deliberately ignoring specific private wants and emphasising first the needs of the community and nation—as representing about the limit to which the ordinary man can be expected at this stage to extend his sympathies—and, for those a little more advanced, voicing the common needs of humanity. For these and other reasons, public prayer, for the undeveloped, is infinitely more advantageous than private prayer.

The semi-intelligent and partially instructed are apt to despise such things, to regard ritual as superfluous and idolatrous, and prayers for national advantage or victory in war as necessarily immoral. The same sort of people often regard a creed as something unworthy and impossible of recognition by a man who has attained to intellectual freedom. Such men often give up their church membership and think to keep their spiritual faculties alive by listening to lectures or adopting some scheme of self-development in private. They are making a great mistake and a dangerous one, and the mere fact that they do not understand or appreciate these things is a proof that they are not yet ready for anything more advanced. For just

as the mystic knows matter to be divine and the body to be the temple of the Spirit, so also does he perceive the deeper meanings wrapped up in doctrine and ritual, and in so doing understands the reason for the inclusion of apparently vain or unworthy elements in a liturgy, and the wide possibilities of a fixed routine.

For simple men a definite liturgical frame has in fact many advantages over the apparently more flexible forms of public worship adopted in many churches. The advantage of familiarity and constant repetition can hardly be exaggerated, and well chosen words of universal rather than private import are in reality far more efficacious, even for the attainment of private and personal needs, than an unfamiliar and carefully particularised extempore prayer can be. The attempt to formulate successively all the various needs of a mixed congregation, and still more to do so in a different manner on each occasion, is almost hopeless, and the intellectual effort to follow the minister's train of thought is misdirected energy. All that results is a chaotic pouring forth of unrelated and half-formulated images by the congregation, and clashing and mutually destructive vibrations in the subtler unseen worlds. A liturgy is moreover a simple and natural means of fixing the wandering attention. Professor James in his *Textbook of Psychology* points out that the attention can be more easily kept from wandering when reading or listening to a discourse if at the same time the words are mentally articulated, and he insists upon the importance of familiarity in fixing the attention. He says that "the old and familiar is readily attended to by the mind and helps in turn to hold the new". The Churches have from time immemorial taken advantage of this fact by prescribing not merely the mental but the actual verbal repetition of prayers. This is of course especially useful for the more

primitive and inexperienced Christians who compose the majority of all congregations. St. Teresa in her practical directions for prayer, even private prayer, always assumed that a beginning would be made with "vocal" as opposed to "mental" prayer, which came later on when by practice some experience had been gained. The child at its mother's knee repeats its prayers aloud for similar reasons long after it knows them perfectly by heart. Few things are more to be regretted and more deadening in effect than the growing neglect of the congregations in so many churches to repeat aloud those parts of the service which are designed for that purpose. They probably think they are following mentally, but as a matter of fact they almost certainly are doing nothing of the kind, because most of them are not yet able to concentrate their minds sufficiently to do so.

In a well constructed liturgy each man finds his own needs expressed, but at the same time overshadowed by the need of all. Those who are incapable of formulating and defining what they really need, find a framework into which they can fit their own ill-regulated and at best but thin and meagre desires. Their poor efforts are sustained and carried forward by the broad current, as a thin and quavering voice is sustained by a full choir; nor does the coarse and material quality of their petitions clash with that of others; rather does it reinforce as it were in a different octave the purer notes sounded by the more spiritual worshippers. Mere hunger for bread is related to that which on a higher plane, expressed in subtler matter, is the hunger and thirst after righteousness, and the mental creation of concrete images of worldly objects is a manifestation of the same activity as that of the Word through whom all things are made. The overtones are there potentially in the lowest tone, and these weak and almost inaudible notes, present in the primitive

prayers and desires of the materialist, are brought out and strengthened as if by a sounding-board. Undreamed-of correspondences with higher worlds are opened up to the ignorant man in the subtle vehicles of his own soul by the activities of his fellow-worshippers, and prayer becomes through the efforts of all a true sacrament, sounding out the full chord of human need and human aspiration on all planes, linking earth with Heaven, and binding all participators in a real bond, however diverse their conscious aims and aspirations may be.

If we try to express this in the scientific terms of psychology, we shall describe such prayer as a means whereby the consciousness is temporarily raised to a state which is one stage higher than its ordinary state, and this is effected after a preliminary recapitulation of the already familiar stages. First the attention is aroused by every appeal to the eye and ear, then it is concentrated upon simple physical wants and desires, and then by suitable means the man is insensibly led on a step further, and physical wants are first mingled with and then transmuted into psychic ones. The constant repetition of such a process of prayer ultimately begins to produce a lasting effect, to expand the habitual limits of consciousness, and to bring into manifestation those higher and wider powers which had hitherto been latent. A great step has been achieved when by this or other means the centre of interest, and therefore the object of prayer, has been shifted from the things of the body to the things of the soul, even though the things of the Spirit are still in the far distant future. Yet the first faint stirrings of the Spirit are perhaps even now not so very far away: we know that though the development of the body precedes that of the soul, yet the latter begins long before the body is perfected, and even so the Spirit begins its unsuspected life while the attention is still concentrated upon the personal virtues and gifts, the sins, the joys, the miseries, which

constitute the life of the soul. Truly the Kingdom of Heaven cometh not by observation; no efforts of the soul will directly bring it about—good deeds or virtues or learning are as powerless to do so as the body is to make the soul, and therefore it is so often described as the gift of supernatural divine grace—but neither does it come by vacuity, passivity, indolence, or indifference.

The ordinary, intellectual man, even while he imagines he is living chiefly in and for the physical world, is in reality, whether “religious” or not, living far more in the things of the mind and emotions, *i.e.*, the “soul,” than he ever suspects. For after all, a man’s capacity for purely physical experience, for pain and pleasure of the body, is strictly limited, and if he seeks a fuller and more vivid life he has perforce to do so in the sphere of soul. Real life, to all except the most futile and inane of mankind, consists of love and hate, joy and sorrow, intellect, beauty, and the sense of power, rather than of good dinners, soft beds, and motor-cars. In the act of prayer a man transcends physical limitations, instead of trying to remove them, for which purpose physical action is more appropriate, and in doing so he enters into the real life of mature civilised man and comes nearer to the Divine Life of God, for the act of prayer is Life itself in microcosm. When he is fully and firmly established in this position, his own life, and the prayer appropriate to it, enter upon a new phase.

We are now in a position to consider in their due relationship some of the common and popular aspects of prayer, and to indicate some among the reasons for “success” or “failure”.

Success implies putting oneself in harmony with the reservoir of natural energy, which may equally well be termed the power and life of God, or, more exactly, with that

manifestation and mode of energy which is concerned with the particular plane to which the prayer belongs. The effect is not the product of one's own private store of energy, but of the Power of God, of the whole store of energy and life in the Universe, which is latent until it is given the needful channel for manifestation, just as physicists tell us electricity is latent in the physical world. Prayer on the physical plane, *i.e.*, work, is not the abrogation but the skilful application of natural law. The man who uses steam power does not create that power, but, taking advantage of the laws of gravity and of thermodynamics, draws upon the limitless stores of solar energy a draft which is invariably honoured to the uttermost farthing. Whether it is successful or not depends upon the due relation of means to end and upon the exactness with which the various "laws" are brought into harmonious activity.

What is more difficult at first to understand is the reason for success or failure in those transitional prayers which include both physical and superphysical objects and activities, and where it is in fact sought to convert mental energy into the physical energy necessary to produce physical results. The most easily and certainly successful prayers of this kind are those connected with the condition of our own physical body, because we already possess a highly organised and elaborate nervous machinery for the transformation and direct application of energy in this field. Obviously there are limits even here, for no amount of prayer will replace an amputated leg, and it would be foolish to attempt it. In that particular field no suitable machinery exists or can be extemporised for the transformation of mental energy into physical. What then happens if a man does attempt it? Is the energy lost, the prayer in vain? Not so: nothing is ever lost or can be lost in this Universe. Balked in one outlet, it will assuredly

find other manifestation. Much will be wasted and dissipated in relatively useless "friction" on the mental plane, just as ill-applied muscular energy is dissipated in heat and friction on the physical plane. But even so, because the mind or soul is not a mere mechanism but a living, organic vehicle, that effort of will, that concentration of thought involved in the prayer have their effect in building up as it were the muscles of the soul and increasing its capacity. The laws of physiology indicate to us the means whereby the bodily vehicle grows in strength through exercise, that is to say draws upon the energy of the entire physical universe. Similarly the soul, by conforming to the laws of psychology in prayer, puts itself into a position where it cannot but draw upon the whole power and life of God as manifested in the psychic plane, which then flows in upon it and builds it up.

Of course such activities and prayers may be useful or injurious quite irrespective of their "success," just as physical activities may be. There are forms of physical activity and training which may fully achieve their object and yet be injurious to the body. There are others which, without really injuring the body, may tend to interfere with mental development. So there are prayers for victory and success which, embodying principles of hatred, may actually injure the soul, and there are others of a self-regarding nature which are not positively injurious and indeed may be calculated to build up and strengthen the powers and faculties of the soul, but nevertheless may tend to make it less useful as a vehicle of spiritual energy. Thus there are prayers which may be only too "successful" and prove serious obstacles in the future.

In all such prayers, good or bad, effective or ineffective, the results follow according to law, each in its own plane, and that finishes the matter. But when there is any element of

unselfishness or devotion or love present, whether directed towards God or man or animal, then additional effects follow of a different kind. The law of Love (to be distinguished from mere emotion or desire) is to the Spirit what the laws of psychology are to the mind, or those of physics and physiology to the body. In so far as any prayer is in conformity with this law, it puts a man into relationship with the spiritual world and enables him to utilise its energy. And as a prayer with an impossible or absurd physical object may still be very fully answered on the plane of the mind or soul, so may it also be rich and fruitful in its effect upon the dawning spiritual capacities. Furthermore, if such a prayer is of an intercessory character, while circumstances may prevent any direct physical or mental energy reaching or assisting another, yet direct action upon the spiritual plane always results in proportion to the spiritual element in the prayer, and this is true whether the prayer is for the dead or the living. We may conceive of the direct transference of physical energy as accompanied by the maximum of inefficiency and friction, that of mental energy as more efficient, and that of spiritual energy as being immediate and complete without any waste whatever. A little spiritual energy goes a long way; love is absolutely efficient. Such power is independent of all mistakes or imperfect knowledge. It manifests as inspiration and enables the recipient to help himself through his own mind and body, and is therefore the best of all forms of assistance.

Again, if a prayer governed by illogical or self-contradictory ideas, or addressed to a ridiculous, crude or false conception of God, is inspired by real love and devotion, there will, it is true, be waste, though not loss, of mental energy, but the conformity with the spiritual law of Love will none the less put the man into touch with the illimitable

spiritual power of God and produce its inevitable results. In fact it matters less who or what we pray to than that we pray in the right way, for there is no God but God, and every prayer reaches Him and is answered by Him.

The supreme efficacy, in the ordinary affairs of body and soul, of the prayer which is truly spiritual has often been noticed. He who prays may be weak in body, illiterate and ignorant, and yet marvellous things are sometimes effected. Why is it that "the prayer of a righteous man availeth much"? The reason for the triumph of the spiritual over imperfections of the mind or soul is analogous to that for the commonly observed superiority of skill over muscle. Spiritual power is skill in action in a higher sense. A small amount of spiritual force applied to the mind or body enormously increases the efficiency of both, even though these may be in themselves extremely imperfect; but so long as this imperfection remains, the flooding of the vehicles with spiritual force is not unattended by danger. The electrical conductor of small capacity or great internal resistance is often smashed to pieces by the discharge of a current of high potential, and the higher the potential the greater the risk. Similarly the premature application of spiritual energy through an imperfect soul or mind or body may lead to disastrous results, to unbalanced, foolish or even vicious actions, to fanaticism and self-delusion.

The real triumph of man will only arrive when spiritual power is brought to bear upon a body and soul which have already been brought into a high degree of perfection, that is to say into harmony with the actual realities of the physical and mental worlds and the Divine Life which plays in and through them. If the spiritual part of man then awakens, he will not only through these faculties be able to draw comparatively unlimited drafts upon the Divine Life at its highest

potential, but, because his own lower vehicles of mind and body are now harmonious and efficient, they will be able to carry without injury and disruption a higher charge of energy and power, and the whole being will be flooded with the Divine Life and irradiated with the Divine Light.

At the stage of which we are now speaking, where such prayers as already mentioned are likely to be prayed, this triumph is as yet far distant. Much has to be done with the mental and psychic vehicle of consciousness before it can tolerate without danger to its equilibrium and risk of disorganisation such an inflow of power. It has to be brought, either by life itself or by the deliberate and rational use of prayer, or best of all by both, into some degree first of all of stability, strength, and general capacity, and then of purity and harmony and high temper on its own plane, before it is ready for its transfiguration. For this purpose a different kind of prayer will be required.

W. Wybergh

(To be concluded)

ASTROLOGICAL VALUES

A STUDY IN SPIRITUAL ALCHEMY . . .

By LEO FRENCH

VI. THE WAY OF EARTH

From Gods to men, from Worlds to atoms, from a Star to a rush-light, from the Sun to the vital heat of the meanest organic being—the world of Form and Existence is an immense chain, the links of which are all connected. The Law of Analogy is the first key to the world-problem, and these links have to be studied co-ordinately in their Occult relations to each other.—*The Secret Doctrine*, Vol. I, p. 662.

Bodies are merely the local fitting of intelligence to particular modifications of universal matter or force.—PROFESSOR WINCHELL. From *World-Life*, pp. 496, etc.

Without the smallest shadow of superstition, one may believe in the dual nature of every object on earth, in spiritual and material, in visible and invisible nature Science virtually proves this.—*The Secret Doctrine*, Vol. I, p. 508.

EARTH is the basic element of the Cosmos. The ladder of the elements proceeds from earth to water, from water to air, from air to fire, an orderly ascent from body to spirit. Let none despise earth, temple of the universe, garment of God, shrine of spirit. Of old, on the Mount of Transfiguration, the seers exclaimed: "It is good for us to be here." Nevertheless there is no cruder, more infantile superstition than the worship of materialism, with earth as its symbol and shrine. Earth represents the gross body and the physical plane, universal and human; "gross" being the expression of a fact, not a term of abuse!

From the spiritual-alchemical view-point earth represents raw but invaluable material, chaotic substance, which must be broken up, sifted, refined, disintegrated, dissolved, subjected to the crucible, the alembic, all the tests and vessels of transmutation, that work the wonder-processes of transformation and transmutation of dull substances into incorporeal yet all-powerful essences. What is this but the return journey from complexity, by the roads and processes of subtlety, home again to the primal simplicity, a simplicity that includes all, and is as far beyond human subtlety as the consciousness of genius is beyond that of talent? From another angle of vision, Earth is the cradle of man, the shelter and adumbration necessary for infants. The illusion of the concrete reaches its apex in the solid earth. The tyranny of the senses threatens, overshadows, from cradle to grave. "Man is like a thing of naught . . . his time passeth away like a shadow . . . he disquieteth himself in vain . . . he heapeth up riches, and cannot tell who shall gather them." The Hebrew shepherd-poet knew earth's delusive and illusive power, the masquerading of the tangible as reality, eternal lure of substance to man the shadow.

Earth is the nadir of the fall into matter, the first station of the Cross, in ascent therefrom. Beauty, that priceless pearl, has been set on earth to lure her votaries beyond earth-limitations. Beauty, like all great forces, like everything worth pursuit, is dangerous, fraught with perilous ordeals and many fallings back. Yet she stings man out of sluggish supineness into divine discontent. Sunrises and sunsets speak of other, fairer worlds, the songs of wind and water breathe echoes from some far-off yet desired "other world". There are days when, to the nature-lover, Earth herself becomes conscious of ethereal forces, voices, magic spells that transform her momentarily into an earnest, a promise, a prophecy, of some diviner sphere that once overshadowed her, of whose

life she partook, with whom again she longs to know reunion. Many poets have sung of these prophetic days and hours of unearthly beauty:

Perfect days
When heaven tries the earth if it be in tune
And over it softly her warm ear lays.

None have sung them more perfectly than Shelley and Wordsworth, at their best, each incomparable, differing gloriously, as one star from another, yet both glorious.

Fixed-earth, as ever, shows us the Spirit of the Element *in esse*. Strength and limitation are shown in fixed-earth Natives. None are more responsive to the spiritual poems and pictures of earth, none can be more stubborn, rigid, and "earth-bound". The path of fixed-earth is one of bitter pain and privation, they pass long years in a darkened prison of limitations that they themselves have made. Many of the finest world-workers belong to fixed-earth, yet they are their own worst enemies; for they are still darkened and menaced, threatened and affrighted, by delusions of the reality *substance*. Circumstances turn them round, and work their illusive will, towering over them as giants. Earth fixed-sign Natives are the Caryatides of the Zodiac; some, labouring Titans, condemned to wood-hewing and water-carrying, others strong artificers, skilful in design, true and dependable in workmanship. Reliability is a distinguishing characteristic of fixed-earth; if slow, it is sure. Mountains their cosmic prototype, minerals another aspect of their power. Fixed-earth, because of preliminary inertia, may require to be dug out, but it is worth digging.

Cardinal-earth represents the typical clever and successful man of the world, strong in administrative and practical capacity of every kind, resourceful, with a good knowledge of men and how to deal with them, shrewd, far-sighted, prudent, yet not lacking in initiative and willingness to take a certain amount of risk. There is a "sporting" element about

representative specimens of cardinal-earth, an admixture of "push" and "go" that tends to success and popularity; they have no idea of hiding lights under bushels. Their weaknesses are those common to all the earth signs, a tendency to give too great a weight and importance to the material factor. Ambition is strong, the word "majority" is often on their lips. The analytical faculties are on active service, in cardinal-earth.

Among the successful, nay, eminent representatives of this type may be found a few puzzling specimens who seem to go contrary to their astrological rhythm, *i.e.*, some nature-worshippers—wild, strange, capricious creatures, strayed children of Pan, servers at the feast of Beauty, children of earth, but in communion with Earth's Spirit, that mysterious Entity sung by many poets, hinted at by writers with a glimpse of occult realities hidden behind this wellnigh imponderable pall of substance. Of all children of earth these are the most subtle and difficult to diagnose; indeed, diagnosis will not reveal them; love and understanding are the only keys, and these two are one, ultimately, for their lovable nature and deep poetry of texture will not appear save where they feel, instinctively, that inner imaginative perception, the "open, sesame," the inner revelation of the world of their consciousness. They are as far removed from their other "cardinal-earth" kindred, as a wilderness-dweller from a daily traveller on city and suburban line. Yet to know them is a rare privilege, to love them and receive their love a tragic romance; for though they be adoring sons and daughters of the Earth-Mother, yet they are full of a strange, restless *nostalgia*. They seek the old earth-worship, the rites of Pan and Ceres, Demeter and Persephone, and are, in the strict sense, perhaps more survivals of the Earth-deva line than true specimens of present-day cardinal-earth.

Mutable-earth, the typical server of the physical plane, from those who hold up and strengthen the hands of

the great, to those who perform the *so-called* most "menial" offices connected with earth—removal and disintegration of waste products thereof. *Purity, Diligence, Response to Direction*—these three priceless service-qualities belong to mutable-earth, the striplings of earth's race. Eager, efficient servers, at all stages of their most various and diverse evolutionary progress. The scientific student, who spares neither pains nor accuracy in "looking-up" references, in the performance of every species of research work, technical, scientific, literary, or the technique of art and craft. Naturally the weakness of these Natives will lie in a meticulous attention to minutiae, amounting in some cases to a worship of detail, an exaltation of means over end, and thus a disproportionate mental perception, inducing myopic vision. In training mutable-earth children it is most important to cultivate a sense of space and unity, of the subsidiary importance of details and methods to principles and ideas, at the same time cultivating them along their own line of service, in whatever direction it may tend. The cult of "red-tape" is a natural worship for one who spends all his days unrolling, consulting, verifying documents, for if we eat enough, we all grow like that we feed upon! Hence the importance of a wise and sane preliminary training for mutable-earth children.

All manner of hesitations, indecisions, vacillations, trouble and disturb the mutable-earth rhythm; to a certain extent they must lean and depend on others, for all mutable-sign Natives are children, pupils, scholars and servers, from the kindergarten to the server at cosmic rituals; yet self-dependence must be roused and energised along the line of service, for as this evolution approaches its culmination, servers must learn an increasing amount of initiative and independent judgment; crises will come, unexpected developments, when the master, professor, or principal is not at hand; then comes

one of the tests of the perfect minister or server, *i.e.*, will he know what should be done when he has to do it "on his own"? To this end all mutable-sign Natives should be encouraged from earliest youth to develop initiative and self-dependence, *i.e.*, along their own line, with scientific adjustment to their rate of progress. A cardinal or fixed-sign Native, if *thrown* out of the parental nest, will probably survive, perhaps develop better and more swiftly than when within the protecting circle of grass and feathers; not so the mutable nestling; he will die promptly from cold, fright, and sudden exposure. But the mutable bird must also leave the nest some day! To that end he must be gently put outside, occasionally, but the reason for and nature of the process and ordeal should be explained. The parallel is obvious, and exists on all planes.

Here then, all too inadequately, is an indication of some of the simplicities and complexities in the Commonwealth of the Zodiac. Within that *Commune* are some States of man ruled by natural Emperors, who find willing, loyal obedience from those whose basic rhythm is obedience to a wise autocracy. At the other extreme are found "States of Independence" wherein every man does that which is good in his own eyes; and when the vision of each beholds and desires nothing less than ideal perfection according to its own kind, anarchy is as far from that administration of individualists as autocracy. Between these two States are no gulfs fixed, but a gradual and progressive co-ordination, a mutual apperception of collective and individual dharma and karma, which, if followed out according to its typical image and ideal nature, would bring about—and *will yet bring*—"The Parliament of man, the Federation of the world". Alas! We are still far from that "State of man" to-day.

Yet the astrological line of ascent, if studied as a rational science, applied, first experimentally, then with the added

confidence, knowledge and light bestowed by a series of successful and "eye-opening" (on every plane) experiments; if begun as a science, followed up as an art, continued as a combination of both, *i.e.*, empirically and æsthetically—"the feast of reason *and* the flow of soul"—will be found indeed the key to far more than this writer can expound or express. For Astrology opens worlds within worlds, a continuous and continued source of wonder, joy, new discovery. There history and romance blend, truth and beauty in permeation and permutation. There the hidden precious ores are dug, smelted, refined, worked into every variety of human experience; all different, each vying with the other in strength, truth, grace, charm—all the endless gifts and faculties wherewith this universe of human metals and jewels is endowed. Here shall be no forcing, no undue pressure, no submission of silver to the same process and pressure as iron—and then marvels, murmurs and reproaches because it breaks! Nay, but the simultaneous application of wisdom, power, and love, which distinguishes the teacher from the tyrant, the master from the muddler in that neglected yet necessary art and science, the evocation of divine essence from human substance.

Leo French

JAMES HINTON AND POLYGAMY

By F. HADLAND DAVIS

JAMES HINTON is known to thousands of readers as the author of *The Mystery of Pain: A Book for the Sorrowful*. It is a book that appeals alike to the orthodox and the heterodox, and in its day it had considerable influence upon those who found life's way hard and were eager to pluck the fruit of consolation. It still remains a source of help and inspiration, for in the pages of that little volume there is wine and oil to ease the wounds of those who suffer.

Hinton was an eminent doctor, and a specialist in aural surgery. Some one wrote, in reference to suffering humanity: "Never show a wound except to a physician." Hinton was a physician of the soul as well as of the body, for he did not confine himself to medical practice. His patients were scattered all over the globe. He was a man of wide and deep sympathy: enthusiastic, a little unbalanced perhaps, but absolutely sincere. His pen brought rest and unrest, tumult as well as peace. He threw his paper darts at the conventionally good. He passed away tasting to the full the agony of physical suffering.

Much has been written about Hinton. There is the *Life and Letters of James Hinton*, edited by Ellice Hopkins; *The Larger Life: Studies in Hinton's Ethics*, by Caroline Haddon; while the late Mrs. Havelock Ellis has written *Three Modern*

*Seers and James Hinton*¹. The last-mentioned volume was published this year.

We are particularly indebted to Mrs. Havelock Ellis for a careful study of the published and unpublished manuscripts of James Hinton. Her book, for the most part, is composed of copious quotations from his work, so that the student can now form his or her opinion as to the value or otherwise of his teaching.

A writer in *The Spectator* recently observed: "Take care of your thoughts and the words will take care of themselves." This is just what Hinton failed to do. He had moments of clarity, just as Blake had when he wrote his famous *Songs of Innocence*, but like Blake, in his mystical writings, he had many hours of muddled thought followed by chaotic expression. It was as if Hinton, in his later work and when sex became an obsession with him, stood in a darkened room and mumbled forth his message. We catch a word here and there, but that is all. Sometimes he saw the Light, but it did not stream from him to others; and the reason for this was that too often in his halting way he was proclaiming a message that had more of evil in it than good. Christ whispered into one ear and the Devil shouted into the other. Hinton aimed at building a palace of joy where women, hitherto unloved, might find in full measure a passion they had not experienced before. He was a law-breaker, but he broke the law with a trembling hand, uttering Scripture texts by way of apology and of Divine if not human sanction. That palace was not to be a harem. It was to be a place where Cupid, that most innocent of children, could occupy himself far more freely than he can do when restrained by the iron chains of monogamy. In reality, and with the impetuosity of a child, Hinton built a house of cards. It was not blown down by Mrs. Grundy, by prudery and by narrow conventionalism. It was blown down

¹ Stanley Paul & Co., London. Price 10s. 6d.

simply because Hinton's thoughts were like fragile and unstable cardboard and not blocks of solid stone built up slowly, carefully by the master hand of far-seeing wisdom.

Hinton, with a great flourish of trumpets, proclaimed himself to be the saviour of women with all the ugly egotism of Nietzsche. Hinton said: "Prostitution is dead. I have slain it." And again: "Christ was the Saviour of men, but I am the Saviour of women, and I don't envy Him a bit." Could anything be more utterly fatuous? Prostitution is not dead. It was never more rampant than it is to-day, while his reference to Christ is in the worst possible taste. Like Nietzsche he tried to rise above "good and evil". Troubled too much with what Lafcadio Hearn called the "pudic nerve," he first of all over-emphasised carnal passion, and finally, leaping to madness, he began to write about sexual matters as if they were the be-all and end-all of life. Later writers have done precisely the same thing, and many of us are familiar with those who, calling lust pure, rush to the conclusion that it is also divine. "The way to possess the physical," wrote Hinton, "is to make it spiritual." The Gods of Olympus certainly did so; but if our morality is to be no better than theirs, we have not advanced very far from the Dark Ages.

There was a vein of truth in Hinton's teaching. There is also a vein of truth in the crude utterances of a Hyde Park speaker. I have said that Hinton was sincere. Since there was so much of the child in him he could scarcely have been otherwise. Like a child he played with fire and burnt himself severely. He wanted to burn himself because he exulted in the pain and saw himself as a martyr offered up as a sacrifice for women in the belief that some day the fire of condemnation would not touch them. He claimed to have loved and revered women, but to him platonic friendship was a poor thing compared with a love that was to ride over all social obstacles. He deceived himself and others in this

respect. Do evil that good may come, seems to have been one of his strongest beliefs; but the pity of it all is that his teaching was scarcely ever free from dogmatism. He thought Stiggins and Chadband represented the typically good people of this world. He associated goodness with dullness and hypocrisy and meanness, and his wrong-headedness in holding such a conception is irritating. He heartily condemned prostitution, and regarded the prostitute and the prude as equally bad. Both are perverts of Nature; but if he had possessed more discrimination, more subtlety of thought, he would have realised the folly of such a sweeping statement. He violently protests against celibacy and rigid sexual control. He saw the Roman Church through the racy pages of the *Decameron*, the priest as a libertine talking of heavenly things and at the same time secretly rejoicing in rape. He forgot that the author of those tales slandered Dante, and was incapable of appreciating the poet's mystical love for Beatrice.

Hinton's idea of marriage will make most people feel a little uncomfortable; but on this subject he comes near the truth, for if we face the matter frankly, we are forced to admit that the majority of marriages are far from being happy unions. Hinton saw marriage as a selfish institution, and in many cases as nothing less than licensed bestiality. He proclaimed marriage to be selfish because he thought it was the cause of boundless suffering in regard to unmarried women who were equally ready and equally entitled to enjoy similar pleasures. Keats wrote in one of his letters that his heart was a nest of many women whom he loved dearly, and Hinton, regarding man as naturally polygamous, asserts that this impulse should be given free play, so long as love and not lust is the driving force.

Hinton was not a Casanova. He always saw himself as the saviour of the weaker sex, as a demi-god presiding very tenderly over the altar of unloved women. There were others

who saw him as a calculating libertine, who, far from saving women, filled their minds with poison and wrecked their immortal souls. He wrestled manfully with a problem he was not strong enough to master, and which in the end mastered him. "If I can *love* more than one woman," he seems to say, "I am performing a meritorious act." Condemning monogamy as one of the causes of prostitution, he wanted to introduce polygamy, and he expected women to be prepared to make this sacrifice, believing that in the end they would have their reward in bringing happiness to their less fortunate sisters. Had Hinton read Robert Buchanan's humorous poem dealing with the Mormons of Salt Lake City, he would have seen the folly of polygamy.

Shortly after the French Revolution the Government gave its consent to a Bill that rendered for the time being children born out of wedlock legitimate. Everything was done to make easy an increase in the population. Germany is already discussing a similar scheme, and we need have no doubt as to what that country's decision will be. War has robbed us of the flower of our manhood, but let us never stoop so low as to fill those broken ranks with the children of lust. We hope, when the Great War is over, to find a cleaner and a purer world. We do not want an increase in our population so much as men and women of sterling quality. Bound by a League of Nations, we look forward to a time when we shall regard war as the greatest crime on earth. There is only one Peace worth having, and that is the Peace Love alone can give. To emphasise our respective nationalities is to sow the seed of future warfare. Kings and war lords will go when we desire the King of Kings and the Lord of Lords, when with joy in our hearts every nation can kneel before the throne of Love.

When we have reached that stage, lust will die. Marriage will no longer be a selfish institution, for with a cup brimming

over with happiness those who are thirsting for love will not go empty away. Hinton was a dreamer, and towards the end of his life his dreams became nightmares. With one hand he gave balm for the sorrowful, with the other he gave poison to women. Let us throw his poison away, and remember only the useful years of his life, when, feeling keenly for the sorrow of others, he bound up the wounds of the broken-hearted.

F. Hadland Davis

A LEGEND OF PERSONALITY

LONG ago in the dim ages when the world was young, the Gods were generous, and bestowed beauty and riches upon their favourites more freely than to-day. But one who even then was a very progressive God, wearied of these things (which mean so little when given recklessly), and he said: "Let us ask advice from Minerva, who out of her wisdom may help us to invent some new gift."

Then Minerva called upon Justice, and borrowed her scales, and weighed in them all the gifts of the Gods, so that their relative values might be determined. But all seemed to lack originality, for mortals in their discontent had stolen riches and travestied beauty, and imitated other precious gifts, so that few who had them valued them at all, because even in a Golden Age it was hard for mere mortals to separate gold from pinchbeck.

But after much thought and many fruitless experiments, Minerva discovered what she sought, and she called the Gods together and said: "Gather together all those things which are rare and beautiful *but which none can imitate*, so that of their very essence we can create some wondrous gift which shall endow its possessor with more power than beauty can attain or riches can buy."

So they sought throughout the whole realm of Nature for many things that were rare, though some of them were not beautiful; but because they were different from aught else on earth their essence was drawn into the Gods' crucible.

And among them they took the radiant glory of the sunset, the scent of the earth after rain, the pride of a mother in her first-born, and the gorgeous heart of a damask rose. The calm certainty of the harvest-moon, the peace of the desert, the self-assurance of the peacock, and the song in the throat of a thrush on a Spring morning. The bitterness of Love turned to hate, the fire of an opal, the heart-ache of a disappointed child. The fidelity of a lioness to her mate, the endurance of fine steel, the cruel stab of trust betrayed, the mystic wonder of the rainbow, the agony of remorse, and the soul-stirring call of a stricken country to her sons.

And because each of these was different from aught else on earth, or in the whole vault of the heavens, the Gods evolved from them a composite gift which rendered its owner different from all his fellows.

None could explain it, nor define its vague, elusive charm, but the Gods in their wisdom named it PERSONALITY—that mysterious possession which cannot be bought with riches nor attained by human endeavour, but which remains to this day the rarest and most precious gift of the Gods in high Olympus.

KATHLEEN DENNETT

QUARTERLY LITERARY SUPPLEMENT

A Defence of Idealism, Some Questions and Conclusions, by May Sinclair. (Macmillan & Co., Ltd., London. Price 12s.)

That view of the universe which regards it as the manifestation of One Self is so nearly taken for granted among Theosophists, that it may at first sight seem rather strange that one who holds this view, as does the author of this book, should consider that it calls for any "defence" at all—except, perhaps, against attacks from crude Materialism. However, she assures us that Monism—the term used more frequently throughout the book than Idealism—is going quite out of fashion in up-to-date philosophical circles, what with Pan-Psychism, Vitalism, Pragmatism, Humanism and, most formidable of all, the "New Realism". Her purpose, therefore, is to restore the waning prestige of Monism by exposing the weaknesses of alternative systems of thought and by pointing out how Monism, while giving all that these can give, supplies the necessary element of unity in which they are lacking. In this purpose she is strengthened by the expectation of an early reaction from the pluralistic tendency of the present day.

May Sinclair is certainly a brilliant writer—sometimes a little too brilliant, perhaps, for the "plain man" to follow closely; but then she is not writing for the plain man but the practised metaphysician. Yet even the plain man will be pleasantly surprised at the free and easy way in which she deals out philosophical arguments like a pack of cards, and scores at every turn with no more apparent effort than if she was playing a game of bridge. Possibly this style may prove more disconcerting than entertaining to the learned professors, who may well be imagined as looking askance at her smartness of repartee as being beneath the solemn dignity of an academic pursuit like metaphysics; in fact the superficial critic may easily find himself jumping to the conclusion that she is laughing up her sleeve all the time. But with all her lightness of touch she is very much in earnest, and what is more she generally goes straight to the point. Consequently, though it is easy to scan these pages by way of a diversion—as providing a piquant element of novelty in the midst of a usually dull class of

literature—their full content cannot be appreciated without a considerable exercise of patience combined with an intimate knowledge of the various systems involved. How then can a mere reviewer, himself a “plain man,” hope to give a definite impression of what the Theosophical student may expect to find? Yet the attempt must be made.

The first opponent with whom the author crosses swords is Samuel Butler, the representative of “Pan-Psychism”. This weird theory is said to shatter the pride of the plain man in his individuality, so our author evidently considers it deserves in turn to be shattered by her logic before proceeding further. This seems rather like tilting at a windmill, for we credit the plain man with enough common sense not to be disturbed by a conception of pre-existence which tells him that half of him lived before in his parents, a quarter of him in each of his grandparents, and so on; but this preliminary round enables her to get her hand in for sterner work later on. Bergson is the next to come up for a scolding, but the author clearly has a tender spot for Bergson, as she lets him off gently on the whole. He has developed the hitherto neglected factor of action, but he has gone wrong over Time and has landed in dualism.

Then comes a breathing space in which “Some Ultimate Questions of Psychology” are turned over with the help of William McDougall. His classifications, consisting of five alternative hypotheses to Animism, e.g., the three forms of Parallelism, provide a convenient framework for the author to fill in with her psychological deductions; but, though granting the necessity for interaction between the parallel paths of body and mind, she is dissatisfied with his working hypothesis of Animism, as being metaphysically inadequate. In the next chapter, “Some Ultimate Questions of Metaphysics,” we are admitted to the author’s logical citadel—the Absolute. She has no use for a “barren,” abstract Absolute which, she believes, has scared many people from Monism who were otherwise attracted to it; she prefers the word “Spirit” as covering all the known factors and leaving “a wide margin for the unknown”. Herein we find the first clue to the final surprise of the book—the discovery that with all her intellectual rigour the author is at heart a mystic unconfessed.

But before we reach her haven of Mysticism we have to watch her tempted by the Sirens of Pragmatism and “Humanism” and tested by the searching ordeal of facing the “New Realism” in the person of Bertrand Russell. In the course of her encounter with Pragmatism she treats us to some delightful passages on the problem

of evil; expressions such as “the incompetent God,” “a moral God,” “the attempt to whitewash God,” and—the cream of all—“the absconding deity” (*alias* “the absentee Almighty”) as applied to the anomaly of a personal Creator, do more to brush the cobwebs out of theological lumber rooms than whole chapters of controversy. As for Bertrand Russell and his mathematical “pluriverse,” we may at once confess to being out of our depth in the waters of this most unreal realism. So we are glad to find that May Sinclair can hold her own against even the arch-realist in his own elusive element, and we breathe a sigh of relief as she sets foot again on solid ground, having tracked his “universals” back to Plato.

“The New Mysticism,” which supplies the title of the next chapter, fails to strike us as particularly new, unless its novelty lies in its immunity from neurasthenia. At least one strong point is made—that the Christian mystics were more liable to become unbalanced than the Indian mystics, because they did not set about the preparatory training in the same scientific way as the Indian did. *Gītāñjali* and the poems of Kabir are chosen as examples of the finest type of Mysticism. Sure enough Theosophy comes in for its rap over the knuckles; speaking of organised imposture the author admits that “there are at least two organisations which seem to be beyond the power of any Society, or of any Government or State to control them—Theosophy and Christian Science”. We acknowledge the compliment, and its sequel that they are “dangerous” because they are having a history. Further on we find the naive confession: “I find it hard to write fairly of Theosophy, possibly because I have suffered from Theosophists.” So far the sufferer has our personal sympathy; but when we hear the extent of her sufferings—

I hate it when a woman I disapprove of tells me that if I would only extinguish all my desires I should attain Nirvāṇa to-morrow. I know it. But I do not want to attain Nirvāṇa quite so soon. When I am eating chicken and my host is eating lettuce, I resent his telling me that a vegetarian cannot endure the presence of a flesh-eater, but that he conceals his repulsion because he is holier than the flesh-eater. And I am really frightened when I am introduced to a female “adept” who cannot walk through a churchyard without seeing what goes on in the graves, and who insists on describing what she has seen.

—we agree with her that “there is something very wrong there,” and wonder whether this something is not due to her superficial attitude. However, two well known names are mentioned as exceptions, only they are classed as too respectable to be thought of as Theosophists at all. In the last chapter, “Conclusions,” there is a short reference to the problem of immortality, in which reincarnation is mentioned in the company of the primitive ghost-lore of savage races and the quaint “Pan-Psychism” of the first chapter. The latter versions are held to

be "the most satisfactory and courageous," while "the theory of Karma leaves this essential part of the problem altogether too vague". Perhaps some day this gifted writer will demand some answer to life's problems less vague than metaphysical propositions or even those glimpses of reality so beautifully suggested on pp. 302 and 379. Her remarks on Buddhism (pp. 369—372) are enough to justify our high estimate of her genius.

W. D. S. B.

Issues of Faith, by William Temple. (Macmillan & Co., Ltd., London. Price 2s. 6d.)

This little book of Lenten sermons, based on the last paragraph of the Apostles' Creed, and preached by one whose orthodoxy seems guaranteed by the list of ecclesiastical dignities appearing on the title page beneath his name, is interesting to those who have long left orthodoxy behind, because it shows how rapidly the vanguard of the thinkers of the Church is following the path marked out by the pioneers who were forced to leave its ranks.

We find ourselves in almost entire agreement with most of the author's statements, many of them very beautifully expressed, and there is a remarkable absence of that insistence on a literal interpretation, both of the incidents of the Gospel story and the language of the Creeds, which narrows the appeal of most books of this kind to that section of the community which "the world comes to regard as 'good Church people,'" i.e., according to Mr. Temple, those who give "most of their time and existence to questions of ecclesiastical arrangement" and to "things that have no ascertainable relation to the great general problems of life which beset us all".

Perhaps the most interesting sermon is the second, "The Holy Catholic Church". In a brief study of the early Church he says:

The first marks of the Church are the closeness of its fellowship. . . . It was just this fellowship that subsequently expressed itself in that early experiment in Communism of which much has been written and said, and about which surely the one important point is that it would never have been made at all unless there had been in that little society the belief that no man can live to himself in any department of life.

And a few paragraphs further on:

We need very much to recover this sense of the Church as existing to do the will of Christ. We always tend to think that it exists first for the benefit of those who become its members.

And again, dealing with the word "Catholic":

We are perpetually tempted . . . to make the Church universal, in the sense of including everybody, by clearing away everything that anybody dislikes. . . . But

it must be Catholic in the sense of maintaining the whole of the Christian Faith and truth, so that every human soul will find there that particular aspect of the Divine fullness upon which he most naturally lays hold.

This last statement is so much broader than other pronouncements on this question, that it seems as if the writer needed but a very little broadening of his vision to enable him to see that a Church, to be really Catholic, must maintain, not merely the *Christian* Faith and truth, but all Faiths and all truth, as these may be perceived from age to age by various sections of the human race, and brought by them to the Church to be focused by mutual helpfulness and common service of humanity into a beacon light which shall guide future generations in their search for yet more rays, until the whole range of the spectrum of the human spirit is drawn into one radiance, which shall illumine the "City without a Church".

E. M. A.

The Dance of Siva, by Ananda Coomaraswamy. (The Sunwise Turn, New York.)

Many Western Theosophists regard the question of India's future as a subject of vital importance, bearing as it does upon the world-problem of Brotherhood involved in the relation between the East and the West. To try to understand the culture and ideals of races other than their own is to such almost a religious duty, and they will welcome the fourteen essays included in the volume before us as a valuable addition to the rapidly growing literature in which the various phases of Eastern civilisation are being interpreted to the West in terms which it can understand and in a form which it can appreciate. Many of these papers collected under the title of one of them—"The Dance of Siva"—were written for Western periodicals, and their author, while thoroughly Indian in his love for and understanding of his own people, is also at the same time thoroughly well acquainted with Western life in all its phases, with Western art and literature, and with the ideals which are shaping modern tendencies in Europe and the New World. Seven out of the fourteen essays deal with Indian sculpture, painting, music, and with art in general, regarded from the historical point of view and from the standpoint of the student of æsthetics. Among the others are some treating of literary and philosophic subjects, one about "Young India," a long and important one on "The Status of Indian Women" and, by way of introduction, one entitled "What has India Contributed to Human Welfare?"

Dr. Coomaraswamy's general attitude towards such questions as those indicated in the titles of the essays is well known, and we find here the same trust-inspiring combination of complete loyalty to India and generosity towards Western ideas as in previous works. "To say that East is East and West is West," he remarks, "is simply to hide one's head in the sand." The destiny of the one is interwoven inextricably with that of the other. "What has to be secured is the conscious co-operation of East and West for common ends, not the subjection of either to the other, nor their lasting estrangement." This idea of the interdependence of the future development of the two groups of ideals, between which there is supposed to be such a wide gulf fixed, recurs again and again. Apropos of the Indian conception of feminine virtue the author says:

The Oriental woman, perhaps, is not Oriental at all, but simply woman. If the modern woman could accept this thought, perhaps she would seek a new way of escape, not an escape from love, but a way out of industrialism. Could we not undertake this quest together?

In this connection particularly, as there emerges from the author's interpretation of life and literature the essential soul of the Eastern ideal, one is almost persuaded that the modern standard of values will some day be recognised as a quite temporary one. It might be supposed from this that Dr. Coomaraswamy takes up the reactionary attitude with regard to India of "Back to our glorious past," and wishes, moreover, to draw the whole world with him. But this is not the case. He does not recommend us to try to turn back the hands of the clock, but he declares emphatically that though India is called from the past and must make her home in the future, yet it must be remembered that "to understand, to endorse with passionate conviction, and to love what we have left behind us, is the only possible foundation of power".

Of the essays which deal with art in its various phases it is difficult to say much in a short review. Those who are familiar with other works of Dr. Coomaraswamy on the same subject will realise something of what is in store for them here. Those for whom these papers are a first introduction to Indian art, as seen sympathetically by one who understands, will find them a revelation of wonder and beauty. The essay on the Indian theory of beauty sets forth the theory of "rasa," or flavour, and æsthetic emotion as dependent upon an inborn quality in the one who desires to experience it as much as upon the nature of the object in which beauty is expressed. "Criticism is akin to genius," we are told. "The capacity and genius necessary for appreciation are partly natural ('ancient') and partly cultivated

('contemporary'); but cultivation alone is useless, and if the poet is born, so too is the rasika (one who perceives the rasa)." In "Indian Music," "Buddhist Primitives," "Indian Images with Many Arms," "That Beauty is a State," we learn something of the way in which the Hindū consciousness, whether as artist or critic, expresses itself in special cases, "revealing the Supreme Spirit wherever the mind attaches itself".

A. DE L.

Ethics of Education, by Beatrice de Normann and G. Colmore. (Theosophical Publishing House, London. Price 2s.)

Those who wish for a concise statement of the inevitable effect of a belief in reincarnation on the bringing up of children, cannot do better than begin with this book. It does not set out to formulate any cut-and-dried system of education—which is perhaps just as well at this experimental stage—but lays down the main principles which should govern any system which is intended to assist as much as possible the natural unfolding of the child's consciousness, and justifies the modern tendencies in educational reform by a sound basis of reasonable theory.

In the first place the teachings of the Ancient Wisdom are contrasted with those of its two principal alternatives—orthodox Christianity and modern science, and the direction which each of these lines of thought tends to give to education is clearly brought out. In short, whereas the belief in one life—whether the soul be regarded as tainted with original sin, or predisposed by heredity, or launched on its career with a clean sheet—tends towards a policy of cramming and correction from without, the belief in individual continuity of consciousness through many lives conduces rather to the provision of opportunities for temperamental expression under kindly guidance. The authors rightly begin their educational programme by laying down the prenatal conditions that should surround the mother, and special importance is attached to home influence during the most impressionable years of a child's life. A bold attempt is made at the classification of temperaments, and the matter of sex instruction is plainly dealt with. Then follows a brief outline of an ideal method of school instruction, the teaching of religion recommended being of a practical nature.

It is now quite clear to anyone who has watched developments in the educational field that a distinctly Theosophical type of education is being evolved, and the book before us is a very fair epitome of this

type as it is found at present. Theosophical educationists are evidently not above appropriating the best features introduced by other educational reformers, notably Mme. Montessori; but though it is as well to take advantage of all the experience available in existing systems, we hope that the tree of Theosophical education will not suffer its freedom of growth to be impaired by premature forcing in any one direction.

W. D. S. B.

One Thing I Know, by E. M. S. (John M. Watkins, London. Price 3s. 6d.)

It is strange that the one unanswerable argument to oneself—"I know"—should bring absolutely no conviction to those who do not know, or at any rate do not know similar things. Like the blind man who knew that he had been made to see, the author of this book, after fifteen years of helplessness, knows that she is well, and like him she describes the method of her cure. The instruments are two nurses in the flesh and a doctor out of it. The doctor uses the hands of one nurse, a trained masseuse, and controls the other, coming into her body to give such treatment as he cannot give through the other nurse, and also to talk with his patient and explain his methods. He attributes his success, where other doctors using similar treatment have failed, to the fact that he can see the inside of the body as well as the outside, and so is better able to judge of the effects of his treatment and to guard against fatigue.

The story is written with some detail, and is interspersed with odd bits of information about the spirit world in general and especially about a hospital which the doctor has on the borderland, for those who have just passed over. And then, when the cure is complete, the earth doctor, who had pronounced the case incurable, and who has watched the process of the cure, explains it away in scientific language. There is, according to him, no need to believe in any other-worldly interference; the illness was caused by a complex, the cure has been effected by suggestion—a treatment which he himself recommended, though it, and also hypnotism, had failed to do what he had expected. He praises the skill and patience of the nurses, and commends their treatment as the one most likely to produce beneficial results; and so, having approved the means, and veiled cause and effect under "the darkness of a name," he disposes of the whole affair.

Of course the materially minded will agree with him and dismiss the whole matter as satisfactorily explained away; those who are

beginning, very much against their will, to see that there *are* more things in heaven and earth than materialistic philosophy can explain, will consider, with a sigh of relief, that at any rate they need not consider this particular instance; while others, an increasing number, will see that this is another instance of the thinning of the veil between the seen and the unseen, and that it is not wise to disbelieve or contradict a person who says "I know".

E. M. A.

The Call of the World, by A. S. Wadia, M.A. (J. M. Dent & Sons, London and Toronto.)

The author of this book, being possessed of keen observation, a strong sense of humour and a wide fund of general information, gives his readers a very intelligent survey of many nations, as he conducts them in thought around the world, according to the itinerary as indicated in his map of travel.

He takes them first to share his very enjoyable visit with friends in England, treating them to the real spirit of a holiday season there, and describing places of historic interest. Then on he goes to the quite different variety of wondrous achievements in America, stamped with the "almighty dollar" mark that too often sets the standard for that practical, liberty-loving people. His visit to the Mazdaznan Communities there (followers of his own Zoroastrian Faith) leads him away from the beaten track into the heart and charm of private life—too surprisingly and injudiciously private at times, perhaps, to be revealed so frankly to a generally non-understanding and too intolerant public. One might prefer to suspect he had adopted one of the literary devices for adding that element of romance, than to be assured of the identity of some of those connected with actual experiences as related. The homeward journey through Japan, Korea, Manchuria and China, indicates a waning of interest, and gives but a cursory glimpse of these countries. Still, one volume is not sufficient to contain so detailed an account of all places visited, and one is left with a distinct regret when the journey comes to an end.

The author specially excels in his enchanting descriptions of places, as well as in the personal note which brings one to a more genuine understanding of the people he has met than do most travel-books. His style is charming, and his book altogether well arranged in every detail.

G. G.

BOOK NOTICES

WE have received :

Occult Methods of Healing, by Jennie K. Adams (Krotona Lectures No. 1. Price 10c.), which is a summary of the subject dealt with, as presented in a series of lectures at Krotona. It contains short outline sketches of the lives of the world's great Teachers and brief analyses of the various methods of occult and semi-occult healing. *The Brotherhood of Religions as Portrayed by Symbol*, by Marianne C. Thomas (Krotona Lectures No. 2. Price 10c.), being a series of short chapters dealing in turn with the symbols characteristic of each of the great World-Faiths, and explaining their significance. *In the New Forest with the Fairies*, by Mary Bury (B. H. Blackwell, Oxford. Price 1s.), a little story of the year told in fairy-tale language for children and sold for the benefit of the Hampshire Prisoners of War. *For Soul and Body*, Talks on Spiritual Healing, by Harriette S. Bainbridge (Heffer & Sons, Cambridge. Price 9d.). This little devotional book has met with so much success that it has now been reissued with the addition of several new chapters. It deals with the power of faith, particularly as healing all diseases of both mind and body. *Christianity and War*, Letters of a Serbian to his English friend (The Faith Press, London). These letters from a Serbian clergyman to his College friend, since also become a clergyman, are full of interest in their attempt to reconcile the prosecution of the War with Christian teachings. The result of his reasonings and questions seems to be: "War does spiritualise"; therefore presumably it is good for the spiritual progress of the world to have suffered so much agony. *What we Want and How to Get it*, by Helen Boddington (G. Bell & Sons, Ltd., London. Price 1s.), a sequel to *Little Steps in the Way of Silence*, contains a series of short chapters, indicating how joy and health and other of the non-material desirables of life may be gained by a system of affirmation. *Saint Sophia: Russia's Hope and Calling*, a Lecture by Professor Prince Eugene Nicolayevich Trubetskoy, translated into English by Mme. Lucy Alexeiev (The Faith Press, London. Price 1s.), shows how the symbol of Sophia is bound up with the whole spiritual life of Russia, and how necessary to the national regeneration is the re-possession of this great church; also, geographically, its political significance. *Why God does not Stop the War*, by Robertson Ballard (Charles H. Kelly, London. Price 4d.), is an attempt to show that owing to man's possession of free will bestowed by Himself, God cannot stop the War until the necessary lessons have been learnt by the nations concerned.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th November to 10th December, 1918, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	RS.	A.	P.
American Section, T.S., part payment for 1918, \$182.25 ...	524	0	0
Swiss Section, T.S., for 1918 ...	153	7	0
Norwegian Section, T.S., of 271 members for 1918, £9. 0s. 8d. ...	120	7	0
South Africa, T.S., of 292 members for 1918, £9. 14s. 6d. ...	129	13	0
T. S. in Egypt, £3. 4s. ...	42	11	0
T. S. in Java (Charter Fee) ...	13	5	4
	983	11	4

Adyar
10th December, 1918.

A. SCHWARZ,
Hon. Treasurer, T.S.

FINANCIAL STATEMENT

The following receipts, from 11th November to 10th December, 1918, are acknowledged with thanks :

DONATIONS :

	RS.	A.	P.
A Friend, Adyar	700	0	0
Mrs. T. Ramachandra Row, Benares City, for Food Fund	130	15	0
Mr. Virsukhram J. Hora, Havadia, Surat	67	4	0
A Theosophist, Bhavnagar, for Food Fund	25	0	0
Sri Besant Lodge, Tanjore	25	0	0
Mr. and Mrs. H. H. Shutts, Krotana	13	8	0
Mr. T. V. Gopalswamy Aiyar, Adyar	10	0	0
Chohan Lodge, T.S., Cawnpore	7	0	0
Mr. R. Mudalyandam Chetty, Adyar	6	12	0
Mr. A. R. Bhatjee, Bookseller, Calicut, for Food Fund	5	0	0
Mr. G. Srinivasamurthi, Staff Lines, Poona	5	0	0
Mr. Tarachand H. Keswani, Rohri	5	0	0
T. S. Lodge, Jhansi	5	0	0
Mr. N. H. Cama, Davangere	5	0	0
Donations under Rs. 5	1	8	0
	<u>1,011</u>	<u>15</u>	<u>0</u>

Adyar

10th December, 1918.

A. SCHWARZ,

Hon. Secretary and Treasurer, O.P.F.S.

THE PRESIDENT'S FUND

IN the November issue of THE THEOSOPHIST of last year I invited the co-operation of members in organising a fund, to be known as the "President's Fund," with the object of helping Mrs. Besant to defray part of the heavy cost of travelling and other duties incumbent upon her during 1918 as the President of the Indian National Congress for the year. From all the Sections of the T. S. (except those of the Central Powers and Russia), and from the unsectionalised countries, members have eagerly contributed, glad and proud to help in every way possible the noble activities on behalf of humanity of one whom they revere as the Leader of the great Theosophical Movement.

I have acknowledged every single donation received by me, and I can only hope that the formal receipts sent out by me were delivered to the donors. Some donations have been received through the post, for which I have not been able to send a receipt, no letter having come with address of donors. Of the money orders, whose dispatch has been notified to me, only four have gone astray; I have notified the remitters that the money sent has not been received.

The duties of Mrs. Besant as the President of the Indian National Congress come to an end when the new President is elected on December 26, 1918, at the coming session of the Congress. The "President's Fund" therefore is closed. Should any desire, in spite of the closing of the Fund, to help as heretofore, they should remit to Mrs. Besant direct, though I shall always be glad, if funds are sent to me, to transmit them to her. Any donations intended for the Fund, but received after the closing of the Fund, will of course be put to the Fund's account and given to Mrs. Besant.

Among all everywhere in the world who have so gladly joined to make the Fund a success, it might almost be invidious to mention particular countries; yet I cannot help putting on record with what enthusiasm members in the United States of America have come forward with their donations to swell the Fund. Nor have the members in South America, few though in number compared to other

Sections, been less enthusiastic than their brethren of the northern continent. Australia and New Zealand and France also have been most generous donors.

I am personally heartily glad that the "President's Fund" has brought me into touch with so many enthusiastic Theosophists in all parts of the world. I shall always feel what a pleasure and privilege it was by means of this Fund to help to make a little easier to bear the heavy burdens resting upon the shoulders of our great Leader.

C. JINARAJADĀSA

FROM MRS. BESANT

I must add to my Brother's note my own grateful thanks to so many friends, known and unknown, who have enabled me to do my work over this huge country with a minimum of fatigue. It has been a real help and has much lessened the strain. I thank you all.

Adyar

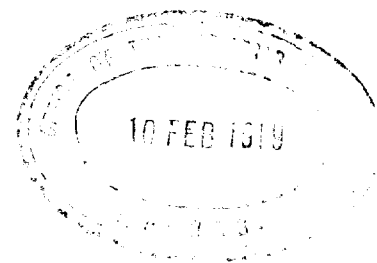
ANNIE BESANT

Dec. 16, 1918.



C. W. Leadbeater at Sydney

VOL. XL



No. 5

THE THEOSOPHIST

ON THE WATCH-TOWER

IN the month of February two events happened on the same day of the month, the 17th, that bore much on the fortunes of the Theosophical Society. On February 17th, 1847, there was born into the world a baby form, which was to be the physical encasement of the ego we called in that encasement Charles W. Leadbeater. On February 17th, 1907, passed out of his physical body the ego we called in that body Henry Steele Olcott. Both were servants of the Masters they love with unchanging fidelity, and right well they served Them in their consecrated lives. Both were, therefore, devoted to the Theosophical Society, the latest Messenger to the world from the White Brotherhood.

* * *

The life begun down here on February 17th has been a varied and a difficult one, from the physical tragedy of its boyhood to the cruel persecution of its late maturity. A

life of singular purity—I have heard men who knew him intimately say that they had never heard from him the lightest coarseness of jest, such as most men make at times, trenching on absolute cleanliness of thought; of unchanging service to all who stood in need of help; of flawless serenity and cheerfulness under the foulest accusations; of utmost patience and kindness when misunderstood; of unshaken love and faithfulness when wronged; of perfect forgivingness; of unwavering affection when met with ingratitude; of boundless compassion for the erring and the sinful; I have known on earth no spirit more Christlike than that dwelling among us as Charles Leadbeater. “Of whom the world was not worthy.”

* * *

H. P. Blavatsky's life-long co-worker, Henry Steele Olcott, threw off his physical body, as just said, on February 17th, 1907. At Adyar, in the room which is now my bedroom, he entered into the Peace, and many will remember how his body lay at rest in the Hall he had built, how men and women of divers Faiths stood round, and recited words from the Sacred Books they revered, and how friends, rich and poor, high caste and outcaste, passed in long files by his bier, casting thereon fragrant flowers, until all save the calm face, touched with Death's whiteness, was hidden under the blossoms that spoke of love and gratitude.

* * *

So the 17th February is to us, verily, a sacred day, a day of sweet and poignant memories. And strangely enough, on that same day, in the year 1600, Giordano Bruno, that child of fire, went in a fiery chariot from the Campo dei Fiori to his Master's home in the Abode of Snow.

* * *

Another of the misunderstood and wronged ones, like Charles Leadbeater, was Helena P. Blavatsky, whose noble memory is enshrined in many a faithful heart to which she brought the Light of the Divine Wisdom. Now and then comes a recognition from some land where live her disciples. Thus, Mr. Hinloopen Labberton cables from Java that the Batavia Lodge, T. S., has opened new buildings and has named them after her.

* * *

The Annual Convention of the Theosophical Society was held this year in the Imperial City of Delhi, where also met the National Congress, and the All-India Muslim League, and the Industrial Conference, and the Ladies' Conference, and the Annual Meetings of the Home Rule League, and the Society for the Promotion of National Education. Some other gatherings there were also—the oddly named “Cows' Conference,” and the Conference also for promoting the use of the Hindi Language as the common Vernacular in India, and those of the Ārya Samāj and of the Vaishya community. All these many and varied bands of workers filled the ancient City with their eager, throbbing life, telling of an awakened and strenuous India, with energies outstreaming into the many channels of National Life.

* * *

One very interesting sight was the Exhibition of objects produced in schools belonging to the S. P. N. E., held in the Indraprastha Hindū Girls' High School, where good Miss Gmeiner gave cordial welcome to all who were interested in educational work. The exhibits ranged from a chemical balance, a steel lathe, and an admirable carpet, down to pots of jam and pickles, through phases of carpentry, painting, drawing, embroidery, brass bolts, leather sandals, maps, garden

produce, and many other well made articles. It was a very satisfactory proof of the results of a few months of manual training.

* * *

In this school also were held the smaller gatherings connected with the T.S., while the Convention and other lectures were held in a large theatre, densely packed at each. I had the pleasure of giving four, and they will shortly be published. Mr. C. Jinarājādāsa also lectured, as did Mr. George S. Arundale, always to overflowing audiences.

* * *

It is proposed to form an International Board for Theosophical Education, with a General Council consisting of General Secretaries from each country represented, and an Executive Committee in each country to manage its own affairs. The following constitution is suggested, and I should be glad to receive suggestions, amendments, and notifications of approval and disapproval. The idea seems to me to be a good one, now that Theosophical schools are springing up in so many countries. But it is essential for success that each country should be autonomous, as in the Theosophical Society, and that only matters of general policy should come before the Board, which should also receive Annual Reports from the countries represented.

* * *

PROPOSED CONSTITUTION

Object:

To promote Theosophical principles in education, to co-ordinate Theosophical activity in education throughout the world.

Constitution:

1. The General Council shall be composed of a Chairman, a Vice-Chairman and a Secretary-Treasurer, together with one member from each Section of the Theosophical Society to be elected by the Theosophical Fraternity in Education in the Section, if in existence.

Otherwise, by the T.S. Council of the Section, until such a Fraternity be established.

2. Each country shall be autonomous so far as its internal affairs are concerned, shall have its own National Council, and shall be represented on the General Council by its own elected member.

3. There shall be an Executive Committee of the General Council, to consist of the Chairman, Vice-Chairman and Secretary, *ex officio*, who shall hold these offices in the Executive Committee, together with seven other members, ordinarily resident in India, who are not members of the Council.

4. The first Executive Committee of the Council shall be nominated by the Chairman, and shall hold office for one year. Thereafter, the Council shall determine the constitution of the Executive Committee.

5. The President of the Theosophical Society shall be the first Chairman of the Council and shall for the year 1919 nominate the Vice-Chairman and the Secretary. Thereafter, the election of the office bearers of the Council shall take place as the Council shall decide.

Business:

All business, including voting and alteration in Rules, may be conducted by correspondence, and proxies shall be allowed. As far as possible, all important matters of principles and policy shall be referred to the Council by the Executive Committee.

General:

The International Council of Theosophical Education, being generally an advisory body, shall have no power to interfere with the internal educational affairs of any Section, and its opinions shall under no circumstances be regarded as expressing the attitude of the Theosophical Society as a whole towards educational matters.

* * *

The first Convocation of the Benares Hindū University was a very interesting and successful function. Curiously enough both its Chancellor, H.H. the Mahārājā of Mysore, and its Vice-Chancellor, Sir Sivaswami Aiyar, ex-member of the Madras Executive Council, came from the South of India. Both made very excellent speeches. The only

woman graduate came from the Benares National Women's College, though appearing as a "private candidate," as the College is not affiliated. I had the pleasure of presenting her to receive her degree of B.A., and she was very warmly cheered.

* * *

The dear old Central Hindū College looked very prosperous, and felt very home-like, especially as every one was very friendly and kind. The "Guard of Honour" looked remarkably well, and I was glad to see the old Drill Master still leading it. I had the pleasure of delivering the first of the University lectures arranged for the Convocation, and spoke on "Education and Culture".

* * *

The new buildings of the University are making rapid progress, and will be magnificent when completed. The Hon. Paṇḍit Maḍan Mohan Malaviya devotes to this great work much of his time, and his immense power of arousing enthusiasm.

* * *

Bro. C. Jinarājādāsa is away touring; coming from Delhi we dropped him at Gwalior, where 21 new members joined the T. S. He had very large audiences at Agra, but small ones at Muttra, and then went across to Cawnpur. Allahabad was visited, and then Benares, whence he was to visit Patna and Calcutta, and then home by February 2nd. I have just returned—January 21st—to Adyar and leave again on the 27th or 28th for Bombay, and so to Sindh for a fortnight. G. S. Arundale has also been touring, lecturing on Education. So we have all been busy in our different ways in the Great Work.

* * *

In an Australian paper, I read of a "Missionary Rally" at Adelaide, presided over by the Bishop of that ilk. He said that

India's magnificent response in the war and Japan's loyalty had opened the way to missionaries. But the call to the Indians in Fiji was the greatest and most insistent for Australians. The indenture system of labour had now been stopped, but help was needed to remedy its wrongs. There were still 5,000 indentured Indians in Fiji, and the indentures still current should be cancelled at once, an effort should be made to equalise the numbers of the sexes, separate houses should be provided, medical supervision should be instituted, Indian marriage customs should be restored, and a proper system of education established. The Bishop of Polynesia had asked the Australian Church for a priest, teachers, and nurses, and £500 to assist in the great work of righting the wrongs which had been done to the Indians in Fiji. If Australia did this work she would do great and lasting good for the Empire.

That is so. But we may remark that the Theosophical Society in Australia heard and answered the call before it reached the ears of the Christian Church.

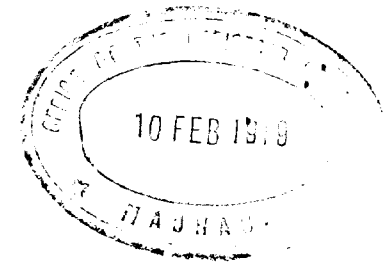
* * *

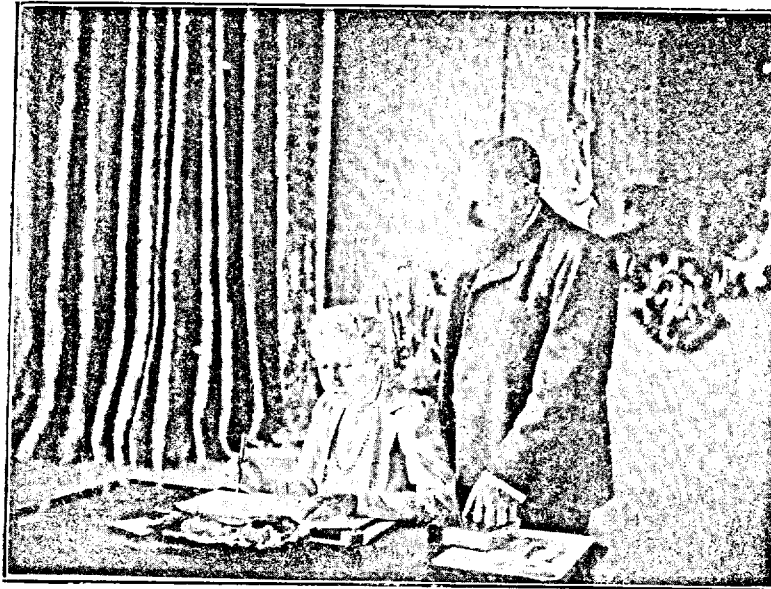
Another Bishop—of Gippsland—remarked that four years ago Indian University graduates, if they went to Australia, would have been treated as coolies. He expected a mass movement from the educated Indians towards Christianity. It would be interesting to know on what the episcopal expectation is founded. 50,000,000 Indians in the villages, according to this sanguine gentleman, were waiting to be swept into the Christian Church, and finally he informed his audience that "the power of Islām had been sundered in the present war because of India's adherence to Britain and Christianity"! This wild statement will somewhat surprise the gallant Mussalmān soldiers. Trust a Christian Bishop to say a clumsy thing. Lastly, another clergyman said that the Church was to fight Muhammadanism, Buddhism and commercialism. The third 'ism comes in oddly, and we should

much like to know when Christianity is going to begin its attacks on this latest foe. We had thought that commercialism followed the missionary, and that it had been sown and flourished mightily only in Christian countries.

* * *

We had the pleasure of welcoming to Adyar last month the famous Mystic and Poet, Sir Rabindranath Tagore, for a couple of days. He was very happy in the peaceful atmosphere of Adyar, and hopes to return here for a week after his visits to some South Indian towns. The coexistence of a peaceful atmosphere with strenuous activity in Adyar strikes most visitors; spirituality gives the peace, and devotion is the spring of the activity; hence there is no conflict between the two.

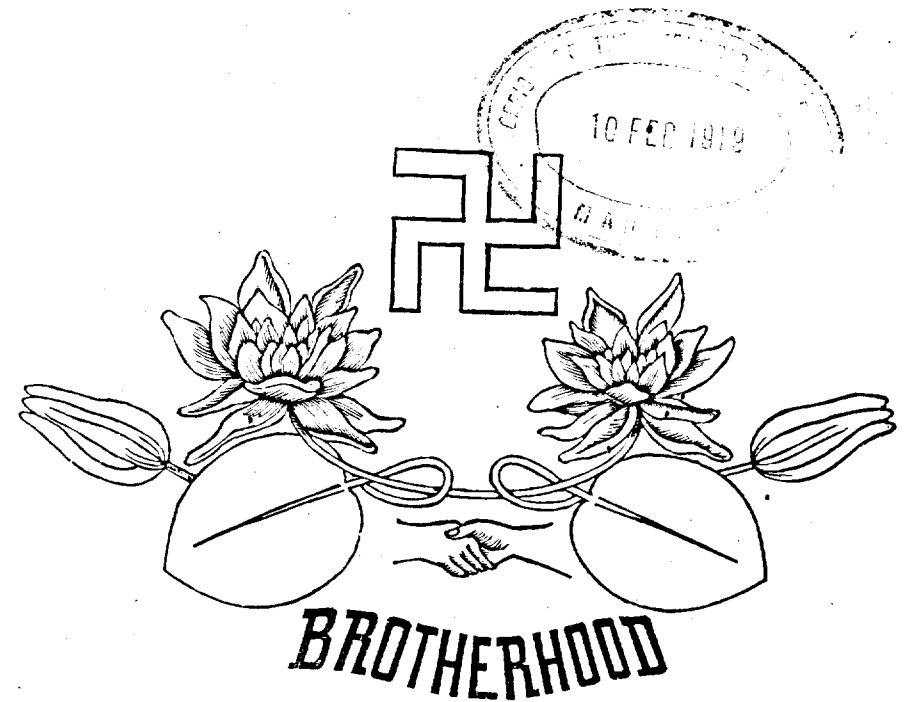




In England, 1901



At Taormina, 1912



THE SCIENTIFIC BASIS OF C. W. LEADBEATER'S CONTRIBUTIONS TO THEOSOPHY

By C. JINARĀJADĀSA, M.A.

ONE of the profound influences in moulding my life has been the influence of C. W. Leadbeater. The early great opportunities in my life of education and travel and equipment for Theosophical work were all due to him, and I shall always feel that there could not have been a more valuable personality to guide my mind and temperament in their search to discover my true work. Only to a few indeed comes that rare privilege to live associated in the least little things of daily life with one to whom the invisible worlds are as real and as matter-of-fact as the visible world; to have so lived with Mr. Leadbeater for a dozen years has made me realise Occultism in a way that no mere reading of occult

literature would ever have done. To be with one to whose vision the dead are as the living, for whom Nature is not merely hills and plains, trees and animals, but also a vast Nature of invisible living creatures more vivid in their living quality than is our visible creation, has been as if to listen to a wondrous running commentary on the deepest truths of Nature.

But above all, the qualities in Mr. Leadbeater's life which have been to me of the most powerful inspiration have been two transcendent qualities: the first of these is his utter self-abnegation in all that relates to the work of the Master, and the second the scientific method of his search for knowledge. As to the former, little can be written with mere pen and ink about the highest spiritual attributes of a soul; suffice it to say his utter trust in his Master's plan for him and for the world, even in the darkest days of isolation and deprivation, has been to me as a beacon light, making in me to grow a trust in the Master which slowly transformed itself into Realisation. Words cannot express the depth of gratitude or bond of attachment of one who sought the Way to the one who guided to the Way, and so I shall say no more here.

But Mr. Leadbeater's scientific attitude to the discovery of truth is one of the greatest assets in our Theosophical Movement. Hitherto in the age-long history of Theosophy as a world-force, the knowledge of the Hidden Work has been given to the world as a revelation; "God's Plan which is evolution" has been expounded mainly through Personality, as ethical teaching and as philosophy. But an impersonal, scientific statement of that "God's Plan" has not been needed by humanity, since the world was not evolved sufficiently to demand to understand things "as they are". In the history of Occultism it has been Mr. Leadbeater's rôle to be the first of those occultists to come who, though seers and prophets and striking personalities, yet put personality aside and describe what they see in as unbiased a manner as they can.

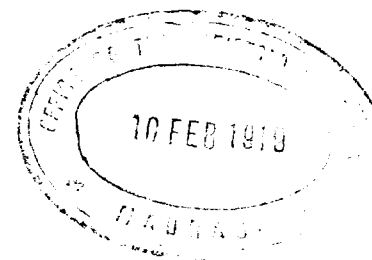
The power behind Mr. Leadbeater's work lies in his utter devotion to truth, and in his loyalty in describing that truth as simply, as plainly, as impersonally as he can. To be *sure* of what he says—as sure as a trained mind can be sure of anything—has been his great principle of exposition; and so, before the statement is made, a long and careful series of investigations is made to check and verify and test. It is this quality of observation and exposition which made his first chief contribution to our occult knowledge—*The Astral Plane Manual*—so noteworthy a production that the Master K. H. secured for the Occult Library of the Great White Brotherhood the manuscript of that work, as one of the noteworthy and epoch-making works of our civilisation.

No one reading Mr. Leadbeater's writings can help being impressed by the "sweet reasonableness" of what he says of the invisible life surrounding man. However strange may be the new facts offered, yet as they are offered by Mr. Leadbeater prejudice is disarmed; so vast, and specially serene, is his vision that as that vision is described to another, a powerful appeal is made to the higher unprejudiced mind of the listener to assent to the exposition as to the living Truth. Those who have heard him lecture will never forget this quality in his exposition; there are no fine phrases, no gorgeous imagery, no dramatic exposition, though indeed Mr. Leadbeater is capable of a loftiness in his exposition which reveals the high attributes of the Wisdom which "mightily and sweetly ordereth all things"; in simple, direct language he leads our imagination from the things we know to the things which we can know, till we too become as sure and certain of the unseen as of the seen. Even a mere sceptic becomes, impressed by Mr. Leadbeater's exposition; he may not want to believe, but he will never scoff. For behind the exposition he feels there exists a real true knowledge, and not mere trust or belief. As all who are students of

Mr. Leadbeater's writings know, he makes a clear distinction between what he knows because he has himself experimented and verified, and what he only partly knows or merely believes. He does not blur the landmarks of Truth.

I would, in conclusion, specially draw attention to one aspect of Mr. Leadbeater's exposition of Theosophy. Starting with the supposition that the unseen is as natural as the seen, as much the domain of science as our visible world of evolutionary struggle, he sees an inspiration in every fact, however small; and so he investigates the tiniest fact with the same zeal and devotion which others would give to large and "important" facts. And so gathering fact after fact, Mr. Leadbeater presents them to our vision so carefully arranged, so understandably grouped, that as we look at his presentment of facts we grasp out of them an Intuition. From the moment of our finding this intuition from the facts put before our imagination, we too begin to see for ourselves, to know at first hand. Not indeed as fully as does Mr. Leadbeater—only a little; but even that little is a true vision of Eternity. A scientific exponent of Theosophy is Mr. Leadbeater, in this aspect of his life's work; but while he expounds, he lights in our hearts and brains the Light within. He transforms scientific facts of nature into the Divine Wisdom, and for this lofty attribute the Theosophists of all generations will ever hold him in high reverence.

C. Jinarājadāsa



MY DEBT TO C. W. LEADBEATER

By GEORGE S. ARUNDALE

I AM impelled to take my place among those who gather in this issue of THE THEOSOPHIST to represent the world-wide loving homage on the part of Theosophists to our elder brother C. W. Leadbeater. The impulsion comes from the eternal debt I owe him for all he has done in shedding the radiance of his pure and tender wisdom upon the path I have to tread. The debt is all the greater because he did not tolerate faltering so long as he was in special charge of the training I had to undergo. He was the truest of friends to my real self and ranged himself with all vigour against a lower self that too often sought to dominate and retard. C. W. Leadbeater is the friend of egos rather than of personalities, and much of that misunderstanding which has clouded men's vision of his outstanding greatness has been due to the fact that he has never truckled to the personality at the expense of his comradeship with the ego. While under his direct tuition my lower self had to retire into the background, albeit amidst much grumbling and young-souled dullness of understanding. And the result was success where a lesser teacher would have met with failure. I always look upon our great elder brother as a surgeon who, in his eager care for the soul, does not hesitate to operate upon obstructions defiling and stultifying the lower bodies. He is great enough to submit willingly to misunderstanding in the present so that the future may be sure. He never panders to his pupil's weakness when

he knows that it can be overcome. His patience is inexhaustible, but his determination irresistible. Hence, he has no patience with the laggard who, out of indeterminateness of character, is too flabby to grasp at opportunities that actually come his way. Grit is the quality Mr. Leadbeater's pupils must have. They must be of the type that perseveres no matter what the obstacles. Given such a type with such a quality, Mr. Leadbeater is his veritable God-send.

I have been trying to convey in the above paragraph that Mr. Leadbeater is a focus for reality and a disperser of sham and all pretence. He is the sworn champion of the inner realities as against the outer *māyā*. But I would not have you think that there is aught of hardness save the hardness of tempered steel, of steel hardened through experience and shining with deep and abiding sympathy. I shall never forget—it is one of my outstanding experiences—his farewell to me in 1913 in Madras when I was leaving for duty in England. The spoken farewells were over and the train was slowly gliding out of the station. Before turning back to walk down the platform he gave me one last look as I leant out of the carriage window to have my last look at my great teacher. And it was then that I learned for the first time what compassion really means as a quality among the very great. I feel even now the great upwelling of gratitude that arose from a soul whose body had, I am ashamed to say, too often misunderstood and misjudged. The ignorant impertinence of the foolish but too often obstructs and distorts the loving guidance of the wise. Mr. Leadbeater's pure greatness has made blind some who have come into touch with him, and they are as those who find fault with the Sun because His radiance forces them to close their eyes. I do not imagine for a moment that Mr. Leadbeater remembers saying good-bye to me in 1913. He probably does not remember the effect he produced. For him he was but natural; for me there was a

glimpse into the world of greatness and of God's loving kindness.

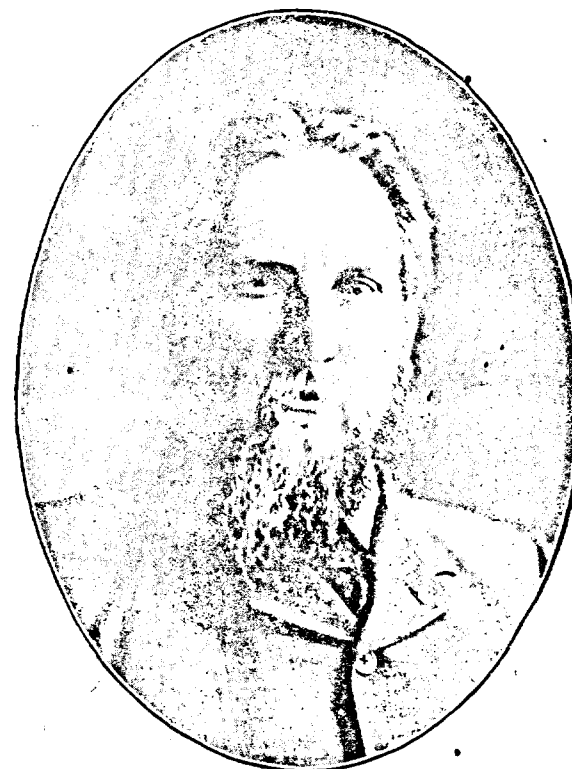
As I read through what I have written I am minded to tear it all up. It does not convey what I feel, not even a little. It is halting and poor as an expression of my attitude towards a beloved elder brother. But I let it stand because nothing I could write would convey my heart's outpouring, and yet when others pay their tribute my poor token must be found as a sign that a humble pupil does not allow the passage of years to cast the dark shadow of forgetfulness over the memory of his debt or over the living consciousness that his strength for service—such as it is—is largely the result of Mr. Leadbeater's loving perseverance in helping the real J. S. Arundale to learn at least the elements of the science of self-control.

George S. Arundale

MAGIC, PURE AND SIMPLE

[Writing about a living person is always difficult, if one is to say things of value; for those episodes which illustrate the special characteristics of any individual involve, for the most part, intimate details of him or of oneself. The difficulty is enormously enhanced when one attempts to write of a living Personage. The mind is crowded with ideas in multitudes. The ordinary necessities of selection in such a case are complicated by the further need to be at once interesting to the reader and faithful to the subject—faithful in the matter of facts and faithful in the selection of materials valuable to the reader who may be outside the immediate circle—great even though that circle is in this case—of those who are fortunate to count themselves friends. So I give up the attempt to write any comprehensive discussion of that phase of Mr. Leadbeater's work which is done by what would normally be denominated magical methods, and content myself with one illustration and a brief argument—one of the first, because Plato assured us that one illustration is worth a thousand arguments; and little of the second (and that not very polemical) because I quite agree with Mr. Leadbeater that argument is a waste of time.—F. K.]

IF the attitude of most of us towards Occultism is unsound, towards magic it is ridiculous. That this is so is only natural, for we insist upon having opinions about things of which we know nothing, and of magic the number who know anything is exceedingly small. I put aside, also, the crowd of people who "don't believe in magic" and who, if they had to believe, would regard it all as the negation of Law; for the attitude of such people is more than ridiculous. I am thinking of that very much smaller group of persons who admit that there are many amazing things which special people can do, people (they would say) more "special" than mediums, by a further knowledge of Law than that commonly possessed. Even this group never faces the fact that the Law which they acknowledge is the same, precisely, as the law they know—that they learn



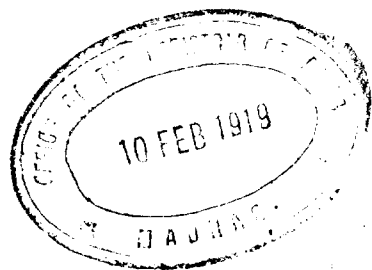
Taken about 1904



At Newton Highlands, 1904



At Adyar, 1913



of in, say, physics and chemistry. If, for instance, you point out that it is magical to cut a lump of carbide rock with water, as opposed to the ordinary very difficult way of smashing it with a hammer, they regard you, not as original, but as simple. Their opinion is, of course, of no value, though thousands of them may agree. It *is* magical to part a carbide stone with water; to use a rip and not a cross-cut saw in working along the grain of wood; to drive a pointed and not a blunt nail: for in each case you are co-operating with and not ignoring the laws imposed on matter in Nature. In the same way one may vaporise a glass of wine (as D. D. Home did) without heating it, by the simpler method of disentangling the molecular fabric directly, instead of having the heat shake the molecules apart. The difference is comparable to that in two methods of unravelling a cloth of loose weave, without selvage. By shaking it enough the individual bits of warp and woof would scatter as threads, which corresponds to agitating a liquid with heat until the molecules separate. But it would be much more simple and less wasteful—and therefore more in accord with Occult practice—if one unravelled the thing in the ordinary way.

Now you may, if you like, look upon supernormal modes of doing simple physical things as magic—levitating objects, ringing astral (really etheric) bells, and the like. But then, if you are to be accurate, you must define as Magic, with a great M, those much more extraordinary cases wherein it is not the physical thing done by the psychic means, but the psychic thing (and the physical at the same time, incidentally) done by the spiritual means; and as Super-Magic those exceedingly rare instances where the Monadic method is employed for some action through the Lower Spiritual, Intuitional and all the coarser worlds—as when the Lord Christ first instituted the Christian Mass.

I should like to make this distinction as clear as possible; for we are thinking of someone who can perform at least two of these three types of magic, as I personally know; who typifies, therefore, the real Magician; whose methods are by no means limited to those which come under the few laws known to us in our school science. That he does not use these methods visibly, constantly, is of no importance: there is no time to refute in detail for the reader assumptions by the unwary that a Magician ought to sharpen his pencils by disintegrating the end, and lift his hat to ladies by means of Elemental Force No. P/96. There are even people, I suppose, who think that the Prime Minister cannot emerge from 10 Downing Street hopping on one leg and dive into his motor without opening the door. They forget that custom and convenience are to be considered. In the same way the Magician considers convenience and custom (please note the order), the latter not because he has much respect for it, but because to fail to consider it would mean, in some cases, a dangerous shock to people round him. Not doing in view of the public, and inability to do at all, are very different things; a simple fact which, forgotten, leads to much misapprehension in matters magical as well as in matters moral.

So much for explanatory discourse. I would now relate my example, which is chosen, from such instances of supernatural method as I have seen Mr. Leadbeater employ, with a view to showing how even a seemingly pure and simple specimen of magic, by the very fact that it is magic, disturbs the feeble momentum of what we are pleased to consider our—or at least I consider my—force of character.

I was once party to an experiment in common or garden thought-transference in which Mr. Leadbeater acted as sender. Four of us sat in corners of a room, each with a paper with ten places numbered. Mr. Leadbeater sat in the middle of the room. At a given signal he thought of something and we four

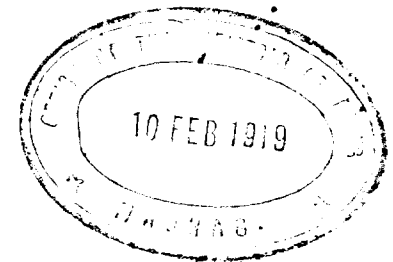
noted what we thought of. The results were sufficiently coincidental to compare rather more than favourably with the same kind of thing reported in the Proceedings of the Society for Psychical Research. Now in these little experiments I found that the ideas which came to me appeared in my mind as ordinary thoughts do. They seemed, that is, to evolve themselves by association from something else. They felt like products of my vaporous mental drift. That they were not always that, is clear from the fact that seven of my ten notes (if I remember correctly) were similar to or identical with those of Mr. Leadbeater.

At the close of that little test, however, a single trial was made of quite another method of thought-transference. Mr. Leadbeater again acted as sender, but this time he conveyed privately to one or two people sitting at hand what it was he proposed to make me think. I then knelt before him, he placed his hands on my temples, and immediately, and in one moment, projected the idea he had fixed upon. Now the singular thing was this: I felt that idea emerge into my consciousness as wholly foreign and extraneous and corporate matter. What is more, the idea, although capable of a genuine feeling accompaniment—although, that is, lending itself ordinarily to a very marked emotion—emerged, unfolded itself into my brain, as pure, simple thought. It was a most unusual experience, startling, and not altogether pleasing. I think it would have been in no way surprising if the idea had been born of associations and clothed in the feeling which ought to and would normally accompany it. But coming suddenly, importunately, as it were, into my brain, it was an obnoxious stranger. So much so that my tongue refused for a moment to utter it. With an effort I said the words, and they turned out to be, of course, the very phrase Mr. Leadbeater had whispered to the others. Now the fact, I suppose, is that the idea—one which I had repeatedly held before and repeatedly afterwards,

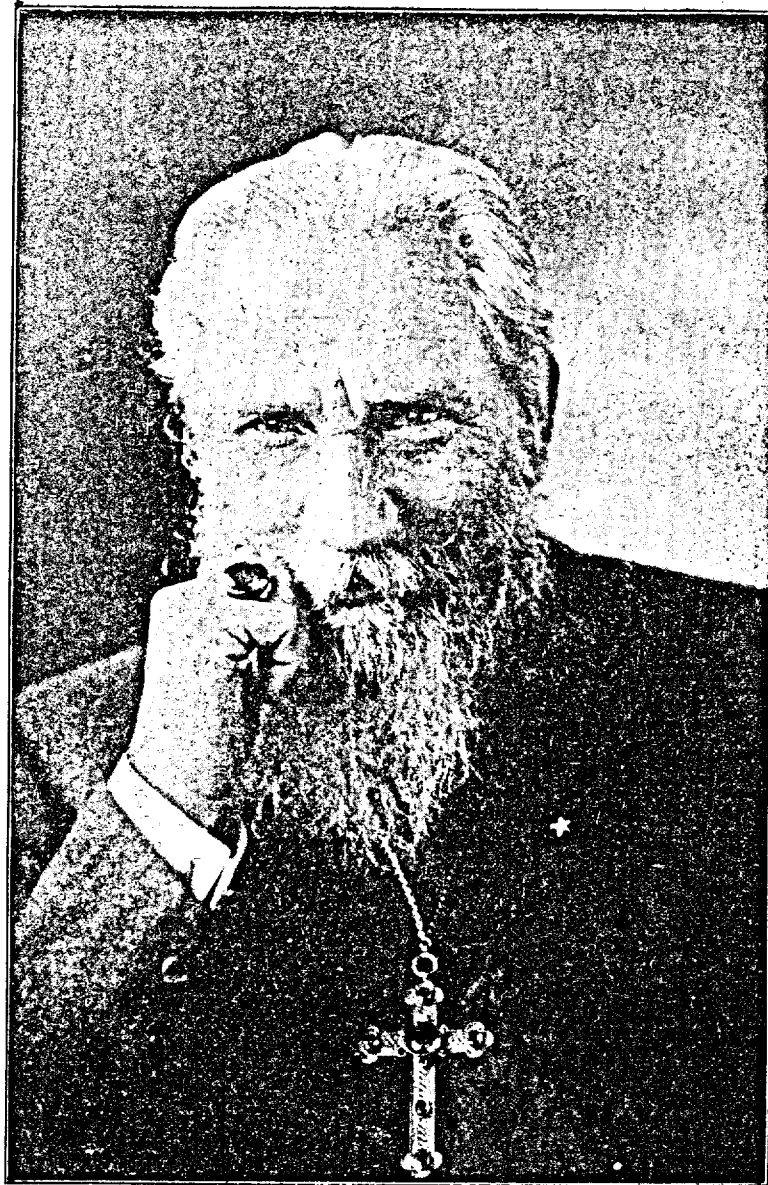
of my own free will and accord—he had transferred to my mind without paying any attention to what my mind was at the moment thinking of. It was not thinking specially at all, in fact, but was in a state of wonder, that is, of comparative suspense; and the agitated part of me was my emotions, which surged naturally to a feeling of excitement in keeping with the unusual nature of the experiment. Then suddenly there came into my brain a *mental* concept which had no relation to the stir which the excitement was making there. Under these conditions, and denuded, as I explained before, of all its normal emotional accompaniment, the idea had a tangibly foreign quality. I would add that the experiment was in no sense whatever hypnotic, and was all done in a jesting moment with no portentous sense of the supernatural.¹

It is an illustration of what Magic, pure and simple, involves, even in such a less complex phase. When it is Magic of spiritual forces brought down into the psychic and physical worlds, the result is commensurately astonishing, if less upsetting. And still more wonderful is that even more real Magic which springs from the world of Love, a Magic of which there is not time and space to speak. But more real than any others it is, and more marvellous, for it does in the flashing moment what the force of the mere personality cannot do in laborious ages, pouring illumination into upturned souls as sunlight floods with warmth the flowers, the leaves and the grass. In this Magic, as in the other, our great Brother, by incessant practice, on friend and foe alike, bids fair, it seems to me, to prove himself adept.

F. K.



¹ I sometimes think that what Mr. Leacheater projected were the words into my brain, and that my mind did the thinking in the next flash. This would more adequately explain the sense of mental intrusion.



From the most recent photograph taken in Sydney

TO C. W. L.

STILL clear are your keen grey eyes, dear Friend, though lined
Your brow and snowy white your hair.

I know—
In that small measure which my narrow mind
Can take—the thoughtless hurt that made to grow
Those scores of pain a stupid, small mankind
Seals on those who swiftly Homeward go,
Jealous, maybe, of one who sees the way where they are blind.

Still keen your clear grey eyes, dear Brother, keen!
Have they not ever, in the storm of all
These long, long years, right through the darkness seen
The Light beyond the passion? Above these small,
Mere men, the towering Gods? Beyond Them, e'en,
The immeasurable, flame-born Form of HIM whom all,
Gods and men and devas equally, obey unseen?

The still, long summer evening of your life
Draws to a deep and spiritual close;
Drawn the noon fires of all passionate strife,
Only the warmth of Love remains: rose
And tenuous violet and, like a whetted knife,
The horizon in æther gleams, then glows;
A fluted starling calls, his note like perfume, sudden rife.

In this sweet lingering warmth we pause and bask,
Wondering at the greatness of the setting sun
Slipping to other worlds through the thin mask
Of gold-edged clouds, the full course nearly run.
Faintly the glimmer of a Star . . .

What is the task
That calls you to the other side, O Sun?
Make our night passing short, strong Son of Love; turn soon,
we ask.

L. E. GIRARD.

PROBLEMS OF SOCIAL REFORM

By THE HON. DEWAN BAHADUR JUSTICE T. SADASIVIER

(Concluded from p. 342)

THE next problem is the problem of sex. Theosophy teaches that the division of sexes among mankind definitely began in the middle of the Third Root Race, several hundreds of thousands of years ago. Both sexes have since then been born of women by men, and they must of course have the majority of their physical and even emotional and mental characters in common. Theosophy believes in reincarnation; and men are born as women, and women as men, in turns, in order that mankind as a whole may develop both sides of its nature. A male lover who dies young would probably be born as a woman in his next birth, as his last thought would be of his female sweetheart, the *Gītā* saying that your last dying thoughts fix the nature of your next birth. Physical and intellectual strength is developed in male births as a rule, and emotional and sympathetic strength in female births. As regards the polarity of sex, I would refer you to the *Viṣṇu Purāṇa*, 1st Amsa, 8th Adhyāya, where Viṣṇu and Lakshmi are compared, contrasted and declared as supplemental aspects of the One Divine Life.

Weak men (including the Early Christian Fathers and many Hindū Saints) have denounced women as temptresses and the creations of the devil, and weak women have sometimes denounced men as betrayers. Each should blame his or her own respective weakness. Women are not

allowed to preach in Christian Churches and must be "kept in obedience" according to the scriptures—so in Islām also, the same notions prevail, notwithstanding that it is said in the Koran that Heaven is at the feet of the mother. As the *Bhāgavata* says: "I neither praise nor blame men and women who act according to their Swabhāva. My duty is to work and pray for all, till every one reaches the universal goal of union with Mahātmā." In the Fourth Root Race and up to the middle of the Fifth Root Race, physical and intellectual strength was more important for mankind. The greater development of the cerebro-spinal system in man and of the sympathetic and glandular systems in woman is also significant. The superiority of man was taken as axiomatic, but the curve of the evolutionary arc is now turning. Manly virtues are now found in greater proportion in many women, and the womanly virtues in greater proportion in many men. The doctrine of perpetual superiority and perpetual inferiority, as regards sexes, is shown to be false in the light of Theosophy.

Historically, no doubt, the doctrine was true as a working rule, so far as superiority with the male of initiative and originality and of the power of the intellect was concerned. But even in the past, so far as power of management of details, of readiness for self-sacrifice, and the qualities of gentleness, of patience, of effective administration, of willing obedience to discipline, etc., were concerned, the women were superior. Even when male pupils were taught by a Grahastha Guru, the Gurupathnī looked after the boys and they learnt as much from the management of the Gurupathnī as from the Guru; and she had a potent voice in ordering the pupils about, as you will discover if you read the *Purāṇas* intelligently and not blindly. I am told that in some of the Mission Colleges, where Christian professors have got enlightened wives who move socially with the pupils, the pupils derive much more benefit in the development of character than in other Colleges. Management of

hostels, the nursing of the sick and the teaching of very young children are better left to women than to men. The future ideal is a humanity in which the manly virtues and the womanly virtues are combined harmoniously, as in Shri Kṛṣṇa and in Mahādeva. Theosophy is meant to promote brotherhood irrespective of caste, creed, race or sex. Shri Kṛṣṇa was both Kṛṣṇa and Kālī, and the Lord Mahādeva is half of Him the male Shiva and the other half the female Umā Devī. The way in which women are most satisfactorily doing, in this period of War, the work for which men were supposed to be indispensable, should kill all doubts and prejudices as regards the capacity of women.

The only way to help women is by giving facilities for their education, and the best and the easiest and the most rapid way of educating women is through the Vernaculars, as Professor Karve is practically demonstrating. When I talk of education through the Vernaculars for women, I do not intend that they should not be given education at all in English. On the contrary, education in the English language, so far as it is necessary to enable them to read at least historical literature and newspaper literature, is absolutely necessary. Women have to become free; as my brother Sir Sankaran Nair said: "You cannot argue a man into slavery in the English language," and until the Vernaculars are sufficiently enriched so as themselves to resemble English in that respect, education in English is absolutely necessary for women also, especially as English is becoming a universally diffused language and women have to take more and more part in public life.

I am afraid to touch upon social reform among my Mussalmān brethren, but the Ghosha system (which prevails among northern high-class Hindūs also) must go. On the subject of child marriage Mrs. Margaret E. Cousins writes:

There is also that fatal arrest of all mental development as the girl comes near "her age," a criminal custom only equalled by its climax, the snatching of the girl the moment she

attains puberty, and the forcing on her, just as she turns fourteen, of motherhood. After the age of twelve she is withdrawn from school, and from then till the moment when she attains puberty she is confined and guarded like a prisoner, and jealously watched for fear her chastity might have the breath of scandal passed over it, and her marriage be in any way interfered with. She is discouraged from learning anything, except perhaps cooking. I know cases in which even accomplishments such as music are looked at askance. She is not allowed to move outside of her own street, hardly beyond her parents' house. Her companions are limited. She gets practically no physical exercise. All but the dullest girls suffer from reduced vitality, depressed spirits, and much suppressed rebellion of the mind at a state of affairs which they instinctively feel to be wrong and unnatural. As in the sacred name of religion people have been tortured and murdered, so in the holy name of chastity and marriage the bodies, minds and souls of many young Muhammadan and caste girls of India are starved and dwarfed. Their bodies are deprived of air and motion and contact with Nature; their minds are denied knowledge of books, or free human contact; their souls are wounded by the repression of all their impulses towards free self-expression, and by the denial of the wide experiences of life without which life becomes meaningless. The result is that these young girls are in the worst condition possible when "custom" forces them into the sexual embrace of an almost unknown husband, and in an agony of shyness, self-consciousness and fear the first-born, the continuer of the race, is conceived.

As Vivekananda said: "Men are not going to raise up women, but women are going to raise themselves up, and men need only give their sympathy and should not cause obstruction by their tyranny." Patient endurance, sustained enthusiasm and practical perseverance till the end is accomplished, are more seen in women than in men, as shown in the lives of Sāvitrī, Sitā and Droupadī. The way in which my cousin-in-law Mrs. Chandrasekharier, F. T. S., of Bangalore, is raising the status of women in the Mysore Province by her unrivalled enthusiasm, affords a very good illustration of my views.

Having thus dealt with the problem of sex, we may next turn to the problem of marriage. Monogamy must be the ideal for these modern times. The proper marriage is that of a man who has completed his preliminary education with a woman who has also finished her preliminary education on her own

appropriate lines. The continuation of the race and the giving of strong and pure bodies to advanced souls are holy acts. The carrying on together of social, spiritual and religious work harmoniously and better than either husband or wife could do separately (the man bringing his angle of vision and the woman her slightly different angle of vision, and both visions coalescing under a single, harmonious purpose) must be the primary object of marriage. The enjoyment of connubial pleasures not opposed to these primary dharmas is allowed by the Lord in His mercy. My learned brother, Paṇḍit Mahadeva Sastri, has shown by quotations from the Vedas and by the exposition of the meaning of the seven steps taken together at marriage, that the husband and the wife are equal partners and enter into the marriage relations with full knowledge of their duties. Hariṭa says: "All sacramental rites for women should be conducted with Vedic texts. Among women there is a twofold distinction: those who study the Veda and those who marry at once." Heroes and Rṣhis were formerly born of fully developed and educated Indian women. "When women were degraded by men's selfishness and pride of sex, *how few* heroes and no Rṣhis; cause and effect is in your power to change" (ANNIE BESANT). Don't excuse yourself by appealing to misunderstood karma. "That way madness lies," the madness producing fatalistic indolence and stony-heartedness, or the madness which indulges in wild actions due to the hopeless despair which reformers of tender hearts and of highly-strung nerves sometimes fall into. Listen to the wise words of Justice Sir John Woodroffe:

The belief that each man and woman is a shakti whose power of accomplishment is only limited by their wills, is a faith which will dispel all present weakness and sloth. We are what we have made ourselves in the past. We shall be what we *will* to be. Each must realise himself to be a fragment of the great shakti which is India, and then of the infinite shakti on whose lap she lies—the Mother of the Universe.

The bride is addressed in one of the mantras:

Go to the house, that thou mayest be the lady of the house. As mistress of the house direct the sacrificial rites. This maiden worshipped Agni. Become thou now my partner as thou hast paced all the seven steps with me. Partners we have become, as we have together passed all the seven steps. Thy partnership have I gained. Apart from thee now I cannot live. Apart from me, do thou not live. We shall live together; we shall will together; we shall be each an object of love to the other; we shall be a source of joy each unto the other; with mutual goodwill shall we live together, sharing alike all foods and powers combined. I join thy mind, thy actions, thy senses with mine. Be thou a loving queen to the father-in-law, a loving queen to the mother-in-law, a loving queen to the sister-in-law, and a loving queen to the brothers-in-law.

Theosophy has taught us that the effects of karma due to the working of the lower divine laws of nature can be changed by man if he produces the opposite effects by performing other karma which conforms to the same laws of nature in their higher and more powerful aspects. The following of customs which have become evil, and of traditions which have become bad, is due to our tāmasic nature, which does not like to be taken out of the ruts into which we have fallen. Baby marriages and the consummation of baby marriages have brought down the average age of the higher castes alarmingly low, and most of us become dyspeptic or diabetic after forty, and useless for even intellectual work of a strenuous kind after fifty. That post-puberty marriages are not against the shāstras is clear from the ultra-orthodox Nambūdris following that practice. The Ārsha form of marriage was intended for a man and a woman who are devoted to learning and teaching, and who want to help each other and the world by doubling each other's strength through marriage. The Daiva form was intended for couples who wanted to propitiate Agni, Indra and other Devas ruling over the higher powers of nature by increasing their strength in order that the Devas might benefit mankind by showers and sunlight, the spreading of fertilising underground heat by volcanic action, the spreading of rich manurial soil, the raising up of new lands out of

the ocean and so on. The prājāpatya marriage was intended, when the race was decreasing in numbers, for the production of numerous strong progeny. The brāhma marriage, the highest form, is performed only when two unselfish souls, enlightened in Divine wisdom, wish to do altruistic work in union. The couple married in Brāhma form attain Mokṣha together, the bridegroom being considered the Avatāra of Viṣṇu himself.

Nowadays, every marriage is styled a Brāhma marriage, because its meaning, along with the meanings of the other three marriages, has been wholly lost. However, you find some real Ārsha and Daiva marriages in Europe—for example, marriages like those of Robert and Mrs. Browning and between men scientists and women scientists. Just as every man who puts on the kāshāyam is called a Paramahansa Sannyāsi now, every Hindū marriage (though most are Āsuric because Mammon plays the principal part) is called a Brāhma marriage now. Even the union of young baby girl brides with bridegrooms older than fifty, are now blasphemously called Brāhma marriages. The marriages of boys before they are twenty-one and of girls before they are sixteen are absolutely pernicious. Marriage is intended, again, to diminish and not to develop carnal lust. As the *Bhāgavatam* puts it, the married state is intended to be a fort into which one retires for a while when one is fighting with the eternal enemy Kāma, in order, by such rest, to acquire further strength to fight with that enemy. Self-restraint must be practised by a married couple as far as possible by thinking of higher things and of the spiritual counterparts of even sex relationships, so as to gradually weaken the strength of the mere physical sex-attraction. Marriage is, however, now considered as giving legal and religious sanction to the unbridled indulgence of the sexual instinct and even to the legal murder of child-wives.

The next problem to take up is the problem of purity in food, drink and sex relations. I need not say that every social problem is connected with all other social problems, and hence some of the observations made under one head might as appropriately be made under another. The principles of purity are clearly taught by Shri Kṛṣṇa in the 21st Chapter of the XI Skandha of *Shrīmat Bhāgavatam* to Saint Uddhava. It is not impure for old persons, children, sick men or pregnant women to break fasts on occasions when it will cause impurity to ordinary persons. Wearing ragged clothes is impurity to a rich man but not to a poor man. Times of travel and times of danger from thieves and epidemics make pure certain actions which are ordinarily impure. One's own dharma is pure while another's dharma is impure. Tamas is impure when compared with rajas, rajas is impure when compared with sattva, sattva is impure when compared with the universal unselfish Nirguṇa love which is God, the absolutely pure Being.

When therefore people talk of purity and impurity, it is all a matter of relativity. So also dharma and adharma. Liquor containing alcohol in weak quantities may not be impure drink to a Western body or to one of the drinking classes in India. But if a Mussalmān, descended from progenitors who have followed his great religion, which absolutely prohibits the drinking of spirituous liquors, begins to drink, it is a very impure action for him. So also when a Brāhmaṇa, who from the days of the Brāhmaṇa sage Shukra has been prohibited from drinking any spirituous liquor, begins to indulge in alcoholic liquors, his action is impure. A Ṛg Vedic Mantra prohibits the drinking of impure liquids and the indulgence in intoxicants and stupifiers like gaṇjah or opium; even tobacco is impure, though it is a very mild poison when compared with the others. Whatever increases the quality of tamas in the physical body or in

the emotional or the intellectual body, is impure. When the gratification of the palate is made the first consideration, instead of the strengthening of the prāṇas, any kind of food is impure. Whatever increases the strength of passions increases the rājasīc quality and is therefore impure, though not so impure as the food increasing the tāmasic quality.

The above principles to guide our actions being thus kept in mind, every one should gradually make his body more and more pure by resorting to purer and purer food. Sudden change of diet and habit makes the body rebel and kick against the pricks, and might even destroy the physical organism; it should therefore be avoided. Alcohol, being the product of putrefaction and fermentation, is excremental in its nature. The life in the body, in trying to throw off the poison, gets a little stimulated in the beginning, just as, when a poison is first introduced into the blood, the white corpuscles rush in to attack the intruder and are thus stimulated and thrown into a fever in order to throw off the poison. But such stimulation is effected at the cost of the ultimate weakening of the life; especially as regards the spiritual centres of the pineal gland and the pituitary body is the action of alcohol very pernicious. Those who want to get into Rājayoga initiations ought to give up alcohol completely, though gradually. "If any of the three twice-born classes has tasted unknowingly anything that has touched spirituous liquor, he must, after penance, be girt anew with the sacrificial thread" (Manu).

The same principle applies to the question of the purity and the impurity of food. What vegetables and animal foods are impure is detailed in Manu and other Smṛtis. Some vegetables, like onions, do promote the tāmasic tendency. Vegetables like chillies promote the rājasīc quality. The Lord Shrī Kṛṣṇa in the 17th Chapter of the *Gītā* has given the characterisation of the different kinds of foods. Stale and rotten food is tāmasic. Juicy, fresh and substantial food is sāttvic. As regards

magnetic purity, food given in love or reverence is magnetically pure. A Brāhmaṇa can take food from his household Shūdraservant who is attached to his master. The very fact that custom varies in different parts of India shows that the custom as to dṛiṣṭidoṣham, and as to a Shrī Vaiṣṇava Brāhmaṇa's food being polluted by a Smārṭa Brāhmaṇa looking at it (this absurdity is confined to South India, as in Northern India it is only a chaṇḍāla's look makes the Brāhmaṇa's food impure), is not shāstraic and now serves merely as an artificial producer of mutual hate and contempt. This artificial and ceremonial purity is now developed at the cost of true physical, sanitary, and magnetic purity. I have found that many of my European brothers, who use soap and disinfecting liquids freely, are much more pure than a large percentage of the orthodox Brāhmaṇas. One of these latter (found especially on the West Coast) would bathe in green, chemically and physical dirty water (the impurity being patent to sight and smell), after he had washed the impurities of his teeth and other parts of his body in it, and then, when coming along the road in ridiculous jumps, would take up a thread lying in the road at the end of a switch and enquire of everybody whom he met whether he had polluted himself by treading upon a thread or a hair. After spending an hour in such an enquiry, his doubts not being cleared, he would go and bathe again in that dirty pool and consider himself pure. So another sectarian Brāhmaṇa will eat a three-days' old, foul-smelling Puliyōḍarai or Vadai, but will not take pure food from the hands of even a Brāhmaṇa, if the Brāhmaṇa is of a different sect.

All this shows the effects of materialistic religion, which prefers the letter to the spirit and superstitious ceremonial purity to real purity. Bhaktas, from Prahlāda downwards, have tried to kill these absurdities. They introduced the principle that in the Lord's temples there is no dṛiṣṭidoṣham or Pankṭidoṣham, as the pure food offered to God, though touched by

brother devotees, is pure. But this rule did not, as was intended, leaven the actions of people in their own houses. Nay, instead of making their houses also more and more like temples, and the food in their houses offered to God like temple Prasādas, it has made sectarians become more and more rigid in the observance of the letter of the rules as to magnetic purity in their own houses. Sunday should be observed in order that other days may be leavened by Sunday, and not in order that an impassable barrier and distinction should be raised (as is now raised in the West) between Sunday and other days. The world is becoming smaller and smaller through facilities of intercourse and travel. The magnetism of our gracious King and of the beneficent British rule is over the whole of India and over the whole of his subjects. When a Brāhmaṇa, who is protected by our King, has no scruples against taking the King's coin given by other castes, and becoming thereby rich in lordly wealth, it is funny that he should think his magnetic purity polluted by the eye of his patrons falling on his food. Magnetic purity is more easily preserved under present environments by a little loving thought, and by pronouncing the Lord's name, than by ceremonial isolations which have become impracticable.

As regards sex purity, there are eight kinds of adultery mentioned in our works, including even the seeing of a woman with lustful eyes. The best way to keep pure in sex matters is to cultivate purity in diet and drink, to take sufficient physical exercise, to think of sex organs as holy organs having analogies to the highest spiritual principles, to respect those organs in the body, and to marry instead of burning when you are unable wholly to control your sex passions, which is the common lot of at least ninety-nine per cent of humanity. I have already dilated upon the real object of marriage. The Shāstras insist upon even married couples practising abstinence on several days in the month, when the

wife is advanced in pregnancy, and so on. *Swastri gamanam api pari sankhya*. Vedic animal sacrifice, vedic surā-drinking and sacramental marriage-relationship are *permitted* in order to moderate evil tendencies, in order that what is by nature neutral or evil might be turned towards good, such as the production of good progeny, the strengthening of the devas ruling over beneficial natural forces, and so on. The Fourth Root Race humanity and the Fifth Root Race humanity have, by perversion of the instincts through the intellect, enormously strengthened their sexual passions, and many men are therefore worse than animals in this respect. For, animals have their own seasons regulated by instinct, while man, unless he feels the duty of Tapas, becomes unregulated in indulgence.

The social evil has become very bad in all civilised countries and especially in towns. The expedient in Hindū society of having a separate prostitute class (rigidly regulated, however, till recently by their own caste rules and regulations) has now become antiquated and useless. The problem is a very hard one to solve. Knowledge is the great purifier, as the *Gītā* says. The squeamishness and concealment indulged in as regards these matters merely leads to hypocrisy, phariseism, secret vices and evils which it is considered not decent even to refer to. The Upanayana ceremony and the Brahmacharya system have now become wooden, mechanical and soulless. The Boy Scout system is, I am sure, the result of inspiration, and if it is made to prevail in India, the Brahmacharya Āshrama can be revived in the true spirit, though not in the letter; purity of thoughts, actions, desires and speech being one of the ideals of the Scout Movement carried out in daily practice. May the Lord give us the strength of mind to tackle this problem of social evil properly. I feel myself too weak in knowledge and experience to offer any final solution. Very patient and prolonged consideration by several wise men and women sitting in council is required for the solution.

Several other social problems require the same treatment. Some Varnāshramadharmites say that we should not touch any portion of the modern Hindū law till there is a universal and unanimous demand from all Hindūs. But the customs which are the only Hindū law now are so numerous and varying, and there are so many educated reactionaries prepared to defend even child marriage, that to talk of a universal or unanimous demand is preposterous. In Malabar especially, the castes are so numerous, each sub-caste having its own customs (even the numerous sects of Christians having various separate customs), that the Courts were almost blindly deciding questions of inheritance and succession, the conflict of testimony being hopeless. I believe that a somewhat similar state of things prevails in the Punjab. Commissions composed of learned and altruistic members of each reasonably separate community must sit continuously for ten years at least to bring the various laws to reasonable proportion and certainty. If not, the Courts must go on increasing in number. I am glad that in Travancore the Nair regulation and the Syrian Christian regulation have been passed after strong Commissions had sat for several years, and have dealt with the growing evil to a certain extent. The late Dewan Bahadur Raghunatha Rao cried himself hoarse for the appointment of such Commissions as regards the ascertainment of Hindū law, but his cry was a cry in the wilderness. Lawyers as a class cannot be expected to be very anxious to make the law more certain than it is.

Pandit Iswara Chandra Vidyasagara said:

What a mighty influence is thine, O Custom! Inexpressible in words! With what absolute sway dost thou rule over thy votaries! Thou hast trampled upon the Shāstras, triumphed over virtue, and crushed the power of discriminating right from wrong and good from evil. Such is thy influence, that what is no way conformable to the Shāstras is held in esteem, and what is consonant to them is set at open defiance. Through thy influence, men lost to all sense of religion, and reckless in their conduct, are everywhere regarded as virtuous and enjoy all the privileges of society, only because they adhere to mere forms: while those truly virtuous and of unblemished conduct,

if they disregard those forms and disobey thy authority, are considered as the most irreligious, despised as the most depraved, and cut off from society.

What a sad misfortune has befallen our Shāstras! Their authority is totally disregarded. They who pass their lives in the performance of those acts which the Shāstras repeatedly prohibit as subversive of caste and religion, are everywhere respected as pious and virtuous: while the mere mention of the duties prescribed by the Shāstras makes a man looked upon as the most irreligious and vicious. A total disregard of the Shāstras and a careful observance of mere usages and external forms is the source of many evils in this country.

Countrymen! Will you suffer yourselves to be led away by illusions? Dip into the spirit of your Shāstras, follow its dictates, and you shall be able to remove the foul blot from the face of your country. But unfortunately you are so much under the domination of long-established prejudice, so slavishly attached to custom and the usages and the forms of society, that I am afraid you will not soon be able to assert your dignity and follow the path of rectitude. Habit has so darkened your intellect and blunted your feelings that it is impossible for you to have compassion for your helpless widows. Where men are void of pity and compassion, of a perception of right and wrong, of good and evil, and where men consider observance of mere forms the highest of duties and the greatest of virtues, in such a country, would that women were never born.

I now come to the problem of foreign travel. Nobody who has the least acquaintance with the ancient history of the Hindūs, especially of their migrations to Java and other eastern islands, of the descriptions of voyages in ships in the *Rg-Veda*, of the commercial intercourse with Arabia, Syria and Persia, and with the history of ports like Kaveripatnam in the south, will deny that the Hindūs, and especially the Vaishyas among them, were a seafaring community. That Vaishyas should now excommunicate their brother-Vaishyas who have travelled to foreign parts is simply preposterous. When foreign countries were barbarous, a final settlement there of civilised Hindūs was deprecated, but not a mere temporary stay. Digvijayas, involving the crossing of the seas, were performed by many Hindū kings of old. The Lord Shrī Kṛṣṇa built most artistically his wonderful city of Dvāraka in the midst of the ocean, following all the laws of sanitation, and He compelled everybody to cross the sea if they wanted to visit

Him; and Brāhmaṇa saints and sages did so, though Shishupāla abused the Lord, for going against orthodoxy in taking refuge in the midst of the sea. Because some Āryan tribes lost their civilisation by permanently settling in barbarous countries, such things were prohibited in the mediæval ages, but now in many respects foreign countries, like England and America, are much more civilised and educated than India. There was no doubt that from the middle of the last century till about twenty years ago, there was the danger of denationalisation if immature young men were sent to live in foreign countries even temporarily. No such fear can reasonably be entertained now.

On the contrary, a temporary separation from India increases the patriotism of Indians. If I may say so with respect, Mahātmā Gandhi would not probably be such an intense patriot as he is, if he had not temporarily settled in foreign countries. The bond of national unity has been promoted among the several castes of Hindūs, and even as between Hindūs, Mussalmāns and Indian Christians, when they were together in a foreign land, whether engaged in the pursuit of a common ideal, or employed in a common sphere of work, or when resisting the persecution of race-proud people in foreign parts. Religious tolerance in the very spirit of Theosophy was promoted among Indians of different religions gathered together in foreign parts. Racial and credal differences were dissolved when Indians in foreign parts met together and thought and talked lovingly together of our blessed Mother India, and longed together for return to her blessed soil. Kitchen-pot religion, phariseeism and don't-touch-me-ism, which were so sternly rebuked and denounced by Swāmi Vivekananda, are destroyed by foreign travel. The expansion of mind, the passion for humanity as such, and the true democratic spirit engendered by foreign travel, need not be dilated upon by me, as travel, even within holy India itself, removes many of our prejudices and angularities and frees us

from the grip of several fingers of the demon of custom. Contempt for manly labour is sure to be destroyed if our students go to Japan, America and England.

Excommunication for foreign travel as such is absurd and suicidal in these days. When Swāmi Vivekananda was necked out of a Malabar temple, he exclaimed: "I didn't know that this was a land of lunatics." We know that Sir Sankaran Nair is not allowed into Malabar temples because he has travelled to England. When the Teacher of Gods and men comes to India after travelling in foreign countries, are Hindūs going to eject Him and ostracise Him? May the Lord forbid! Some educated reactionaries have the boldness to denounce foreign travel on the ground that free immigration of the inhabitants (not, of course, criminals and undesirables) of one country into another, or even from one part of India to another part for purposes of education, trade, etc., is an act of criminal trespass, disorganising the society trespassed upon. Unconscious sedition and narrow exclusiveness cannot go further. Whether the South Africans, Australians or Americans allow Indians to go to their countries or not, may spiritual India give hospitality to those who come to her for protection, or for trade, or for any other purpose not immoral and illegal, provided they declare before landing on her shores that they respect and love India and do not look down upon Indians with contempt. Because others are narrow, we Indians need not be narrow. I do not know anything of politics (in the narrow and not in the original Greek sense of the word), and even if I know, I cannot directly talk of politics. But if in politics it is considered moral to retaliate on innocent foreigners for the wrongful acts of the governing party in the lands of the innocent foreigners, I hope I shall never become a politician. May foreign travel increase more and more, so as to bring all nations into closer Theosophic, Masonic and truly religious fraternity, is my humble prayer to the Lord who pervades all lands and all peoples impartially.

I now come to the last problem, that of the depressed—or suppressed—classes. One of the two outer founders of the Theosophical Society did much for them during his lifetime. The followers of the blessed Jesus Christ—who said that the feeding, the doctoring, the helping, and the visiting in jail and the comforting in affliction of the lowest of these His brothers was feeding, ministering to and helping His own glorious self—have also been doing much to uplift the depressed classes. The followers of the blessed Lord Muhammad, who preached religion in its most democratic form, have also done much for their elevation. The Brahma Samāj, the Ārya Samāj, and the followers of all the Bhakti schools, have done their best for the depressed classes. One of my friends recently said that the best way to elevate them is by educating them and by co-operating with the best of them and working through such Sreshtas among them. They naturally suspect even their benefactors among the so-called higher castes, as the iron has long entered their souls. Even persons like my esteemed friend K. Ranga Rao of the Mangalore Depressed Classes Mission, or Mr. Shinde, have had great difficulty in living down such suspicion. There are numerous sects, even among these depressed classes, constantly quarrelling with one another and despising one another. Such is the subtle poison of the caste-spirit in its degraded Kaliyuga form.

There are, however, many men of great talents even now to be found among these depressed classes. The Puliah Ayyan Kali of South Travancore, the Pariah Swāmi Sahajananda of Chidambaram, and numerous others, though not so prominent as these two, can be mentioned. The getting of purity by temporary exclusiveness is not intended for yourself alone, but that you may ultimately share it with those who are not so pure. When purity becomes selfish, when a woman draws away the hem of her garment in order not to be polluted by the touch of her fallen sister, or when a Brāhmaṇa shouts out to a Pariah

in anger not to come near him, the mental and moral impurity they acquire by their fear, contempt and anger is much fouler than the small physical purity which they may retain by their exclusiveness. The Lords of Karma will probably make them in their next births to be born among the classes whom they were always thinking of through the fear of being polluted by their contact. Both the Brāhmaṇas and the non-Brāhmaṇas have incurred a lot of bad karma by their treatment of the depressed classes. Until they wipe it out by self-sacrificing good karma, the nation cannot rise up. Irrationality, blasphemy and sacrilege cannot go further than when we find an orthodox Hindū willing to shake hands with a man of the depressed classes who has turned Christian or Mussalmān, but who would not allow a B.A., B.L., pious, public-spirited, altruistic Thiya, who is really Brāhmaṇa by character and conduct, and cleaner in habits than the ordinary Brāhmaṇa, from going along a public road bounded by a temple wall. I have no doubt that the priests of such a temple have driven out the higher Devas who once existed within it, as such higher Devas cannot approve of such outrageous conduct.

Some English-educated reactionaries have advised us to confine ourselves to social service and not to talk of social reform. But can "social service" be so dissociated from "social reform"? The Lord has emphatically *ordered* that actions falling under the heads of Yajña, Dāna and Tapas ought to be performed by all men (18th Chapter of the *Gītā*). Yajña consists in acts of sacrificial offering to higher beings than men, and Dāna consists in acts of sacrificial gifts to equals and lower beings. Tapas consists in acts of sacrificial self-control to purify and strengthen one's own nature and bodies for more effectively serving higher and lower beings. How could you do social service to the depressed classes, if you believe (as an orthodox friend told me) that if a Brāhmaṇa enters a Parachery to teach in a night school, his body becomes

so impure that only the fire of the burning-ground can purify it at last, and that if a Brāhmaṇa cross the seas to help the Fiji plantation coolies, he loses his soul? A householder, according to the shāstras, should feed the lowest caste-man and the uncleanest animal who approach him hungrily for food before he eats. But an orthodox Brāhmaṇa of Southern India would be horror-struck at feeding a clean non-Brāhmaṇa guest of his, or even a Smārtha Brāhmaṇa guest (if the host is a Shrī Vaiṣṇava Brāhmaṇa) before the host takes his food. Could Mahātmā Gandhi have done the social service he has done, if he was not a practical social reformer also, who treated his Pariah fellow passive resisters of both sexes in South Africa as his social equals?

We are hearing nowadays of the moneyed classes and the officials, and the higher castes and the titular aristocratic Rājāhs and Mahārājāhs, as "natural" leaders of society, and as having "stakes" in the country because they are wealthy merchants or landholders and so on. I do not deny that some of them are such leaders. But I find that most of these "leaders" of society are advertising themselves (as they unashamedly confess) in order to protect their "rights" and "stakes" against the "masses". The days of such "natural" leadership are rapidly passing away. The lion was known as the king of beasts because it was able to kill and eat other beasts at will by its superior physical strength and courage. So the God of Death is the king of mortals. In that sense, rack-renting landlords and clever capitalists, and Trust kings and those who live by their brains at the expense of others, are, no doubt, "natural" leaders of the people. If military and scientific strength and organisation, ruthlessly utilised to lord it over others, is the test of leadership, the Prussians are the "natural" leaders of other people. But, thank God, such "natural" leadership is fast becoming unnatural. When the Behar indigo ryots were suffering, which of the "natural"

leaders, who have got their organised associations to protect their own interests, sprang forward to assist the ryots? It was Mr. Gandhi, who does not hold a high Government office, who is poor as a church mouse, and whose only stake in the country is that he has left his heart staked down at the feet of Mother India—he it was that led the masses as "natural" leader by right of his love and sympathy towards the least of his fellow Indians. Is he the "natural" leader, or are those who want special treatment, and special laws in order to conserve their "rights," natural leaders? Is Mr. Gandhi, who travels third class in order to suffer with third class passengers, the "natural" leader, or the Matādhipathy, who considers himself insulted if holy ashes are not offered to him on a golden plate in a temple, and for whom all other worshippers should be driven out of the temple lest they should pollute his sanctity by their proximity? The depressed classes can be lifted up only if the other classes forget their caste pride and move as equals with the depressed classes, and such social service is impossible without social reform. In fact, many of my younger friends in Madras who are doing social service among the depressed classes, are "*practical*" social reformers. He who leads by love and with the single object of benefiting those who are to be led, is the natural leader. He is followed willingly to death by thousands, as Gandhi was followed in South Africa and even in India. Those who, by pomp and pageantry and show of wealth and power, frighten or coerce or stupify others to obey their will for their own aggrandisement, are artificial leaders, and their days are numbered. May all liberal movements work together in fraternal love towards the uplift of these depressed classes without jealousy of each other. .

I shall now conclude with a few words of exhortation to my Theosophical brothers. While humble, tolerant and self-sacrificing, we must also consider ourselves the salt of the

earth, intended by the R̥shis to leaven the whole of mankind by our example and activities. We cannot escape persecution and slander. Those who try to follow the middle path are disliked by extremists on both sides, by the extreme orthodox among all religionists and by the extreme agnostics, by the atheists and by the superstitious people, by the extreme nationalists in all countries as well as the extreme cosmopolitans, the extreme autocrats and the extreme democrats, the extreme universal pacifists, who want to impose the Sannyāsa dharma on all humanity, as well as those who possess the extreme Prussian spirit of the strong, ruthless s̥iperman. The early Christians had to suffer such persecutions and slanders; but we are living in more enlightened days, and the persecutions to which we might be and are (I know even now) subject cannot be so coarsely expressed as of old. We may not expect to be charged with eating human babes, and may not be thrown to the lions, but the persecution and slander will be as trying, though administered in more subtle forms.

While gentleness, steadfastness and devotion must be our mottoes, let us also cultivate fearlessness, the foremost among the twenty-six virtues mentioned in the 16th chapter of the *Gītā*. Why should we fear when the protecting hand of the Lord of wisdom and compassion, the Christ who is the Teacher of Gods and men, and to whose family we are proud to belong, has been extended in blessing over our heads, and when we know that all suffering and even death can only come to us for our good through His mercy. "Whoever wholly thinks on Me and is devoted to My work, I take charge of his welfare, preserving whatever has to be preserved and acquiring whatever has to be acquired for my Bhakṭa." We true Theosophists believe in R̥shis, Saints and Sages, not through our lips only, but through our hearts, not as having existed in mythological times, but as existing now; and we do not say that the age of miracles is past and gone never to return. By miracles I

mean displays of power through the utilisation of the higher laws of nature conquered by yogic siddhis. As pioneers, we are sure to be called cranks, visionaries and oddities, and unpractical dreamers and pestilential fellows, and even insane people, though our leaders seem to have so much method in their madness as to be able to do most practical work and produce most practical results in educational, social and other activities which I ought not, as a Government servant, to mention.

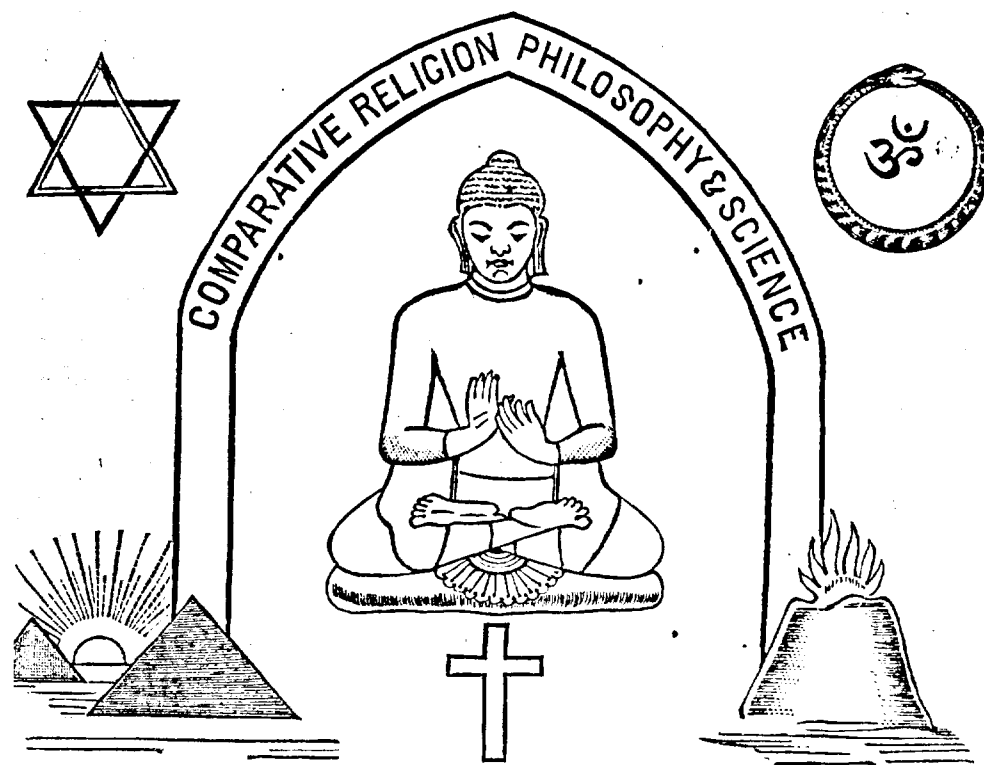
"Dreamers of dreams!" We take the taunt with gladness,
Knowing that God beyond the years you see
Hath wrought the dreams that count with you for madness,
Into the substance of the life to be.

Of course we must expect to be called unmitigated and insufferable nuisances, as we are bound to disturb t̥amasic natures and upholders of outworn privileges. Yea, we should expect even ingratitude from many of those whom we seek to benefit, as they find it very irksome to be asked to adapt themselves to the Time-spirit. Indeed some of them say that it is our duty to oppose the present Time-spirit, which is against mankind, and cultivate caste-exclusiveness. We know what becomes of those who oppose the Nārāyaṇa-Aṣṭra and the Chakra of the Lord, instead of prostrating before them. The opposers are either destroyed or left to rot high and dry on the rock of their selfish isolation and self-conceit. The Lord is not only the most Ancient of Days (Purāṇa Puruṣoṭtama) but he is also ever young and becoming ever new. Let the Theosophist "not pray to be sheltered from dangers but to be fearless in facing them". Let him "not beg for the stilling of pain but for the heart to conquer it". Truth and love go away when fear enters into the heart. Cowardice, falsehood and the incapacity for loving mutual co-operation (as Vivekānanda has said) are the great faults which a subject people should strive against perpetually. Instead of one John the Baptist who proclaimed the former Coming of the Lord Christ, we should

become thousands of John the Baptists, proclaiming the approaching, though not the last, Advent of the same Lord. Instead of twelve apostles surrounding and protecting His disciple for a few years, as on the last occasion, we Theosophists must be thousands of apostles surrounding and protecting His chosen body during several years, so that the ultra-orthodox scribes and Pharisees in all nations and religions may not do physical violence to that holy body. My brother and sister Theosophists, who belong to our sacred family, the Masters' family, go forth from this moment, each preparing the way of the Lord and working in all departments of reconstruction in the true Theosophical spirit. By prayer and holy works, force the Jagat Gurū (I say it with all reverence) to come down very soon from the Himālayan heights to save His orphaned humanity in this time of extreme crisis and insufferable travail, and "to enlighten the world with spiritual wisdom, striking the key-note of a new civilisation, gathering all the religions of the world under that supreme Teaching of His own".

GOVINDĀRPAṆAM AṢṬU

T. Sadasivier



MYSTICISM IN MODERN ART

By W. P. PRICE-HEYWOOD

WHEN one is writing upon so elusive a subject as Mysticism, it is best to state clearly at the outset what one means by the word. No word has been more grossly misconceived. It has been taken to mean religious sentimentality, cheap occultism, "parlour magic," or—at best—a dreamy and impracticable idealism. There is a popular notion that the words "misty" and "mystical" have the same root and the same meaning. When plain John Bull cannot understand a man, he

shrugs his shoulders, says contemptuously: "I suppose he's a mystic!" and damns him for ever. To him "mystic" and "lunatic" are synonymous.

Now I want to show that, far from a mystic being a lunatic, he is eminently sane—indeed that he is the only practical and far-seeing man in a world of half-blind folk groping amidst shadows. To anyone who withdraws himself for a moment from the turmoil of life and strives to grasp its real significance, it is obvious that the visual, aural, and tangible impressions he gets are not reality, but only certain limited forms of the outer world which are all that his senses are able to convey to his mind. His sight is bounded in extent by a few mean miles, in intensity by the mere surface of things, in gradations of colour by the seven divisions of the spectrum. The microscope and the telescope give him the merest hints of what sight might be under other conditions; but not even in its wildest flights can his imagination tell him from what superb visions of colour he is for ever divorced. An equally feeble instrument is the ear. All the musician can catch of the marvellous music with which the whole universe resounds must be confined in a few poor octaves. 'Tis no small part of the sadness of a Beethoven that ever and again he hears echoes of the song of the morning stars and the thunder-shout of the tempest, but is unable—through the pitiful limitation of his faculties—to transcribe a tithe of what he hears. When Shakespeare made Lorenzo say to Jessica, as they sat gazing at the midnight sky:

"There's not the smallest orb which thou beholdest
But in his motion like an angel sings,
Still quiring to the young-eyed cherubim,"

it was not just beautiful phantasy, but an actual fact. If our ears were opened we should find to our unspeakable delight that the whole of Nature, terrestrial and celestial, vibrated in exquisite harmony.

It is the same with our other senses. What words—even the words of a Shakespeare or a Shelley—can convey to others the intimate thoughts conceived in the remote fastnesses of the soul. A Dante must perforce bring his visions down to earth and clothe them in concrete clay before even a fraction of them can be understood. A Blake, with his feet still upon the Hill of Dreams, takes his brush and pen and strains his utmost to tell us what he sees; and we laugh at the result, as at the frenzied creations of a madman. Even our sense of touch plays us false; it is the most limited, the most untrustworthy, of all our senses. We are like travellers lost in a midnight forest, stumbling against unseen tree trunks, entangled in brambles and undergrowth, hearing cries on every side, seeing strange shapes looming before us, but unable to guess where we are or in what direction we are wandering. If we turn to philosophy, we find the same thing stated in other terms. All we can know is the appearance of things—phenomena; the realities behind these appearances, the noumena, we do not know and (so long as we are handicapped by the physical senses) we shall never know.

These preliminary observations bring me to my definition of Mysticism. I would state it to be—"a system of philosophy, of religion, or of art, which aims at direct knowledge or expression of reality". In other words, the mystic seeks to pierce through outer appearances to the very soul of things. The saint finds his goal in ecstatic communion with God, the philosopher in the idea of the Absolute or Infinite. The artist has perhaps an even more difficult task; not only has he to pierce through the outer husk of appearances to the reality at the core, but he must bring back and reproduce on canvas, with messy oil-paints, some glimpse of the spiritual vision; and do so with such skill and feeling that the ordinary picture-goer will understand his meaning. Is not this a wellnigh

impossible task? Small wonder that so many artists have declined to waste their strength in attempting the impossible, and have contented themselves with depicting the everyday scenes of the everyday world.

It is significant that the word Mysticism is derived from the Greek "*muein*" (to close the eyes, and perhaps the lips). Only when the physical eyes are shut comes the glimpse of the inner vision, of which the poet-artist "AE" has written:

"Our hearts were drunk with a beauty
Our eyes could never see."

All religious art is not necessarily mystical. Far from it. In the Middle Ages nearly all art dealt with religious subjects, but much of it was as crudely realistic as Frith's "Derby-Day". On the other hand many paintings dealing with quite prosaic subjects have been essentially mystical. It is not so much a question of the subject as of the spirit which animates and informs the subject.

Mysticism being the attempt to obtain direct knowledge of reality, and such knowledge being impossible of attainment through the ordinary senses, the artist who makes the attempt would seem to be undertaking a Sisiphean task. There are, however, several methods of attack besides the frontal. Blake, it is true, with all the confidence of the born seer, tried to take the Kingdom of Heaven by storm and to set down the actual forms and faces of the celestial beings he saw. But few have dared so heroically as he. Other ways of approach have been pictorial allegory, poetic myth, symbolism, and impressionistic suggestion.

I would say a word first on symbolism, because it is the way of approach which (to my mind) gives the best hope of success. Symbolism may seem to be only an advanced stage of allegory, but instead of being a naïve attempt to represent pictorially an abstract idea by a concrete image, the concrete thing presented is an emblem or figure only, having some

characteristic quality which suggests the abstract or spiritual idea which the painter wishes to bring before us. I will give one or two examples from Far Eastern art, for "all mystics speak the same language and come from the same country". In Chinese and Japanese art the flying dragon has always been the symbol of the sovereign energy of the ever-changing, fluidic and eternal spirit of Nature, the dragon being the lord of all the elements. It also stands for spiritual wisdom. The dragon with its tail in its mouth is a symbol of infinity and eternity. Again, the waterfall, so often seen in Japanese paintings, is a favourite symbol of human life, always apparently the same, yet always changing. The cloud is another symbol of transient personality. The snow-covered cone of Fujiyama is figurative of purity and the aspiration of the soul to the Infinite. The plum-blossom, which shoots forth on the naked boughs before its leaves are unfolded, is a symbol of Hope. The great, gaunt pine, against which the fiercest storms of winter beat in vain, suggests to him steadfastness and virile strength. So whenever an Eastern sees a painting by a master, he appreciates and enjoys it in a double sense; it appeals to him by its form and colour, and also by its inner meaning.

Here I would point out the difference between the great masters of the East and West. The East is idealistic and mystical, the West realistic and practical. The Westerner demands that the paintings he sees shall be as "true to life" as possible; to him every picture must tell a story. The Western painter, over-engrossed in his technique, is apt to forget that the aim of art is not slavishly to duplicate the actual (photography does that quite well enough), but to give a hint and promise of that ideal life of which the actual is but a shadow. The great masters of the East, on the other hand, never forgot the value of suggestion. How shall the soul of the artist communicate his ideas, his emotions, his aspirations, to

the mind and the soul of the onlooker?—that is the problem they had ever before them. At the same time they knew that the understanding of Art had to be based on mutual concession. The Eastern approaches a great work of art with a reverence which in the West is seldom paid. Our habit of lounging and yawning through art galleries would be sacrilege to him. "Approach a great painting," said an Eastern master, "as thou wouldest approach a great prince." In order to appreciate a masterpiece one must take the steps necessary to understand it.

A modern Japanese critic, Mr. Okakuro-Kakuzo, has written:

The masterpiece is a symphony played upon our finest feelings. At the magic touch of the beautiful, the secret chords of our being are awakened; we vibrate and thrill in response to its call. Mind speaks to mind. We listen to the unspoken, we gaze upon the unseen. The master calls forth notes we know not of. Memories long-forgotten all come back to us with a new significance. Hopes stifled by fear, yearnings that we dare not recognise, stand forth in new glory. Our mind is the canvas on which the artists lay their colours, their pigments are our emotions; their chiaroscuro the light of joy, the shadow of sadness. The masterpiece is of ourselves, as we are of the masterpiece.

How vast a gulf is there between this view of art and the view current in the West, that the sole use of art is to while away a few idle moments!

I will now give some typical examples of Mysticism in modern British art, dating the term "modern" from the close of the eighteenth century. Blake was one of the purest of mystics. Not only did he see clearly and consistently (clairvoyantly, we should say to-day) a world of beings beyond the normal ken but he was so entirely at home in that transcendent world that he supposed it to be as familiar to other mortals as to him. When a little child, he saw the face of God against his nursery window-pane. Always there were angels about him. "Dante saw devils where I see none," he wrote; "I see good only." He believed that painting, poetry and music are

"the three powers in man of conversing with Paradise". He believed, in sober earnest, that "if a man would enter into Noah's rainbow and make a friend of one of the images of wonder which dwell there entreating him to leave mortal things, then would he arise from the grave and meet the Lord in the air". Mr. W. M. Rossetti wrote of him: "Rapt in the passionate yearning, he realised, even on this earth and in his mortal body, a species of Nirvāṇa; his whole faculty, his whole personality, the very essence of his mind and mould, attained to absorption into his ideal ultimate." "If the doors of perception were cleansed," said Blake, "everything would appear to Man as it is, infinite. For Man has closed himself up, till he sees all things through the narrow chinks of his cavern."

To such mystical conceptions he gave concrete form in "The Soul and the Body," "The Last Trump," "The Marriage of Heaven and Hell," the illustrations to *The Book of Job* and *The Divine Comedy*. In "The Ancient of Days" we see a titanic and awesome figure, with flowing beard, reaching down to describe the circle of the first world with the forked compasses of the lightning. But it is in those splendid and terrific apparitions from other spheres, angelic or demonic, that Blake is absolute and unique. One feels instinctively the rush of vital force, the stress of soul, the rapture of effort, that went to the making of them.

Blake has been accused of obscurity in conception and in execution. It is easy to point out figures ill-drawn and out of proportion; strange, sprawling, almost lizard-like phantoms, belonging to neither the human nor the spiritual world, vapid faces, conventional attitudes. But we must remember that Blake set himself this most difficult of tasks—to interpret in terms of material form and colour visions which had no material form or colour. As has been pointed out, where Blake's imagination is perfect and complete, his technique has a like

perfection, a like completeness. "I am," he wrote, "like others, just equal in invention and execution." To paint a dead salmon, or a couple of boys playing marbles, requires ordinary technique only; to paint the Hosts of Heaven, Principalities, Thrones, Dominions and Powers, requires imagination and technique equally transcendent, for of such Beings there are no models at street corners. To Blake, imagination was a sacred thing; he called it "the body of God," hence he held the imaginative arts to be Divine revelations. To him the world of spirit was the only real world. "Everything is atheism," he wrote, "which assumes the reality of the natural and unspiritual world." Even Dante he held to be a materialist, because he called Nature "the ultimate of Heaven". He fully and literally believed that (as he expressed it to Flaxman, the sculptor) "in the divine bosom is our dwelling-place". Small wonder that to the pedestrian artists and commercialists of his day Blake was a blasphemer and a madman. Might he not seem the same to the philistines of to-day?

Blake used both allegory and symbolism, but most of his engravings and paintings were done by what he called "direct vision". Varley, the water-colourist, used to sit up with him night after night, half-awake and half-asleep, while Blake, with unfeverish haste, drew the forms of Moses or David or Julius Cæsar, as though they were actually sitting in the flesh before him. He composed some of his more transcendental pictures immediately on coming out of states of trance bordering on ecstasy. The truth is that he was so entirely a mystic that he could hardly himself distinguish between the world of sense and the world of spirit. "Jesus Christ," he said once, "is the only God; and so am I, and so are you." Again he would say: "Art is Christianity," and: "I know of no other Christianity and no other Gospel than the liberty, both of body and mind, to exercise the divine arts of imagination."

And of death he said: "I cannot think of death as more than the going out of one room into another." The body he regarded as a thing of no account, except as a temporary vehicle of spirit; trust in the five senses was to him foolishness. His intuition caught the meaning of things through their appearances. No English artist—perhaps no artist of any race—has seen so surely and so deeply through the phenomenal world to the reality beyond. If we can only understand and appreciate a small part of his work, the fault lies not with him, but with our own limitations.

Direct religious painting imperceptibly merges into allegory. We could have no better examples of allegorical art than the paintings of G. F. Watts. Nearly all his pictures are allegorical, a representation of an abstract idea under a concrete image—Justice, Hope, Mammon, the Minotaur, Time, Death, Judgment. In many of these the meaning is so obvious, the ethical purpose so glaringly patent, that almost nothing is left to the imagination. There is no subtle suggestion, no ethereal essence for the adventurous soul to seek and capture. One feels that many of these well-intentioned paintings are no more than coloured texts. The artist has been engulfed in the moralist. Let us consider Watts at his best in this kind; for example, in the well known picture "Hope". Here we see the figure of a woman seated upon a globe in the midst of star-strewn space, her eyes bandaged, bending over a lyre, all the strings of which but the last are broken. The value of the picture lies in the exquisite rendering of the electric-blue sky with its tremulous stars. But its fault is that the allegory is self-evident. There is no hint in it of remoter spiritual possibilities. It is not truly mystical.

I can speak with less stint of Watts' two masterpieces "Love and Life" and "Love and Death". In the former we do get a suggestion of something beyond the actual. The winged figure of Love has flown down to stay the feeble feet

of Life from the edge of the precipice which yawns beneath. Weakness in sight and body, quivering dependence, yet utter trust, are expressed in every curve and line of the figure of Life. Love is a strong, virile, and immortal Presence from another plane. In the companion picture, "Love and Death," the positions are reversed; it is Love who is too feeble and impotent to stay the grand, grey figure of Death from crossing the threshold. But there is no brutal triumph in the attitude of Death; he comes not in wrath as an enemy, but in stern kindness as a friend. In "Love Triumphant" Watts depicts the real triumph—Love rising eternally resplendent from the gloom of Earth and the bonds of Time and Space.

"The shadow passeth when the tree shall fall,
But I shall reign for ever over all."

Watts said himself that his aim was "to teach great truths, rather than to paint pictures" (a disastrous admission for an artist, some will think). Great as was his mastery of form and colour, he subordinated all his technique to the idea behind the paint; he even at times purposely avoided the temptation to paint what was beautiful. In spite of this over-balance on the didactic side, a hostile critic like M. Sezeranne wrote of him: "While Watts' colour distracts the eye, his ideas penetrate to the depths of the soul and slowly awake something that was sleeping there."

But it is in his portraits that we glimpse the essence of Watts' mysticism. In his portraits of Tennyson, Morris, Rossetti and the rest of the great Victorians he has left to posterity an impression, not merely of the outer lineaments, but of the inmost soul. Here the artist was untrammelled by the moralist. Looking into the eyes of any one of these (the eyes which are "the windows of the soul") we pass at a flash through the transient covering of flesh to the imperishable self beyond and within. They are spiritual, not physical portraits.

From allegory we pass to symbolism. Symbolism in the West has, in the main, been religious rather than philosophic, for religious symbolism seems to be the only kind we can understand. No finer piece of religious symbolism could be shown than Holman Hunt's "Light of the World". Apart from the sheer beauty of painting and its inimitable craftsmanship, the picture is packed with symbolic meaning (which I hesitate to spoil by unnecessary explanation). But the symbolism does not obtrude; the picture is not a sermon. We see the meaning of the closed door, overgrown by brambles and weeds, the sorrowful figure knocking expectantly, the lantern, the diadem of mingled thorns and precious stones, the strangely-shaped, jewelled clasps of the mantle. But there is more than all this; as we look we feel that this is something beyond a merely religious painting: it is a symbolic picture of life, self-centred and immersed in matter, asleep and blindly ignorant of the divine possibilities at its very doors. Earth-bound we are, but the imprisoned soul may come forth whenever it will. There is but one step between the confines of the prison-house and the infinite stars. "Behold I stand at the door and knock!"

The symbolism of "The Triumph of the Innocents" is more elusive. The whole picture is bathed in an atmosphere of faint starlight. One great difference between allegory and symbolism is that, while the former has only one obvious meaning, the latter has at least two, the outer and the inner, and may have many more. Below the scriptural story of the Flight into Egypt is another story which the mystic interprets thus: Joseph is the Intelligence, Mary the Intuition; the infant Christ, the offspring of the two, is the enlightened Soul; the Flight into Egypt is the way of Initiation; the troops of joyous Innocents are infant souls which have not attained maturity. Note that, while Mary and the Child see these souls, Joseph sees but what is on the earth-plane—the path

before him, the distant cottages, and the wild beasts prowling round. In those bubbles or spheres of vapour are pictures of the world as it has been, as it will be.

"The Eternal Saki from that Bowl has poured
Millions of bubbles like us, and will pour."

In "May Morning on Magdalen Tower" Hunt achieved a most difficult task, no less than to depict a scene of frank sun-worship in the prosaic Victorian epoch. He contrived to make the faces of stiff Oxford dons and chubby choristers not merely radiant with the rosy dawn, but radiant and aglow with mystical fire, akin, for one brief moment, with the Pythagorean priests who on the first morn of summer saluted with song and sacrifice the Lord of Life and Light. The bowed figure of the Eastern sun-worshipper strikes the key-note of the picture.

Blake defined a symbol as "a representation of what actually exists really and unchangeably". Mr. Yeats has called it "a transparent lamp about a spiritual flame". In Rossetti's pictures the flame burns with varying intensity, but the lamp is always transparent. Note, for example, in "*Astarte Syriaca*" the symbolism in the fiery sphere of the sun (the male) half-eclipsed by the moon (the female), with the planet Venus uniting them. Rossetti considered this attempt to suggest the beauty and mystery of Love his most exalted work. Or note in "The Annunciation" the lily in the angel's hand; the lily in the jar in "The Childhood of Mary Virgin"; the bright lamp, burning above Mary's bed. In "*Beata Beatrix*" note the sundial, symbol of Time and transiency, bathed in the light of eternity; the dove, symbol of spiritual peace, bearing in its beak the poppies of sleep and the ring of heavenly union; the sombre figure of physical death on the left hand, and the angelic presence, on the right hand, of the dying Beatrix. Death here is but a swooning into another and a fairer life. There is one small painting by

Rossetti which perhaps is a better example than any of his mystical side—"The Meeting of Dante and Beatrice in Paradise". Here there is an utter absence of that ultra-sensual bodily beauty which is typical of the later Rossetti. The immortal lovers meet on a green lawn in some quiet Garden of the Blest. There is symbolism in the colours, but in nothing else. The delight of the picture is in the naïve simplicity and grace of the figures and that translucent freshness of atmosphere which can only be found in Paradise or some country East of the Sun and West of the Moon.

In Burne-Jones were combined Greek nature-worship, Mediæval and Celtic Mysticism, and that modern Romanticism which is always tinged with doubt and longing. When he first met him Rossetti called Burne-Jones "one of the nicest young fellows in Dreamland". As typical I would cite a group of three pictures, "Pan and Psyche," "Cupid and Psyche," and "Love and Psyche". Psyche is the human or animal soul, whose loveliness, although quite free from sensuality, is all of Earth. In the old far-travelled tale of Cupid and Psyche, Cupid is spiritual love, Psyche the human soul immersed in matter. Deprived of her immortal lover she wanders disconsolate through the world, until after long trials and purifications she finds him again. In "Pan and Psyche" Pan, representing the purely animal side of Nature, is wooing Psyche, seeking to make her forget. In "Cupid and Psyche" the sleeping soul is awakened by the arrows of human love. In "Love and Psyche" Immortal Love bends over and takes to himself the human soul, thus realising the ideal union of soul and spirit.

It may surprise some people that in this little band of mystics I include (and bracket) Turner and Whistler—the painter whom Ruskin loved above all others and the painter whom Ruskin hated above all others. If (as I have said) Mysticism is an attempt to pierce phenomena and to obtain a

knowledge and expression of reality, no modern artist was more truly mystical than Turner, for throughout his life it was this great quest of reality that absorbed him. He painted not so much what he saw with his physical eyes as what he saw with the inner vision. That coarse and shabby little man in an old top-hat and snuffy black clothes, painting away in an obscure Battersea lodging, was familiar with the angels of the rainbow and lived in a world where colour is the expression of all thought and emotion. He was intoxicated by light and colour. The sun, in such pictures as "Ulysses deriding Polyphemus," "Dido building Carthage," or "The Approach to Venice," is no actual sun, but a chariot of flame. You look through the quivering, incandescent circle of Turner's suns to the central primæval fires; they dominate the canvas; all else—ships, buildings, men—are trivial and subordinate. "*Fiat lux!*" might have been Turner's motto. "Light, more light" was his continual aspiration. In such pictures as "Steam, Mist, and Speed," he got far beyond the cramping limitations of form. Ruskin was never tired of praising Turner's exquisite sense of form and skill in drawing; the later Turner outstripped such pedestrian needs and penetrated to that plane of art which is beyond form. In fact, the later Turner was a very prince of impressionists.

For example, in "Ulysses deriding Polyphemus" he shows us the eternal conflict between the insolent craft and trickiness of man ("cheek" is the only possible word) and the blind, titanic forces of Nature. It is only by guile that Ulysses is able to get the better of a Cyclops. Equally insolent, in "The Fighting Temeraire" is man's latest toy, the steam-tug, insultingly puffing its foul smoke in the face of the old war-worn giant. Here is no tawdry, patriotic sentiment, but a glimpse of the grim world-tragedy of the younger generation constantly pressing on the heels of the elder, flouting it and ousting it from its place. Here we see the Age of Timber and Beauty being ousted by the Age of Steam, Ugliness and Dirt. It would be easy to cite countless examples of Turner's art in

which he not only gives a perfect impression of the grandeur of natural scenery and the beauty of aerial atmosphere, but also a subtle and indescribable suggestion of something beyond this, brooding over and through it all. There are several in the "*Liber Studiorum*," out of which I would single the "Stonehenge by Moonlight".

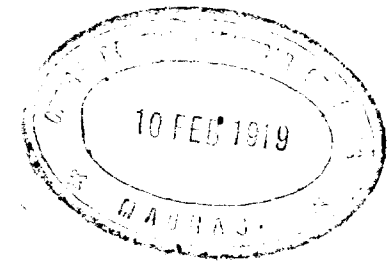
Probably no one would have hated to be called a mystic more than James MacNeil Whistler. But he was one, nevertheless. In his portrait studies it is the spirit, the essential character of the men and women which is shown on the canvas, not the unessential form and feature. Let us take the two well known pictures "The Portrait of Whistler's Mother" and the "Carlyle". He called the former "an arrangement in black and grey," and when some admirers raved about it he said nonchalantly: "It's just a portrait of my old mother." Certainly no one since Rembrandt has painted so intimately and tenderly that last mellow stage of patient and kindly acquiescence which crowns (or should crown) the life of the old. I say nothing here as to the charm of the colour scheme and the subtle gradations in grey, greens and blacks. The point I want to make is that in this picture Whistler has given us, not the portrait of an individual old woman, but the incarnate spirit of old age. In the portrait of Carlyle we have another type of old age, a face by no means so serene and patient, showing the furrows of thought and worry, yet with that seasoned philosophy that comes to those who have lived and suffered. Even if he were an unknown man, we should be convinced that behind that gnarled and rugged exterior is a spirit of rare nobility, and that it is the inner, not the outer, which is the real man. The "Woman in White" raised a storm of criticism when first shown. The white figure stands against a white background, holding a white flower in her hand. The hair is a rich auburn. A wolfskin is under her feet. The face, though not old in years, is marked by sorrow, and the eyes seem to pierce and burn like live coals. Here again is the portrait of a soul.

Similarly in his landscapes, nocturnes and harmonies, it is the essential character, the soul of the place, that Whistler has caught and embodied. Take, as an example, the Nocturne in blue and gold, "Old Battersea Bridge," a great monster of wood and iron sprawling across a haze of water, fringed by the riverside lights beyond (this was shown in the famous *Ruskin vs. Whistler* trial). Or "Trafalgar Square, Chelsea," a grey, brooding winter evening, bare, dripping trees, and gas-lights glimmering through the damp mist—all the drab dreariness and all the romance of suburban streets. If a Martian visitor were to see these two paintings without having seen London or any great city, he would get a clear-cut impression of all that is typical and essential in a Thames riverside and a London suburb. It was not prettiness and gay colour that Whistler gave us, but (as often as not) the grim, grey shadows of the physical underworld.

I have no space to mention the paintings of Mr. George Russell (AE) who stands in the direct line from Blake. He is one of that little group of Irishmen of genius who have wakened the stedgy Anglo-Saxon to a bewildered sense that the universe contains other things than golf clubs and big cigars. He has dared to paint the Green People (the Sidhe), who in Ireland can yet be seen by those who have eyes to see. Mr. Russell's work would require a separate article to itself.

My purpose has been to show that if Art produces nothing but the forms and colours of things, it is not Art at all; that Art is not just a beautiful reduplication of the actual, but a glimpse of the reality behind the unreality of the phenomenal world. It is difficult—if not impossible—to express such ideas in halting words; they must be perceived intuitively or pass for ever unperceived. What I have been trying to say; expressed tersely and pregnantly in this Chinese adage, which should be inscribed on the walls of every artist's studio: "The spirit lives in the point of the brush."

W. P. Price-Heywood



SOME STEPS IN THE LADDER OF EVOLUTION

By PETER DE ABREW

BEFORE we take a glance at some of the Steps of the Ladder of Evolution according to the teachings of the Buddha, it will not be out of place to make a few observations here about the Constitution of Man, also viewed from the standpoint of Buddhism. An Eastern philosopher said: "It is all Life or Consciousness." Unity is Life and multiplicity is Consciousness. "Prāṇa" is the Breath of Life from the One Life or All-Consciousness of the Universe. A living thing is a unity in Life, or a replica in miniature of the multiplicity of Life known as Consciousness.

"Man" has a constitution of: (1) *Indriya Prāṇa*, or conscious life on the plane of the senses; (2) *Ḍhātu Prāṇa*, or atomic life of the four elements—earth, water, fire and air. "To be conscious more or less," as the saying goes, implies *per se* a duality. The consciousness must have something to be conscious of; it may be a thing or an attribute. The dual nature of consciousness thus being established, a *rūpa* or form for the operation of life in unity is a necessity.

The *rūpa* or form called the living man is builded up with the following five constituents, called the *skandhās*, by which he is enabled to be conscious of his surroundings and through which he communicates with the world about him. They are:

1. *Rūpa*, or physical body, of twenty-eight elements of physical matter.

2. *Veḍanā*, or the knowledge of opposites, of eighty-nine sensations.

3. *Sañña* is the knowledge of abstract ideas, of which there are eighty-nine.

4. *Sanḅhārā* is the knowledge of attributes, of which there are fifty-nine such tendencies of mind.

5. *Viññāna* is consciousness of eighty-nine psychological powers.

This Constitution of Man is subject to and is the cause of the following: (1) *Karma*, (2) *Chitta* or mentality, (3) *Irtu* or climatic conditions, (4) *Ahāra* or nutrition. Existence depends thus on those conditions, favourable or unfavourable, and they suggest Rebirth or Reincarnation.

In this bundle of conscious and sentient constituents there lies hidden the *Nirvāṇic Dhātu*. This element is the "Dweller" in this House called Man, consisting of five rooms or five *skandhās*. And the room where the *Nirvāṇa Dhātu* or the Dweller lives is the *Skandhā* called *Viññāna*. The *Nirvāṇa Dhātu* is permanent and everlasting, and this element operates in consciousness with a persistent individuality.

The *Skandhās* are called *Loka Dhātu*. They are temporary, evanescent and changing. They operate on the material mind and, at the disintegration of the *Rūpa*, they find their way to their own changing world-elements. Thus at death, or the disintegration of the *Skandhās*, there remains the *Nirvāṇa Dhātu*, ever seeking developed and higher forms as the vehicle for this Dweller in the pilgrimage of life. Such is the passing away of the *Nirvāṇa Dhātu* from life to life, ever reincarnating till *Nirvāṇa* is reached—his home. He does not stay here either. He incarnates again, seeking the steps on the march of progress. The mission of the *Nirvāṇa Dhātu* is progress.

In man the *Nirvāṇa Dhātu* finds a fit vehicle for the expression of life. Indeed, to be reincarnated as a human

being is considered to be a very great privilege. This earth-plane offers the Dweller every opportunity to reach his goal in a short time, if he would only realise it and make use of it profitably. He has the *Dharma* before him and the law is clear for the conduct of his life. He can become a Buddha if he is so fortunate, or it is not impossible for him to occupy the lesser offices while he is yet a human being. Here on earth, he has the opportunity and the privilege to reach the heights of the ladder instead of treading the weary windings in the ordinary course of evolution, which would perhaps take more than billions of years, going through various *Lokas* to reach his ideal. Therefore this earth-plane is called the *Buddha-bhūmi*, or the ground of the Buddhas, and the training school for Initiates for Adeptship.

One of the steps of the ladder is the *deva* life. The matter in this plane of existence is not dense like that of the earth-plane. Its matter is not physical. Therefore a *deva* body is much lighter than his earthly counterpart of the previous existence, and he lives and moves and works in a world built of the same particles as his body is builded of. Thus a *deva* is very etherial in form or body, with a keener and finer intellect and a higher developed consciousness than a human being.

His next life—if he has the necessary qualifications, which he has to acquire while he lives in the *Deva Loka*—is in the *Brahma Loka*. Here the conditions of existence are higher than those of the *Deva Loka*. The particles of his body and the matter of his surrounding world are still more etherial than those of a *deva*. The consciousness and intellect are yet more developed and fine than those of the denizens of *Deva Loka*. Then he passes on to a state of existence of purity known as "*Sudha-Vasa*," whence he has to pass through five stages, until he becomes Purity itself. These stages are known as (1) *Ariya*, (2) *Atapa*, (3) *Sudassa*, (4) *Sudhasi*, and

(5) Akaṇiṭṭha. His next step on the ladder is the rung where the Anāgami lives—a very lofty height, from where he can take the choice of absorbing himself into the Universal Consciousness or becoming the Rahaṭ to help humanity and finally becoming a BUDDHA.

Such then is a glimpse of the lofty heights of the steps of the ladder to which the Nirvāṇa Dhātu reaches, taking shape or form as he needs it to gain experience on the desired plane of existence. He has to go backwards and forwards, according to the Law of Karma, and his stay on each step depends entirely on his own endeavours. Life is progressive. Evolution connotes specific qualifications to take higher steps on the ladder. At the principal milestones on the pilgrimage of the Nirvāṇa Dhātu, on this march of progress, there are “fruits” which are the natural results of his endeavours while pressing forward his advance. These “fruits” are known as the “Mārga Phala” (Maggo Phalam). They can be partaken of (figuratively) according to the stage of development of the pilgrim.

Highly evolved pilgrims, by reason of their special qualifications, are initiated according to their degree of development as:

- (1) Sowan or Sotapanno—One who has entered the stream.
- (2) Sakadāgami—Once-returning.
- (3) Anāgami—Non-returning.
- (4) Rahaṭ.

A “Sowan” is an Initiate who has suppressed the desire for self, egoism or personality. He has to a large extent a clear vision to see things in their right perspective. He is free of doubt or scepticism, and he goes on his march of progress using his intellect as his guide to reach his goal. He does not see any useful purpose in mortifying his flesh to attain the next rung on the ladder. He kills the desires of the flesh by intellectual methods and not by mortifying it.

A “Sakadāgamin” is one who has killed anger and lust, while the “Anāgami” has entirely killed put the roots and every vestige of personality, doubt, anger and lust. There is not a particle of them on his ground to sprout up again and to pull him back. The field is cleared of all seeds and there is now no danger of those weeds growing. The pilgrim has reached the threshold of the Order of Rahaṭs, from where he becomes the Buddha. He has reached the loftiest step we can see in the ladder of evolution, and he waits here with ever-increasing usefulness of life to attain still loftier heights. Such then is the mission of the “Nirvāṇa Dhātu,” clothed in forms to suit his status, to ascend the steps of the ladder of evolution. Giddy heights they are to us ordinary mortals; but some day it will be our glorious privilege to reach them.

The steps which have been traced in this sketch are only a few of the many that every unit of life must tread. These few are the outstanding milestones in the march of progress, starting from the stage of man and ending in Buddhahood. Short cuts are within his reach. It is therefore the privilege of the pilgrim not to tarry, lose time, or mark time at any of the rest-houses at which he arrives in the course of his journey. After labour and refreshment he resumes his march with as little delay as possible to the next stage of the journey, pressing forward as he advances from milestone to milestone, ascending height after height to breathe the fresh and pure air and live in the clean atmosphere to which the Nirvāṇa Dhātu is heir.

Peter de Abrew

AWAKENING

EARLY in the morn I woke
Before the birds were singing
Or the world had robed her in a cloak of green,
And I knew myself immortal,
Granted life again by touch of Thee,
As early in the morn I woke
Before the birds were singing.

My little song across the wood
The grey dawn carried at my will
To Thee—the Timeless, Ancient One of Days—
My little song to Thee the grey dawn carried
As early in the morn I woke
Before the birds were singing.

Infinite Thy gift to men—
Immortal, endless Life!
Who knoweth Thee, Awakener, and Giver of New Birth?
My hands out held—so poor—are pressed with treasure—
Thine!
And ever dost Thou stir the little heart of me
With Breath.

Awakening! Awakening!
Eternal endless Life!
Before the birds were singing
Or the grey dawn crossed the hill,
Early in the morn I woke
Aroused by touch of Thee,
Early in the morn I woke
Before the birds were singing.

DOROTHY GRENSIDE



PRAYER AS A SCIENCE

By W. WYBERGH

(Concluded from p. 384)

THE BUILDING OF THE SOUL

WHEN a man has reached the stage wherein his interests are definitely centred upon the inner or soul-life, it is naturally the limitations of that life which he feels most acutely, and prayer for him naturally takes on another aspect. For one thing he finds that these limitations are chiefly in

himself, rather than imposed on him from without, and the response to effort is more immediate and certain. He is chiefly concerned at first with questions of the emotions, with morality and ethics, with virtues and vices, and of course with the joys and sorrows which these things afford. The starving or stunting of intellect and emotion is as real a pain to him as hunger was to the lion, or as poverty to the pure materialist, and the tendency to indulge in vice and neglect virtue are after a time found to be the principal evils or limitations from which he desires to escape. Sin comes to be as disgusting as dirt or bodily disease, and it is, as a fact, as much a product of ignorance and stupidity as are the dirt-bred diseases of the body. Questions of conscience now cause as much distress as business worries used to do, and clear insight is desired as a blind man might desire sight for his eyes.

He betakes himself therefore to prayer to relieve himself of these limitations, and again the actual methods are twofold. At first he fights these limitations upon their own plane, that is, the plane of the soul and the intellect—the plane of morality—and the effective prayer for this purpose, in the very act of which he makes his escape, is suitably directed mental and emotional activity, as formerly it was physical activity or “work”. Of course the usual transition and transformation of motive takes place. At first it is the physical and then the mental *consequences* of wrong and ignorance which are feared, but this is gradually transformed into the love of good and hatred of evil for their own sakes, because all the “good” thoughts and emotions actually consist in an expansion of consciousness while they are being experienced, while the “evil” ones are felt as limitation. For “good” is life, union with God, the All-Conscious, and evil is in its nature that which at any particular stage tends towards limitation of the consciousness appropriate thereto. A man at this stage prays because he likes to “feel good,” though if he is ignorant of

the science of prayer his methods are sometimes ill-suited to that purpose.

The key to success is the knowledge that, as far as the soul is concerned, a man *becomes* what he *thinks*, and in a certain sense that for the moment he, actually is what he thinks, as far as mental or soul-life is concerned. Now it is plainly impossible to pray for a virtue of which you cannot form any conception whatever, and still less for one which you do not really feel to be desirable; while if you make a mistake about what is “good” for you at the moment, and are incautious enough to pray for it, your prayer in the nature of things will be answered, but the results may be exceedingly disappointing. There are then three principal elements concerned in this prayer; first, discrimination between things that only appear to be and things that are really desirable because, *if you are able to pray for them at all*, they bring with them real freedom and expansion of consciousness; secondly, the power of forming a clear and definite conception of the desirable object (in this case, of course, a state of mind); and thirdly, the power of will and concentration which make it possible to hold firmly and continuously to this conception when formed. These are as essential as acute senses, developed muscles and animal vitality are for successful action (*i.e.*, prayer) on the physical plane. The rudiments of them already exist, having grown up unperceived as the result of the physical activities belonging to the previous stage, but the result and purpose of prayer at this stage is to develop them fully, though the *apparent* purpose be the satisfaction of the emotions, for at this stage also our true aim is other than we think—“It doth not yet appear what we shall be”.

We may note that here too the specific act of prayer and the general attitude towards life must not be too widely inconsistent with one another. If we habitually harbour evil thoughts, the effect of prayer for virtue may be completely

annulled ; while a prayer that attempts to soar into the bright thin air of the Spirit will faint for lack of sustenance and because the world of Spirit is as yet "unreal" and divorced from life. Another practical consideration that now appears, is that to dwell in the act of prayer upon one's own sins and imperfections is merely to strengthen them, not to get rid of them. "Forgiveness" is not needed, for the turning away from sin and the setting of the face toward goodness *is* forgiveness, though the results of past errors are of course only in so far destroyed as we may subsequently achieve by setting in motion the opposing forces of goodness. We should, it is true, try to discriminate clearly between what has been right and what wrong in our conduct ; but having done what is in our power to remedy it, the thoughts should be turned henceforth steadily upon all that is true, pure and beautiful. There is nothing more likely to make a man into a miserable sinner than that he should be always thinking of himself as such. Lest this be thought to militate against humility, it should be pointed out that *at this stage* humility is not the thing to be aimed at, but rather the building up of a strong centre of individual consciousness. Self-respect is here the key-note ; humility comes later, and is absolutely essential to the growth of the spiritual faculties ; but, if sought too soon, the result is merely flabbiness and weakness, which makes all progress towards spirituality impossible, even if it does not end in hypocrisy.

For the man who is in this stage, public and liturgical prayer is usually of less importance than private prayer, for he may be presumed by this time to be able to formulate his own needs more or less clearly, and to be able to some extent to concentrate his attention. But his private prayer may become much more effective if he knows something of practical psychology and understands how his own faculties work.

When a man prays to God for strength or for the attainment of some virtue, or for guidance or enlightenment, what does he do, and what is the answer ? What he does is, in effect, to picture to himself as vividly as possible the virtue or the strength that he desires. He thinks either of that virtue as an abstract quality possessed by God in a transcendent degree of perfection, or, more probably, he thinks of the concrete exemplification of it in the person of his Saviour and Master : he thinks of himself as being in touch with the Almighty Power, and able to draw upon an inexhaustible reservoir. But when he pictures all this *to* himself he is in reality picturing it literally *in* himself, for, as we say, he pictures it in his mind, and his mind is at this stage for practical purposes "himself". Now in the mental or soul-world the making of such a picture or conception is equivalent to the providing of a channel through which the universal spiritual energy may manifest, a machinery for the transformation of spiritual into soul-energy. A man's own efforts to mould himself into a particular form do, in the very act, induce an inflow of power from "without" which reinforces the power exercised from "within" the soul, exactly in proportion as the effort and the mental image created are in harmony with the realities of the soul-world. Thus while a man, by following and praying for false ideals, may with much labour and effort mould himself into their likeness, such success would in any case be only temporary ; while an effort to bring himself into harmony with reality, as it exists in the soul-world, is both immeasurably more fruitful and effective and also more permanent. The process, when constantly repeated, results in the attitude of mind becoming habitual, and thus ultimately the virtue or the strength is acquired and the consciousness permanently expanded. Prayer brings its own answer—is indeed its own answer—direct from God, not "supernaturally" but in conformity with those expressions of the Will of God which we call the laws

of psychology. True indeed is it that: "Before they call I will answer, and while they are yet speaking I will hear."

It will be seen that prayer at this stage is hardly to be distinguished from meditation, for to meditate upon a virtue is to pray for it, with this further advantage that, being a less personal and exclusive form of activity, it has less tendency to make a man priggish and sanctimonious. Many books of practical directions for meditation have been written, and different temperaments require different methods; but all really useful and practical methods are based upon a knowledge, empirical or otherwise, of the laws of psychology, and are calculated not only to attain the immediate end in view, which in this case is the expansion of consciousness upon the mental and moral levels, but also to pave the way, perhaps unconsciously, for a further advance into the spiritual regions, where the limitations of the soul are transcended rather than removed. Such methods will, moreover, embody in themselves a recapitulation of the more primitive stages, thus following the course of nature, and leading the consciousness onward by easy and natural steps towards an expansion beyond the normal, for without much practice the mind cannot suddenly withdraw from outer things towards which its attention has through past ages been directed, and direct itself upon the inner world—and that very inability is just one of the limitations which have to be conquered.

All methods of meditation involve in some form or other the following stages. First the body is quieted and the attention withdrawn from the outer world. This is sometimes done by reading, or by fixing the eyes upon a crucifix or a picture, or by music or other such means. But the mind must not be made vacant, for it is not self-hypnotisation that is desired, but alertness and vigorous work in the unseen world, and meditation differs profoundly from self-hypnotisation. Therefore the means which are used

for fixing the attention should have a familiar and habitual relation to the interior world of thought. Thus through the eyes or the ears the mind is led into itself, and there dwells upon what it desires; and the physical senses, having been first concentrated, are then stilled and transcended. Then in turn the mind, having found an *interior* object, *i.e.*, a thought, which gives it pleasure, proceeds to dwell upon it, either by imagining it as embodied in the Saviour, or by thinking out its meaning and its application to all the circumstances of life. By thinking of the Saviour the man becomes like Him, and by meditating upon purity or honesty or any other virtue he weaves them into his character.

This is at first the direct and deliberate object of his prayer—to improve his own moral character, and these efforts are in effect directed towards removing rather than transcending the limitations of the soul. So long as the main interest in life is that of the personal self and its relations, these direct efforts constitute the right and appropriate form of prayer. As, however, success is in part attained and the man acquires what the Greeks called the "political" virtues, *i.e.*, becomes an ordinarily good man, higher possibilities present themselves and the value of previous achievements seems less decisive. He becomes less concerned with the "saving" of his own paltry soul; the desire for personal virtue or for personal enlightenment becomes merged into the love of all goodness and beauty, and delight in the laws of Nature or of God for their own sake; he begins to reach out from himself to God, not asking benefits but pouring himself out in devotion and aspiration. The emphasis is upon union and universality, and not upon separateness of personality, and the terms "within" and "without" take on a less rigid meaning.

Here we are dealing with the transition from the typical prayer of the Soul, or Mind, to the prayer of the Spirit, a stage which is sometimes called "Contemplation," sometimes also,

especially by St. Teresa, the "Prayer of Quiet". For the very reason that it is transitional it is impossible to specify it very exactly. It begins in meditation and "recollectedness" and is perfected into a sense of peace, as concentration is attained and the wanderings of the mind are stilled. It would appear that, since the consciousness is by no means empty, the mind in some form is made use of, but certainly not the concrete, image-making side of it: it is what St. Teresa calls "the superior part of the Soul"—not yet the "Spirit"—which is concerned, and its activity is largely dependent upon the progress that has been made in the control of the lower mental faculties. All distracting thoughts, such as those of sin and imperfection, must especially be avoided, and in fact no thought of self should exist at all. This implies that, as the result of long practice, there should now be no conscious mental effort, for there is a practical certainty that it would be in reality selfish, however subtly so. An effort even to think on nothing stultifies the soul and makes the imagination more restless. Hence it is certain that this prayer of contemplation cannot be forced, but will in good time come naturally, if meditation and concentration are assiduously practised. Once more it must be repeated that such practice is useless without a corresponding attitude being carried into the ordinary affairs of life. Thoughtfulness and concentration in these things must go hand in hand with the practice of meditation.

There is also a stage which corresponds with and is essential to the practice of "contemplation," for this can hardly be attained by a man who has not developed to some extent the power of genuine intuition (by no means to be confused with mere "fancy"), by means of which he can carry on his activities without entire dependence upon the logical faculties of the discursive intellect. "Contemplation," indeed, is to ordinary prayer and meditation very much what "intuition" is to intellect, for it is the faculty

going straight to the heart of things. Again, just as this prayer requires the discarding of the ordinary mental activities, in the wider sphere of life, the corresponding stage implies power of detachment, a "sitting loosely" to the interests of the personal self, an acting upon principle, not upon inclination (which belongs to a much lower stage), and not even upon policy (which corresponds with the mental state of meditation and concentration).

The immediate effect of this prayer is an extraordinary sense of lightness and freedom. Fear and scrupulousness disappear, and there is a feeling of enlargement, serenity and unity. These are precisely the effects which are produced in everyday life by the habitual use of the intuition, by acting always on principle without care for the consequences, and by detachment.

THE PRAYER OF THE SPIRIT

And so, by degrees, man reaches the stage where the true prayer of the Spirit becomes a possibility, and finally a necessity to him. Of this prayer it is difficult, nay almost impossible to speak. Of all that lies within or below the stage of the intellect—of the physical objects, the desires, the emotions, the thoughts, the aspirations, the vices or the virtues, which have hitherto formed the subject and the method of prayer—is not impossible, however difficult it may be, to convey an impression in language. It is only the ignorance or the inadequate equipment of the speaker which stands in the way. For these belong to a category which forms or may form the material for a mental concept. But with the things of the spirit it is otherwise. It is no mere difficulty of finding language, or even of forming a concept, that intervenes: it is rather that in so far as it becomes the matter of a mental concept, the spirit—the essentially free, the unlimited, the Life—ceases in

a sense to *be* Spirit, and becomes form, the plaything of the mind. It is the old story of chasing the rainbow—the glorious light has become a drop of rain. For truly “eye hath not seen, nor ear heard,” nor can ever, in the nature of things, see or hear or understand.

Can then man know God at all? Can we do more than know *about* God? The difference is that between the spiritual man and the merely good man. It is the knowledge of God which is Eternal Life, not the knowledge about God. He can never be known by the intellect, and still less by the emotions: He is known only by becoming united with Him, and this is the supreme escape from limitation which is the essence of prayer. He is not known by creeds and preachings and prayers of the ordinary kind. So long as we pray to God, so long as we love Him and worship Him as a Being outside ourselves and other than ourselves, we cannot reach Him, we cannot know Him. For that very prayer, or love, or worship, is itself the sign that we are approaching Him, but that we are not united with Him. When our will is blended with the Divine Will, when our consciousness sees and knows as He sees and knows, then we know Him. In all that has gone before, in all the mental concepts which stand at the root of our prayers, we have been attempting the conversion of the Godhead into flesh: the spiritual life is the taking of our manhood into God. God can only be known by God, and it is the Divine Self in man which “knows” God.

It is idle, therefore, to attempt a description of that which must be experienced to be understood. And yet it may be of service to attempt so much as will suffice at any rate to show that, whatever spirituality *is*, it is quite definitely *not* merely an extreme degree of virtue, or of love, or of any kind of emotion or aspiration, as is so often supposed, any more than it is an extreme degree of intellectual or physical development. The prayer of the Spirit is accordingly something different in

kind from the prayer of the soul for virtue, and the difference is far greater than that which exists between the good man's prayer for virtue or help or enlightenment and the “prayer” of the animal for food or sex-gratification or of the undeveloped man for victory or worldly success. Those other prayers have been the efforts of the self to escape from conditions, inward or outward, which are felt as limitations—in order to become a bigger or more powerful or greater or nobler self. But this prayer of the Spirit is the effort of the self, now a stable, highly developed and powerful, but none the less limited entity, to escape from itself altogether, that it may live henceforth consciously in the Eternal Now and the Eternal Here, which is Life everywhere and for ever.

Such a prayer, therefore, is no longer a petition; it is no longer a seeking of anything, however exalted, for the self, or for any other individual self, for that would be stultification—a mere contradiction in terms. Truly to pray that prayer is no longer even to seek, but to find. It is the fulfilment of the declaration that he who would save his life must lose it—a paradox indeed, for the experience of the Spirit always presents itself as paradox when clothed in intellectual form. It is the last and supreme operation of the psychological entity, by which, ceasing to be itself, it becomes a spiritual being. Saint Teresa has described the process, but even she cannot describe the result of the process. She can only say that it is a transformation such as that of the chrysalis into the butterfly, and that the condition of the new life is that “the worm must die”. This is a matter of experience—direct, immediate and unquestionable—however antagonistic it may appear to our preconceived ideas about the nature and direction of human evolution.

Prayer of the ordinary kind can lead one up to the threshold, but can never take one across it. On the other hand the final step forward into the new life cannot be taken until the

threshold has been approached; thus none of the previous stages can be omitted. And, once more, as in the lower stages, an habitual attitude of mind and outlook upon life is inexorably demanded, if the special psychological operation which we call "prayer" is to succeed in its object. This attitude can best be described as the Principle of Unity, realised by the intellect and carried out in the life. It shows itself in the habitual concern with all that is shared in common rather than with what divides man from man, and in the joyful recognition of universal brotherhood as exemplified in St. Francis, and the willing identification of oneself with the vicious and criminal brother. Thence follows the eye that sees beauty and goodness everywhere, until there gradually emerges the consciousness of God in every creature, and the whole world and all the processes of the world-life become unspeakably solemn and glad and sublime, and sadness and regrets become impossible. For, in the words of Julian of Norwich, "God doeth all-thing, and all-thing that is done it is well done . . . for verily sin is no deed".

While the character has ripened as the result of long experience and continuous endeavour, whether or not "prayer" has been deliberately used for this purpose, the unfoldment of the Spirit, the opening of this Principle of Unity, has been going on all the time beneath the surface, until it is ready and able to emerge into conscious life. In looking at the primitive transition from the life of the body to the life of the emotions and the intellect, we saw that a time comes when man finds that his capacity for purely physical experience is limited, and that if he seeks a fuller life he must do so in the sphere of soul. So it is, again, when he is nearing the great transformation.

There comes a time when the activities of the soul and the mind, that which has hitherto been for all practical purposes the "self," with its emotions, its personal loves and

personal hatreds, its struggles, its falls and its victories, begin to pall, as did formerly the bodily pleasures. At first the real reason is not discerned, and the new wine is poured into the old bottle. Just as in the previous transition period from bodily to mental interests the dawning powers of the mind at first merely enhance the physical life, so now the dawning, but as yet unrecognised spiritual faculty intensifies the soul-life, and the added power is used, sometimes with frantic energy, for the purpose of obtaining more and more soul-satisfaction by the expansion of consciousness along the old, familiar lines. For a time the man is bound to believe that the new and increasing sense of limitation and futility is due to deficiency in the mind and the soul, as previously to lack of bodily satisfaction, and he throws himself with redoubled effort into the expansion of the soul-life. He thinks the remedy is *more* knowledge, *more* virtue, *more* activity, and he does not yet realise the possibility of escaping from the soul itself into the life of the Spirit, because soul-consciousness is all he has ever known. He endeavours to escape by combatting the insistent and growing sense of limitation on the soul-plane itself, and this, we have seen, is "prayer" or "work" upon that plane.

Now, so long as the man's interests are really centred upon the soul-plane, this is undoubtedly the right kind of prayer, just as physical activity is the right kind for the animal, and indeed for the animal man. We have seen that it is useless, and in fact impossible, to pray for that which we do not really want, but merely think we ought to want, and still more so to pray for that which our faculties are not yet capable of apprehending at all. Yet the effect of praying always and only for the very highest that those faculties are capable of apprehending, is undoubtedly to develop them in such a manner as to pave the way for the transition to a higher plane altogether. Thus these very activities of the

soul—the struggle for more virtue and more knowledge—the immediate result of which is now losing its attractiveness, have had, as always, an effect quite other than that which was their ostensible aim. That effect has been to prepare the soul-faculties to become the instrument and the means of manifestation of something utterly different in kind from themselves. Beneath the weariness, the feeling of inadequacy and of approaching change, the boundless vitality of the new spiritual life begins fitfully to show itself.

But before the new possibilities are definitely recognised and followed, this period of frantic soul-effort is almost certain to come. Some men tire of it sooner, some later; some, with developed powers of mind, seek and find refuge—for a little time longer—in the pursuit of knowledge for its own sake; some by ceaseless action try to retain the savour of the old interest and the old excitement; others vainly endeavour to prolong, by excessive piety, the pleasure of being virtuous and devotional. Most of us live and die without having exhausted these possibilities, or rather without having perceived or at least practically realised their ultimate insufficiency. It is possible to go on and on, accumulating perfections and faculties and emotions and virtues and knowledge till a man becomes a veritable paragon; and yet these things do not by their accumulation produce satisfaction, nor do they represent what is best in humanity, any more than the muscles of the athlete produce intelligence or satisfy the needs of the intellect.

To the supreme souls, the real flower of humanity, there comes sooner or later a supreme weariness. Solomon discovered that “of the making of many books there is no end,” and the excess of emotion and the consciousness of virtue bring no more permanent satisfaction than the accumulation of knowledge. “To everything there is a season, and a time to every purpose under the sun,” said the Preacher, and he spoke of more than the bodily life of the individual between

the cradle and the grave. As the time draws near for “the worm” to die, it becomes sick. Desire fails—even desire for virtue and knowledge; love ceases to thrill, emotion stirs no more. Vice at its best was long ago found to be a poor thing, but now virtue and morality, once so eagerly sought for, so earnestly prayed for, so steadfastly practised, turn to dust and ashes, and for a season “the mourners go about the streets”. Man is approaching his long home by the gate of death, not of the body, but of that thing which he had thought to be his very self—his mind, his soul. An inner, a deeper “self” is struggling to be born, while the soul, the old “self,” now in its turn become merely the outer husk, the protecting matrix of the new life, sinks into a grey calm, which to itself seems the calm of approaching dissolution.

The true path of progress, then, when this stage is reached, is the turning away not merely from more material to less material objects of desire, as in previous stages of transition, but the turning away from “self” altogether. To that which has hitherto regarded itself as “self,” namely, the concrete intellect, such an attitude inevitably appears to be the deliberate renunciation of all that has hitherto constituted life and consciousness for the sake of something indefinable and therefore unreal, an adventure into that “supernatural” which the intellect rightly posits as the unthinkable and therefore as equivalent to the non-existent. And yet it would be a fatal mistake to suppose that there is anything arbitrary or miraculous about it, or conflicting with the conception of an ordered universe. It is not the abrogation of law but the superimposing of a higher law upon a lower, analogous to the apparent supersession of the “law” of gravity by the interposition of the human intellect, which is nevertheless itself subject to the “laws” of psychology. An even more serious mistake, yet one frequently made, is to suppose that this transformation is nothing but a lapse from intellect into

emotion and the realm of fancy, for it is in reality the acquisition of a new faculty which is neither intellect nor imagination nor emotion, but a higher and more immediate reality than any of these.

It is in effecting this transformation that the vital need of humility is experienced—that humility which has been rightly described as the very basis of the spiritual life. For the supreme virtue of “humility,” and this turning away from the “self” altogether, connote the same thing. So long as the immediate task is the acquisition of virtue and character, and the training in that degree of love which is a function of the individual self, humility, as already remarked, is out of place, or even a hindrance. Here it becomes a necessity.

The task now to be attempted is a far more difficult one than the renunciation of bodily pleasures for those of the mind or soul, or of vice for virtue. It is only rendered tolerable, or even possible, by the growth within of a faculty other than the intellect in which the consciousness may be centred anew. Any premature attempt, before the psychological “self” has grown into a strong centre, does in fact result in a kind of paralysis or even disintegration of consciousness, showing itself as mere vacuity and unconsciousness, or at best in psychic visions and images, instead of in *superconsciousness*. The new birth has obviously nothing to do with the development of the so-called “psychic” faculties, for in so far as these concern themselves with images or “visions,” they are clearly within and not beyond the purview and scope of intellectual consciousness—the image-making faculty—whereas the spiritual consciousness is something which, while it may find partial expression through intellectual concepts or psychic visions and sensations, or physical actions, is not limited to any or all of these, and does not consist of them.

St. Teresa, Julian of Norwich, and in fact almost every one who is competent to speak, testify to the fact that such visions

are frequent at this stage, that they are neither to be feared, as a rule at any rate, nor unduly valued. At the worst they are a hindrance; at the best they are only a vehicle through which the spiritual consciousness, when really acquired or in course of being acquired, may express itself to the intellect. They are a danger only when sought or valued for their own sake; while from another point of view they may be regarded as highly interesting glimpses of the more intimate mechanism of nature, useful to those who know how to use them, dangerous to those who do not, but, compared with the Life that is sought, mechanism none the less. In cases where mystics have described and attempted to classify these visions, it is to be noted that the lowest, called “imaginary,” *i.e.*, not fanciful or unreal but conveyed by pictures or sounds, are distinguished from the “intellectual,” and these from the “spiritual”; and while the two former classes can be more or less described, and therefore come within the scope of the intellect, the latter are indescribable and probably belong to the content of the spiritual consciousness itself. The reason why they may become hindrances is that they are essentially an enhancement of the personal “self,” which makes that “self” harder to transcend. When the great change has been effected, all the faculties involved in the use of these psychic senses may be used with impunity, and frequently are so used as servants of the spiritual consciousness.

Enough has been said to show that the particular expansion of consciousness which we call the New Birth, and which is the object and at the same time the substance of the highest kind of prayer, is something *sui generis*, and that it is led up to as the climax of a very definite psychological development; and further that, just as the absolute perfection of physical development is not a prerequisite for the centring of life in the “soul” or mind, so the birth of the spiritual man does not involve the previous attainment of perfection in virtue or

intellect, though in both instances a considerable degree of attainment *is* needed.

We found that in all the previous stages there is an appropriate "prayer," or definite psychological operation, by the use of which a man can temporarily raise himself a single step beyond what is normal to that stage, and that through constant practice in its use the higher stage tends to become habitual; and so it is here. St. Teresa, the most systematic among the practical mystics, gives the name "Prayer of Union" to this operation, because its most obvious achievement is the removal of the limitations which hitherto have constituted the selfhood of the self, allowing it to be flooded by and to expand into the Divine Self, or in other words bringing about the union of the human consciousness with the Divine. Even in contemplation, as indeed the name implies, we are still outside, not inside. But in that union man ceases for the time to be subject to the limitations of man; though he does not cease to be man, he becomes more than man.

Like other prayers, its method is a recapitulation in miniature of the whole previous evolution of consciousness (and therefore of the previous stages of "prayer" already described), ending in the launching forth upon a new phase. As St. Teresa says, very many can reach this point, but very few can take the next momentous step and pass beyond. The preliminary stages of this prayer are naturally those that have been already described, but by this time they will have become easy and almost instinctive, so that the stage of concentration, called by some "Contemplation," and by St. Teresa the "Prayer of Quiet," will be quickly reached. It will now be understood that while in the previous stages meditation upon a virtue, or upon the person of a Saviour or Master, had as its object the personal attainment of that virtue and the approximation on the mental and moral plane to the character assigned to or imagined of

that Ideal, the importance of it in relation to the next step is chiefly the attainment of the power of concentration itself, the power, that is, of controlling the movements of the mind more and more until it becomes utterly still. The true function of activity in the past, whether mental or physical, is similarly found to be, in this relationship, the development of the will-power; while love, the essence of all the virtues which have been acquired, now presents itself as true wisdom or *unselfishness*—that true wisdom which finds no barrier between the individual self and the Universal Divine Self, which breaks down the distinction between the within and the without, that by which the self un-selves itself, which alone makes possible the complete escape which constitutes the next step.

The nature of ordinary intellectual cognition implies the duality of the knower and the known, of the self of man and the Self of God. When, therefore, we enquire into the psychological operation which leads up to this final knowledge, we see that so long as the mind is actively engaged with mental concepts, or the affections with personal love, even of the very loftiest character, the duality of knower and known is thereby maintained. The problem is therefore to cease to think and to imagine, and to observe without becoming *unconscious*—which is what necessarily results from ceasing to think before the spiritual faculty is developed and ready for the birth. The state aimed at is not one of reverie, of mere inactivity or passivity, but one of the supremest activity; only that activity is not concerned with material things or feelings or mental concepts at all. It is such a state which is described by St. Teresa as the "Prayer of Union". It represents an expansion of consciousness which as much transcends the capacity of the mind as the latter does that of the body, and is so tremendous that the naïve and unlearned naturally describe it as the veritable "supernatural" indwelling of God Himself in His fullness, though doubtless in reality it is not so. St. Teresa says

that the soul is in the body, "yet she seems to be separated from it"; and, again, that "here there is no imagination nor memory nor understanding that can hinder this good". Yet there would still appear to be a consciousness in some sense of duality. It is "Union" as distinguished from "Unity": there is distinction but no separateness. She uses the beautiful simile: "Union is like two tapers so joined together that the light of both makes but one; or that the wick, light and wax are all one and the same," but says that they may still be separated again, thus indicating that even this "Prayer of Union" is only a transition stage to something which is definite and permanent.

Although this spiritual life entirely transcends the mental, it would be a great mistake to suppose that it involves the permanent negation of the mental powers. It is true that these latter are not involved in the temporary attainment thereof. The schoolboy does not play cricket in the hours devoted to the training of the mind, but nevertheless the scope of the physical powers is vastly and permanently increased as the result of mental development, while at the same time they cease to be applied solely to the playground but are made subservient to the rational life of the mind and soul. Similarly the spiritual life, when attained, far from leading to or requiring mental and bodily inertia, on the contrary enhances and vivifies the mental and bodily faculties to an extraordinary degree, but so as to make them subserve the purposes of the Spirit. The records of those who have truly attained are frequently records of tremendous activity and efficiency in the affairs of the world, and yet these outer activities are undoubtedly only a partial expression and indication of far greater and more effective work carried on in the invisible worlds. We must remember, in fact, that we only know *about* their true life, for to *know* that life is to share it.

That the expansion of consciousness can take place otherwise than through someone who has himself fully and completely attained to this Union with God, is contrary to the testimony of those who have experienced it, though from the scientific point of view the reason for this is not clear. Those who have attained, to whatever religion they have belonged, whatever their intellectual belief, have, where they have given any information upon this point at all, left on record their indebtedness to a Saviour, a Master—someone in whom the Divinity was made manifest, in most cases someone who was acknowledged as man and yet at the same time worshipped as God. The idea of a merely vicarious saviour belongs not to this stage of prayer at all, but to the earlier one of soul-prayer. At this stage the Saviour, combining in his own person the human and Divine consciousness—that combination which is the object and substance of the "Prayer of Union" itself—becomes to the disciple rather the Way and method of the At-one-ment; a Mediator, it is true, but in the sense of a bridge, a connecting link, someone through whom the disciple, by uniting his personal self with the Master's self, may unite himself with the Universal Self of God. The process, being specifically the transformation of soul-consciousness into spiritual consciousness, is not describable in terms of psychology, but for that very reason we may be well assured that, being of universal import, and experienced by people of such widely different conceptions and beliefs, it cannot be confined exclusively to or described fully by the current terms of any one system of theology. The use of any language whatever in this connection can never be didactic or scientific. Its value is the value of poetry and art, which, foregoing all attempt at "explanation," endeavours by symbolism and imagery to arouse in another the power, if but for a moment, of finding out by experience what is utterly incommunicable in its reality.

Tremendous as is the scope of this "Prayer of Union" and the Spiritual Life which corresponds to it—the life which has escaped from the chrysalis of the intellect—there is good reason to believe that it is not the final goal of humanity. There is still, as St. Teresa declares, a touch of duality about it; and she proclaims, as a matter of experience not to be gainsaid by any consideration of the logical or theological consequences which follow therefrom, an experience which belongs equally to the so-called "*Via negativa*" of Plotinus and of Oriental mystics, and is shared, in fact, by the great ones of all times and all religions—an even more stupendous possibility which she describes under the figure of "the consummation of the Spiritual Nuptials".

This condition, through whatever religion or philosophy it is attained, presupposes that of "Union" already described, for indeed "No man cometh to the Father but by the Way"; and it matters not under what form of theological belief or philosophical conception that Way may be described. Once more, "There is no God but God"; and there is no Way but that which is also declared to be the Truth and the Life. "Religions" belong to the mental life, the soul life, not the spiritual life. Names do not alter facts; and man's beliefs, belonging as they do to the plane of the intellect, are powerless to alter or to affect the fundamental facts which concern the unfolding of his spiritual life. Before the "Principle of Unity" these differences inevitably disappear, and the higher the state attained the more complete is the disappearance. From our lower intellectual standpoint, the standpoint of the people who write books on Mysticism, it may be right and proper to draw distinctions; but "in Christ" there is neither Jew nor Gentile, nor Christian nor heathen, nor philosophy nor logic nor theology; and when that supreme state is reached in which, as St. Paul says, "God is all in all," what room is there for difference? Here, at the end and fulfilment of all prayer,

says St. Teresa, "the butterfly dies". She declares that "more cannot be said (as far as can be understood) than that the Spirit of this soul is made one thing with God," and again, that it is like rain water mixing with river water so that they can never again be distinguished. The Buddhist finds no better terms to describe what he means by Nirvāṇa than this same beautiful picture: "The dewdrop slips into the shining sea," and another great modern mystic has said: "Thou art thyself the Object of thy search: thou art thy Master and thy God."

But these things are mysteries, which are outside the scope of prayer considered as a science. We can only say that those who have, in all religions, left us the record of this culminating experience, have at the same time given proof in their own persons that the transcending of all duality does not result in any diminution of Life in its more concrete manifestations, as might be theoretically expected, but rather in Life fuller and more abundant than the man of the world ever dreams of. Here, then, the subject must perforce be left, at the point where the intellect, having done its essential part, of necessity and yet with all confidence and joy, willingly and deliberately transcends itself, and this Mortal puts on Immortality.

W. Wybergh

THE RING

A FAIRY-TALE FOR CHILDREN

By AHASHA

(Translated from the Dutch)

THERE was once a little girl called Annie. Everybody liked her. She was always obliging and good to man and beast. When at home she helped her mother or looked after her little sister, and at school she always lent her slate-pencils, her sponge or her rubber, and when she had sweets, she always gave part of them to others.

Now you must not think she had no faults. She even had one very, very ugly fault: she always exaggerated. If Jantje van Dorssen teased her, she would say: "Oh, I think *all* those van Dorssen people are nasty," and yet Jantje's brother was a good boy and his mother was always nice to Annie. So I would be able to give you a hundred examples, but enough of it.

Annie's parents were very sorry that their little daughter had this fault and did all they could to correct her, but nothing would help.

One day, as Annie walked all alone in the wood, she saw an old woman sitting on the trunk of a tree; she was so old and her back was so bent, she looked a hundred years old. A large fagot lay beside her and the old woman wiped her forehead.

"Good day, mother," said Annie.

"So, my little dear, are you going for a walk?"

"Well, you know, I am going home, but—can I help you to carry that fagot?"

"Well, I did not dare to ask, but if you would be so kind—I am already old and stiff with rheumatism."

"Of course, mother. If you would come along. . . ."

Annie picked up the fagot and together they went on. As they went, Annie asked where the old woman lived.

She answered that it was very near; near the little pond just opposite the oak.

"How is that?" thought Annie. "I have never seen a house there. But if she says so, it is sure to be true."

After walking a bit Annie really saw a small house appearing through the boughs of the trees, and as they turned the corner of the lane she saw it clearly.

After they had arrived at the house, she put the fagot before the door.

"Say, dearie, will you get me some water from the well?"

"Certainly, mother; will you give me a bucket?"

Annie drew deliciously fresh water from the well and brought it to the old woman, who said to her: "Little girl, I am very thankful for your help. Will you take a small present to remember me? Look here. Here I have a small silver ring. It is for you."

She slipped the ring on Annie's finger and it fitted beautifully.

Annie thanked her heartily, remained a few minutes to talk to her, and then went home. In walking she looked every moment at her little ring.

"Look here, mother, what a beautiful ring I've got," cried Annie, and ran into the kitchen, where her mother was cutting bread and butter for supper.

"Just look!"

"Where, Annie? I see no ring."

"Here, on my finger."

"You little liar! I see no ring."

Annie looked at her ring in dismay. Did not mother see anything? How was that? She took it off and put it in her mother's hand and yet mother saw nothing.

When her father had come home, she told him what had happened to her. But father saw no ring either. And Jan, her eldest brother, said laughing: "Well, little mouse, you have been dreaming. There is no house near the little pond in the wood. I suppose you are still sleeping."

"That is not true. I have been there and I have seen it, and to-morrow I will show it to you, you nasty boy. You only say that to tease me. I did *not* sleep; you *always* tease me. I have *never* seen brothers who did not tease their sisters."

Oh! oh! What was that? How badly the little ring suddenly stung her finger.

"What is it, Annie?" said mother, "did you hurt yourself?"

"My little ring stung me, Mummie."

"That's it—an invisible ring, that stings into the bargain!"

Annie silently ate her supper and asked if Jan would come with her to-morrow. Yes, Jan would come.

Very early the following day Jan and Annie walked into the wood and very soon they reached the little pond.

"Well, Annie, where is your little house?"

"I do not see it . . . oh Jan, it really was not a dream; really it was not."

"If it was not a dream, it ought to be there. It is not there, so it was a dream."

Annie began to believe so too. Only, when she looked at her little ring, she knew it had *not* been a dream.

That present made things seem a bad business. Sometimes she felt nothing, but if she was guilty of exaggeration, it stung her finger, even until blood came.

As nobody could see the ring, nobody believed her; and so she spoke about it no more, but was more careful in word and thought, for even when she exaggerated in thought the little ring pricked. She had already tried to take it off, but it would not come off now.

Thus two years passed. Annie scarcely ever felt the ring's presence now, and she was not nearly so much given to exaggeration as she had been. Her parents and friends noticed it and said: "That is because she is growing up."

But it was because Annie did not like being stung ten times a day. Fear of it made her think differently, and in the long run the difference in thinking had become a habit.

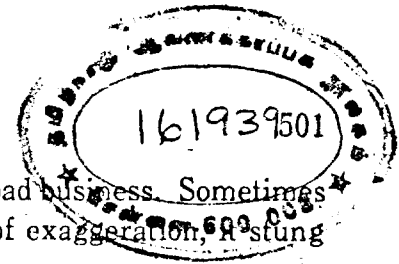
So she was walking through the wood on a beautiful summer evening. The leaves still hung on the trees, the crickets chirped, the nightingale sang its most lovely song. It was a divine evening.

Then Annie saw something grey appear between the trees. It came nearer and nearer, and as she saw it she wanted to run away for fear. She saw before her the spirit of the wood. His head and shoulders she saw clearly, also his hands and arms. She saw nothing more, except a long grey robe that lay like dew upon the moss.

"Do not run away," he said with a kind voice and look; "do not run away, Annie, we are already good friends."

"I do not know you, spirit," said Annie confusedly.

"But I know you. We spirits of the wood love human beings, but they drive us away and make it impossible for us to live with them. They smell of nasty gin or tobacco. They laugh noisily and speak loudly; they think they understand everything and tease us spirits. But sometimes we see somebody who is different, and so it was with you. We wanted



to correct your exaggeration, and that is the reason I change myself into the old woman and gave you the little silver ring. You do not need the ring any more now, Annie. I have come to ask it back for other children; but instead of it I have given you something else—the gift to see spirits, elves and gnomes.

“And the little house?”

“Come with me, Annie.”

The spirit glided on above the moss, and Annie walked silently beside it. Thus they reached the little pond. There was no house.

Then the spirit fixed its eyes intently on the open space and lo!—slowly a little house appeared, the same house of two years ago.

“See here, Annie. Through the force of the will alone I built there a little house. That force is in every man, but he does not know it, and even if he does, he cannot use it. Human beings think they know everything, and yet we know far, far more than they. As an open book nature lies before us, but human beings are no longer accustomed to nature. You have now become a wise girl: become a good woman and live happily. Do not tell anybody about our meeting; people would simply laugh at you. If ever you want me, think with all your might: ‘Albraha, come,’ and I will be there and if possible I will help you.”

Then Albraha disappeared and with him the house.

Annie slowly went home. The animals no longer fled before her and the flowers nodded kindly to her. She understood the nightingale’s song, for now she was one of them. She was initiated.

Annie became a good woman, and afterwards brought up her own children to know Albraha.

Ahasha

BOOK-LORE

Smithsonian Institution: Bureau of American Ethnology: Bulletins 55, 62 and 63. (Government Printing Office, Washington, D.C.)

In his remarkable original research into the conditions which hold where races are mixed, Professor Boas made what is nothing less, for Theosophists, than the startling discovery that in families immigrant into the United States the cephalic index of the children born in Europe differs from that of the children of the same parents born after the family settles in America. Such is the power of the Race Genius! This extraordinary fact, dealt with in *Inter-Racial Problems* (p. 801) by the learned and original author, is but one of the many invaluable elements which the Theosophical reader of American works in Anthropology and Folk-Lore can build into his system of belief so as gradually to make that system one of knowledge. The literature is of course vast; much of it is tedious; but all of it is worth while; and most of it is remarkably trustworthy.

Forefront in these two lattermost respects are the volumes published by the Bureau of American Ethnology, whose exhaustive and careful studies we are privileged to review from time to time. Those before us now are in keeping with the tradition of the Bureau: Hrdlicka is becoming a name of weight in the field of physical anthropology, and this volume adds to that; Mr. Cooper has drawn together material most comprehensive referring to those curious tribes, the Tierra Del Fuegians; the third volume, however, is in a newer field and deserves more than mere notice, partly for that reason, and partly because the work is in itself meritorious.

The idea in ethnobotany is to discover what are the ancestral and traditional beliefs of peoples with regard to the vegetable kingdom of their area, partly with a view to discover facts about plants which may be known to the native, but more especially to study his animistic beliefs indirectly. The work is difficult, because in most cases primitive peoples have limited vocabularies with which to treat

botanical matters. The Tewas, however, are an exception. Their knowledge of plant life is not merely primitive, as they are cultivators in some degree. It is not their observation but their thought which is at fault. The Tewas, for instance,

say that the leaves make the plant grow; when the leaves fall off, the plant stops growing. . . . The leaves fall from the tree because they get ripe like fruit. If you ask them why a cottonwood sheds its leaves and a pine tree does not, they have no answer.

In the same way they know, but cannot explain, their feeling toward the so-called lower kingdoms. But the feeling is real and true, however misinformed the ideas that spring from it. Take this example:

The pueblo of San Ildefonso is swept before the corn is brought home, "because corn is just the same as people and must have the plaza clean, so that the corn will be glad when we bring it in". . . . An ear on which no grain has developed is called "lazy grass," and the same jesting reproach is used to a lazy woman who will not grind. When such an ear is found in the course of husking, a man or boy will strike a woman with it, crying "Lazy grass," reproaching her as a poor housewife. If both parties are young, this assault leads to much romping and struggling; the girl protests that, lazy or not lazy, nothing would induce her to marry that boy. . . . The little girls carry large ears of corn in their shawls, calling them their children. The whole tone of the work is gay and enthusiastic.

We cannot say as much for our work, in spite of our boasted superiority to ideas of animistic origin. The truth is that ours is the ignorance, in this case, and not the Tewas', who feel the immanence of God and hold to Him in their own way stubbornly, against all the advance of "civilisation". Much of their lore, of course, is the detritus of Atlantean knowledge and legend, as in the case of the belief in the Divine origin of the seven sorts of Indian corn. Much more is based on the curious clairvoyance which the American Aborigines undoubtedly possessed. It is this sort of thing which led a Hopi to tell me once, after I had done much to win his confidence, that the Grand Canyon of the Arizona, a cleft a mile deep and thirteen wide in the Arizona Plateau, is peopled with "many little coloured people. Of course white man cannot see them, for they are hiding when he come. But "Indian see plenty".

In truth, Indian do see plenty; more, I think, than some of us. And in careful records like these before us, one finds not a little of the plenty.

F. K.

The Reality of Psychic Phenomena, by W. J. Crawford, D. Sc. (John M. Watkins, London. Price 4s. 6d.)

This unpretentious book is probably unique as marking the beginning of what is practically a new direction in psychic research—more especially etheric research, to be theosophically accurate. True, the phenomena investigated—levitation, raps, etc.—are as familiar as spiritualistic seances themselves, but we have here not only a remarkable example of physical mediumship, but also its investigation by an expert mechanical engineer, who has been able to measure by ordinary physical instruments the forces producing the phenomena and has arrived at a mechanical theory of the method of their production.

Mr. Crawford, who is lecturer in mechanical engineering at Queen's University, Belfast, describes the results of his experiments with such matter-of-fact apparatus as weighing-machines, in a family circle consisting of the youthful medium, Miss Kathleen Goligher by name, her father, three sisters, brother, and brother-in-law. A red light was used, so that everything could be plainly seen all the time, and neither the medium nor any of the sitters ever touched the table. The presence of Mr. Crawford and his instruments within the circle did not interfere with the phenomena, and the only limiting condition found necessary was that he should not pass between the medium and the table. The medium was greatly interested in his experiments, recognised the scientific necessity for eliminating all possibility of deception, and co-operated with him in the carrying out of his tests; so did the "invisible operators," who responded to his suggestions by rapped-out comments and offered suggestions of their own as to how difficulties might be overcome. As an example of the author's ingenuity in obtaining positive evidence, he determined to prove that the noises which were produced during the sitting were not the result of hypnotisation, the favourite explanation of the up-to-date sceptic. He argued that a phonograph could not very well be hypnotised, so one day he brought a phonograph along and succeeded in obtaining several satisfactory records of raps, blows, and bell-ringing.

The first mechanical problem that naturally occurred to him was to find the seat of the reaction to the force that lifted the table. With this object the medium was placed on the platform of a weighing-machine and her weight was taken both before and during the levitation of the table; the latter reading showed an increase in her weight practically equal to the weight of the table—10 lbs. The next point to be ascertained was whether there was any reaction on the floor

beneath the table, and it was found that there was none whatever; but the remarkable discovery was made that at a height of nine inches from the floor the compression spring balance registered a reaction three times as great as the weight of the table, in fact the reaction increased as the platform of the balance was raised above the floor; also a horizontal resultant was registered simultaneously by a separate tension spring balance.

These and many other observations led Mr. Crawford to the conclusion that the table was raised by means of a cantilever or arm of invisible matter projected from the body of the medium, and the reasons he gives in support of this theory can be followed by any reader of average intelligence. Raps and other phenomena were investigated in the same practical and scientific way, and definite conclusions were formed; for instance, the raps are considered to be produced by rods of the same kind of matter (which we should call etheric) also projected from the medium's body. Many other points of great interest were elicited by simple and careful experiments, but we do not wish to anticipate the reader's own study of the book; besides, the detailed and systematic manner in which the investigation is described, conveys an impression of thoroughness and accuracy that can only be appreciated by personal examination. The diagrams and illustrations add considerably to the effectiveness of the descriptions.

The question of the identity of the "invisible operators" is not discussed, nor is any reference made to after-death conditions or even the evidence for survival, except in the course of a remark in the Preface that the author is "personally satisfied that they are the spirits of human beings who have passed into the Beyond". Certainly the intelligence which they display in assisting the author to arrive at his conclusions is of an order at least equal to average human intelligence, and far superior to any that could be credited to elemental entities. Mr. Crawford has rendered a substantial service to borderland science by applying simple and scientific methods in a cautious and common-sense manner to the investigation of nervous etheric matter, its properties, its connection with the physical body, and its manipulation from the astral plane; and his clearly written book merits the serious attention of Theosophical students.

W. D. S. B.

St. Teresa, by F. A. Forbes. Standard-bearers of the Faith Series. (R. and T. Washbourne, Ltd., London. Price 1s. 6d.)

No one could wish for a better introduction to the life and work of St. Teresa than the volume before us. It is written in a pleasant, easy style and the matter is brought forward in such a simple, direct, natural way that the book will make its appeal to a much wider public than the Roman Catholic one for which it is primarily intended. The author, by the omission of unessentials, has brought out clearly the fact that Santa Teresa is not merely a saint for her time and nation, but has her message for all time and for all the world. It is given to few human beings to combine in the practice of life so many pairs of those "opposites" which bewilder the ordinary person. Those who read this volume, whatever their Faith, whatever their age or circumstances, will find some lesson in practical faith and in brotherly action; but to Theosophists, perhaps more than to others, should this life be valuable, for they will find that St. Teresa was able to combine and put into practice all those qualities which they endeavour to acquire.

After various vicissitudes Teresa at the age of eighteen joined the order of the Carmelites and found there the opportunity for the great work of her life. St. Teresa's life work was the reform of the Order by bringing it back to its original simplicity and fervour. This was not accomplished easily, for during most of her life she suffered great bodily pain and met with opposition at every turn. It is here that Theosophists will find with pleasure how the saint was able to combine unswerving strength of purpose with detachment, for over and over again in the midst of her plans she had to set them aside in *thought* and action at the command of her ecclesiastical superiors, to whom as a Carmelite nun she owed obedience. Unwavering strength of purpose and humility, austerity and a joy in life, were some of the "opposites" in the character of this great woman.

"A sad nun is a bad nun," she declared, and in her later years she went from convent to convent bringing joy and concord where misery and dissension had ruled. She, the apostle of reform, of the simple life, of austerity, had yet the necessary balance to relax the austerities in certain houses where she found them productive of sadness and unaccompanied by a joyous life of service. With all this stern endeavour we find the saving grace of humour. At seventy years of age, on a tour of inspection, she was carried away when fording an icy cold, flooded river and cried: "Ah! Lord, why do you put such difficulties in our way?" "Do not complain, my daughter," was the answer, "it is thus I treat my friends." "Ah! my Lord," replied Teresa, "that is why you have so few."

We feel certain that all readers of this book will want to know more of Santa Teresa and will be glad to turn to the fuller lives of Canon Dalton, Cardinal Manning, or Mrs. Cunningham Graham, even perhaps to her own works—*The Way to Perfection*, *The Castle of the Soul*, the *Autobiography* and others. If such is the case, this little book will have served its purpose and the author will have been the means of bringing help to many on the way to perfection.

A. L. H.

Rational Memory Training, by B. F. Austin, A.M., B.D. (William Rider & Son, Ltd., London. Price 2s. 6d.)

After a careful perusal of the 187 pages of this book in search of some modification or improvement of the time-honoured methods of memory training, one experiences a sense of disappointment, for the author has not been able to get to grips with his subject in any aspect whatever, and the book remains what it was apparently in inception—a series of light talks on memory suitable for the younger members of a school. It contains nothing worthy of the name “training,” and does little more than recommend certain rather obvious rules with regard to memory exercise; its claim to rationality seems to lie mainly in its deprecation of ancient methods and its insistence upon constant practice more than upon methods of association—as though the two were in any way antagonistic. It is no doubt true that the thousands of people who pay from one to three guineas for a course of memory training with the idea that they can be provided with information which will enable them to develop greater mentality almost without serious and systematic effort, are expecting too much, for scientific exercise is essential to great increase in memory, strength or skill; but they do obtain a system of working and of training which cannot be found in this book, though it exists in some others.

We do not like the abuse and ridicule that the author casts upon the “discoveries” which have been made from time to time in the science of Mnemonics. The mind of each man is a great world, largely uncharted, in which his consciousness is only a tiny part, embracing a larger or smaller content according to his personal development, and it thus forms a wide field for scientific research. Now and again individuals have been able, by special capacity for introspection, to mark out some of the roads or tracks by which the string of thought weaves its way through the ocean of possible thoughts and thought connections, and adds its own thread to the pattern that is

being woven in the universal world of ideas. In the psychic world there is a vast quantity of machinery for turning out highly finished idea-products, and it is no more “artificial” (a term of disapprobation!) than printing or weaving machinery, or indeed than the syllogism itself. What our author does not appear to know is that, when ideas are joined by links, the purpose is only to connect the ideas in the mind, and when that has been done, the connecting link drops away and is soon forgotten.

Notwithstanding the deficiency of the book in all that regards rational memory training, its penultimate chapter on memory training in schools and colleges is valuable for its denunciation of present-day methods of teaching which are injurious to young minds, and its strong recommendation that each school should have on its staff one who understands the memory and its ways, and that there should be periods for systematic conversational lessons, in which the pupils are required to recall what happened on some occasion, such as that of a visit from the inspector or an excursion.

E. W.

The God in You, by Prentice Mulford. Popular Edition. (William Rider & Son, Ltd., London. Price 1s.)

This little book will help people to realise their freedom, and at the same time their unity with God. They are, it tells them, free to think, act and be, as far as their minds, emotions and bodies are concerned, yet bound by the Divine Life and the Divine Thought for the Universe. You may postpone the time of union, you may set up obstacles by your thinking, but “you will be pushed on, hang back as much as you may. There can be no successful resistance to the eternal and constant betterment of all things, including yourself.” The author then proceeds to show how you can hasten your development and become a conscious part of the Supreme Power, and he declares that that progress could—nay, should—be a joyful one. This is a valuable addition to the cheap editions of Modern Thought literature, and will do good in this sorely tried, war-weary world, in helping people to realise their independence and power, which is a state of mind much needed in countries encrusted with institutions that act like damp, mildewing healthy and honest growth. Such a realisation will help them to a proper expression of their humanity; also to steer clear of the artificialities of civilisation. We wish this little book success.

ESSEX

Life Beyond the Veil, by the Rev. J. H. Howard. (Headley, Bros., London. Price 2s. 6d.)

While many are being drawn by the pain of their own losses, or pity for those of others, to seek some comfort and assurance in ways at which they have looked askance in days of peace and security, there are many others who fear to take any relief in ways which are condemned by the Churches as wrong or even unorthodox. To such timid souls the present volume should be a great relief. The writer's anxiety to keep to the old paths, and to steer a middle course between Romanism on the one hand and Spiritualism and even Nonconformity on the other, would be amusing were it not that one knows how many will be glad of the orthodox comfort which he undoubtedly has to offer.

Fortifying himself and his arguments at every point with quotations from the Scriptures, theological writers ancient and modern, poets known and unknown, and *Peter Pan*, he shows clearly that we may confidently believe in a life after death; a comparatively easy journey thereto, when once we have convinced ourselves that there is nothing to be afraid of; and an intermediate state, neither Heaven nor Hell (but not in the *least* like Purgatory), where we shall await the final judgment, and have abundant opportunities of retrieving the mistakes and omissions of the earth-life. The second section of the book, containing the sections headed "Comradeship with the Unseen" and "Communion with the Departed," is very vague; *Raymond* is mentioned only as a warning that, even if it is true, such communion is only for a very few specially qualified people; but the third chapter, on "Prayer for the Dead," is the most natural and human in the whole book.

In spite of the author's endeavours to avoid that pitfall of Romanism which bears the well known label "Purgatory," he has in the next chapter fallen headlong into one which is known to some as the "Doctrine of Invincible Ignorance". Perhaps, if someone calls his attention to this fact, he may broaden his views somewhat, and realise that even Romanist doctrines have some good points.

E. M. A.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th December, 1918, to 10th January, 1919, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
French Section, T.S., £36. 12s. ...	481	5	0
Mr. Julio Garrido, Spain, for 1918, £24. 18s. ...	332	0	0
Scottish Section, T.S., of 610 members, £20. 6s. 8d. ...	271	2	0
Mr. Edward Drayton, B. W. Indies, £1 ...	13	5	0
Mr. V. R. Menon, Singapore, and Mr. Fones ...	7	8	0
	1,105	4	0

Adyar

10th January, 1919.

J. R. ARIA,

Ag. Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th December, 1918, to 10th January, 1919, are acknowledged with thanks:

DONATIONS:

	RS.	A.	P.
A Friend, Adyar	300	0	0
Blavatsky Lodge, T.S., Bombay	200	0	0
Mr. P. S. Jackson, Madras	100	0	0
Mr. P. D. Khan, Bombay	75	0	0
Mr. F. L. J. Leslie, Harrogate, £3, for Food Fund	39	7	3
Mr. C. R. Parthasarathy Iyengar, Chittoor	20	0	0
A Parsi Theosophist, Adyar	15	0	0
Mr. C. Mulchand, Ajmer	10	0	0
Mr. B. Dwertie, Madras...	5	0	0
Donations under Rs. 5	2	4	0
	766	11	3

Adyar J. R. ARIA,
 10th January, 1919. Ag. Hon. Secretary and Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Tranas, Sweden	Tranas Lodge, T.S.	12-6-1918
Vueltas, Cuba	Jinarajadasa " "	7-9-1918
Modjokerto, Soerabaya, Java	Modjokerto " "	2-10-1918
Coondapur, S. Canara, India	Asthika " "	4-12-1918
Thana, Bombay Presidency, India	Thana " "	6-12-1918
Lausanne, Switzerland	Lotus Blanc " "	8-12-1918
Fairhope, Alabama, U.S.A.	Fairhope " "	25-6-1918
Poughkeepsie, New York, U.S.A.	Poughkeepsie " "	1-7-1918
Bridgetown, Barbados	Barbados " "	7-9-1918
New York, U.S.A.	Mayflower " "	6-10-1918
Desar, Gujrat Dist., India	Desar " "	12-12-1918
Gurgaon, Punjab, India	Krishnaji " "	14-12-1918

LODGE DISSOLVED

Council Bluffs Lodge, T.S., Iowa, U.S.A., was dissolved on 14th August, 1918.

Adyar J. R. ARIA,
 8th January, 1919. Recording Secretary, T.S.

THE THEOSOPHIST

ON THE WATCH-TOWER

IT is interesting and encouraging to watch the progress round the world of the Ideals of Education embodied, in 1911, in the Theosophical Educational Trust. The handful of Theosophists who planted that tiny seed certainly did not anticipate the rapid growth which would ensue in less than a decade from the planting. So far and wide had it spread in India that the Society for the Promotion of National Education was formed six years later, in 1917, to meet the demand for education based on those fundamental Ideals, but National rather than Theosophical in name, and the Theosophical Educational Trust was ready, as is always its parent, to hand over to the representatives of any Nation which it serves any special work pioneered by its members. For the Society's life is Service, and when the hard pioneer work is over and a scheme becomes popular, it readily gives the control of its further working into the hands of those whom it has sought to serve. So was it with the Central Hindū College and School in Benares, founded for the service of the Hindū community by a few humble Theosophists, now the rich and powerful Hindū University of Benares. The reward of the Theosophical Society is in the service rendered, and it knows how to let go as well as how to take hold.

Hence, when the Ideals of Education proclaimed by it had won their way into the National heart of India, it gladly gave over into the control of a National Society the work it had

done. A few of its schools, however, partly dependent on the grants-in-aid they earned and with students going up to Government examinations, remained outside the National Society, which stands apart from, but is not antagonistic to, Government. It knows very well that it can only supplement, it cannot replace, Government colleges and schools, and only hopes, like Cromwell, to form a "New Model," which will, when India achieves Home Rule, be taken up by a National Government.

The ideas of the Theosophical Educational Trust have, however, spread so widely in other countries that, as I said in last month's "Watch-Tower" (pp. 412, 413), it is proposed to form an "International Board for Theosophical Education, with a General Council consisting of General Secretaries from each country represented, and an Executive Committee in each country to manage its own affairs".

I have just received the Second Annual Report of the T. E. T. in Great Britain and Ireland, with its Headquarters at 11 Tavistock Square, London. The aim of the Trust in Great Britain and Ireland is expressed as follows:

Our aim is to form miniature communities—co-educational and run on democratic lines. The boys and girls are co-citizens, learning self-discipline, first by the Montessori method, and then by gradually assuming partial government of the school, with the teachers as elders and guides. The children help as far as practicable in the service needed for the upkeep of the community. On the domestic staff are gentlefolk, who have been properly trained in their own particular line, by whom the children are instructed in cookery, housecraft, gardening and woodwork. The amount of time spent on this practical side, especially in the later years, varies according to the natural bent of the individual. A factor in the educational life of all, the practical side, is yet not allowed to interfere with the culture side. We are most anxious that the standard of work in all directions shall reach a high level of efficiency, and with a view to attaining this we have appointed well known experts in the chief subjects to act as advisers.

The aim is well put, and this creation of citizens for the New Age should be the dominating thought in such Theosophical schools. Culture for all, labour for the community for all, instead of the chasm hitherto yawning between culture and labour, unless the labour were confined to that of the brain. It is well said in the Report that "the object of

education is to form channels for the expression of the emotional, mental and moral aspects of the soul, and that the foundation should be a healthy, controlled physical body". The character is trained by replacing competition by co-operation: "No marks or prizes are used as stimuli to study. The highest reward of attainment is to be appointed a coach to backward or younger children."

The Trust has seven schools in England, all housed beautifully, and a separate Trust has been created for Scotland, which starts with two schools, King Arthur's School in Edinburgh being in the midst of twenty-four acres of land.

Here in India the S.P.N.E. is steadily solidifying its work. It would be glad of more Life-members and more monthly subscribers, to meet its second year of expenses. There is to be an Education Week as there was last year, from April 6th to April 13th. Mr. Arundale has a wonderful power of inspiring enthusiasm, both in his co-workers, and in the students who come under his influence. He seems to create in others the power of teaching and the love of it; presumably he awakens it, but it appears in all the teachers he contacts after a few months. It is a great gift, this power of his, and nobly used.

I spent the early part of last month in Sindh, and presided at a Theosophical Conference, and gave several Theosophical lectures. Fifteen years had passed since my last visit, and Sindh has shared in the change so marked elsewhere in India. I lectured also on Home Rule and against the Rowlatt Bills, proposing new and hitherto unheard-of coercion for India. The welcome everywhere was warm, and the audiences very large. I was surprised to find so large an audience at Karachi to listen to a Theosophical lecture, but the interest was evidently very keen.

The National College and School at Hyderabad is full of promise, the students being instinct with life and energy, and devotion to the Motherland being strongly marked. The Scout troop is exceedingly well drilled, and gave a creditable display.

The 17th February was duly kept at Adyar, the day of the birth of C. W. Leadbeater, of the passing away of Colonel Olcott, and of Giordano Bruno's burning in Rome. At Bombay, where I was on that day, we had the memorial meeting in the morning in the prettily decorated pavilion at the back of China Bagh, and in the evening I lectured in the Town Hall to a crowded audience on "The Value of Theosophy to India". It was a good thing to have the lecture there, as many people will go to the Town Hall who will not go to a Theosophical lecture in a hall belonging to a Theosophical Lodge. The Town Hall is "non-committal," and there was a large sprinkling of Europeans and of khaki-clad soldiers.

* * *

An extraordinary amount of hostility has been engineered against me by the followers of Mr. Tilak in the political field, and I fear that his opponents were right when they told me that his party would only pretend friendship in order to use my influence to get into the Congress, and would then turn against me. It looks as though this were the motive underlying the violent attacks made upon me. However, I do not regret the part I took in re-opening to them the Congress door, for I acted on Mr. Gokhale's direction, he wishing that the breach should be healed. Probably he was misled by his ever-generous nature, and that the colder-blooded critics were in the right. Anyhow, I would rather be betrayed than betray. Unfortunately, the Congress deputation contains some of the most truculent of my assailants, and one of these, Mr. Bepin Chandra Pal, has on the platform and in the press promulgated some vulgar and grossly untruthful statements intended to complete the destructive work engineered by himself and his friends at the Delhi Congress. He was foolish enough to appeal for corroboration to a highly respected Calcutta Solicitor, who promptly exposed his falsehoods so far as they came within his personal knowledge, and between the values of their respective words no one who knows the two men could hesitate for a moment. It is not wonderful that English friends should be astonished at the extraordinary *volte-face* made by the majority party in the Congress; but the Congress remains the Congress, whatever a temporary majority may do, and we must remain faithful to it, even though the majority, at a most critical moment, has broken in twain the Nationalist party. These ups and downs will happen in

political struggles, and we are not as badly routed as are the Liberals in Great Britain. Already there are signs of a reaction, due to the excesses of the leaders of the majority.

* * *

South America is showing great activity in the Theosophical field; the Presidential Agent there now is the old and well-tried Spanish worker, Señor Don José Melian, who has served as the channel through which vivifying and strengthening forces could flow into a continent which has so great a future. A very interesting report has just arrived, giving a bird's eye view of the whole field. Brazil has three Theosophical magazines, Chile two, Costa Rica two. Three other Spanish Magazines also reach South America, one from Yucatan in Mexico, and two from Spain.

* * *

Burma has lost by death five of its foremost workers during the last four years, and they have left large gaps, not yet refilled. The Assistant General Secretary, Maung San U, died, attending plague patients; death, while fighting for the Empire, took from us Captain Teare and Captain Rohde, both very earnest and devoted workers; two young but most valuable members, Mr. M. Arunachalam Iyer, the Hon. Superintendent of the Burma Educational Trust Boys' School, and Mr. S. Muniswami Iyer, the Assistant of the General Secretary, have also passed away. May they all soon return to us to continue their services to the good cause at this critical time.

* * *

Another heavy loss to the Indian Section of the T. S. is the passing away of Mr. K. Narayanaswami Iyer, one of the oldest and best known workers in Southern India. He was a lawyer, and began his active work in his local T. S. Lodge, holding study meetings every morning, before going to Court. In 1892, he began more general Lodge work, and a little later, he retired from his profession, led the life of a Sannyāsi, and gave himself wholly to devoted service in the Theosophical Society, continuing that work right up to his death. The starting of many Lodges in Southern India is recorded to his credit, and he was particularly successful in inducing members to raise their own buildings on their own land. He did not confine his work to South India, but went further afield from time to time, and must have travelled over the whole land. For some

time he was in the north, but his fiery temper was a little in his way among the northern people. He did a large amount of translation work from Samskr̥t into English, and he caught the spirit of the originals, so that his translations were thoroughly Eastern and vivid. He died, as he had lived, in harness, ever devoted to the Masters and striving to do Their will.

* *

I have received the following letter, and publish it with great pleasure.

To the Editor of THE THEOSOPHIST

DEAR SIR,

A copy of the undernoted letter is sent to you in the earnest hope that you may see your way to encourage with enthusiasm and pertinacity a Crusade on the part of all races and creeds for the early realisation of Prohibition in India.

Kalimpong, Bengal, 25-2-19

To

His Excellency The Viceroy in Council

From

The Rev. T. D. Sole, Moderator,

and

The Rev. J. A. Graham, D.D., C.I.E.,

Clerk, of the Eastern Himalayan Presbytery.

Dated Kalimpong the 14th February, 1919.

May it please Your Excellency!

At a Meeting of the Eastern Himalayan Presbytery (which represents a Christian Community of 7,500 persons) of the Presbyterian Church in India, held at Siliguri on 25th January, 1919, the following Resolution was adopted after a full consideration of the moral and economic harm wrought among the people of this District by the use of strong drink:

"It was unanimously resolved to petition the Government of India to follow the great example set by the United States of America by passing a Law to prohibit all intoxicants throughout India."

On behalf of the Presbytery, we beg to subscribe ourselves Your Excellency's humble and obedient servants.

(Sd.) T. D. SOLE,

Moderator.

(Sd.) J. A. GRAHAM,

Clerk.

No better work can be done by Christians in this country than that of getting rid of the trade in intoxicants which has wrought so much evil in this country. They have more

weight with the Governments than have Hindūs and Mussalmāns, and they will turn their influence to the best possible use in persuading the Governments to abolish the liquor traffic. The question of the revenue derived from it should not be weighed against the demoralisation wrought by it among an Eastern people, unfitted by long heredity to stand the poison of liquor. We heartily wish success to the efforts of the Eastern Himalayan Presbytery in this direction.

* *

Friends abroad who take interest in the social work here will be glad to know of the secure establishment, on its own land and in its own buildings, of the Young Men's Indian Association. It was formed in January, 1913, and was formally opened on March 15th, 1914, in the partially rebuilt and renovated buildings, acquired for its housing. It is a registered society, and its objects are stated as follows:

(1) To establish a Young Men's Club, with gymnasium, lecture hall, library, reading room, recreation rooms, and residential quarters, mainly for students.

(2) To draw together students of all classes and creeds under a common roof so that they may recognise their common interests as citizens; to enable them to have lectures, discussions and classes; and so to train and develop their bodies that they may grow into strong and healthy men.

Its Governing Body comprises many of the leading Hindūs and Mussalmāns of the Madras Presidency, and much interest has been shown in its welfare by the chief citizens of Madras. Its objects as enumerated under (1) have all been fulfilled, except the gymnasium, which is still a "castle in Spain". Object (2) has also been satisfactorily worked out, and is being carried in new directions by the Secretary of the Managing Committee, Mr. A. Ranganathan Mudaliar, a Deputy Collector, who retired in order to devote himself to this work: his trained capacity, gained in Government service, has proved invaluable to the Institution. Its income meets its running expenses under his careful management. Its Reading Room and Library are fully utilised, and its Games' Rooms are popular. Its Cricket Club is renowned through Southern and Western India and Ceylon, for its team is one of the strongest, as its record of victories proves. It also possesses the largest Hall in the City, the beautiful Gokhale Hall, which has become the favourite hall for lectures and public meetings.

* *

I am receiving from England a large number of invitations to visit towns, deliver lectures, and so on. I am grateful for the warm welcome offered to me on every hand, but can make no engagements at present, for my movements depend entirely on the dominant claims of my political work. As said above, on pp. 514, 515, an extraordinary crusade is being carried on against me by Mr. Tilak's party; while my friends in England have been showing him kindness and hospitality, his friends here have been doing their utmost to destroy me. The ostensible cause is, to some extent at least, that I stand by the Montagu-Chelmsford proposals with the modifications passed by the Special Congress in Bombay; the greater number, though not all, of these are also approved by the "Moderates". I have refused to go further, as the majority in the Delhi Congress desired, and have thus become a very black sheep. I cannot help it, for I consider that if we can gain the essential features of the Congress-League scheme, as embodied in our modifications, we shall do exceedingly well, under present circumstances, and I decline to imperil the whole scheme by going back on our earlier position and demanding more. The party which was originally for rejection, led by Mr. Kasturiranga Iyengar, the Editor of *The Hindu*, and which refuses all negotiation, was triumphant at the Delhi Congress, and has therefore the right to say that it represents the country. I think its claim is true, for the unwisdom of the Government has caused a deep and widespread resentment, and has weakened our hands. It was the original declaration in *The Hindu*, signed by the Editor and, I think, by 13 others, which caused the allegation that there was a party for rejection, and its leadership was fathered on myself. As the signatories retreated from their untenable position, I did not care to put the blame on them, to whom it rightly belonged. They are now in the majority, and re-assert that view. I am still against it. Hence the trouble. None the less, with my native obstinacy, I cannot give way, though I acknowledge that the country is, for the moment, with them, not with me. But majorities change, and therein lies my hope. If the present attempt at unprecedented coercion were stopped, and the kindlier feelings towards India shown during the War were allowed to prevail, the atmosphere would change. At present things are very black.



WHY NOT RECONSTRUCTION IN THE THEOSOPHICAL SOCIETY?

By GEORGE S. ARUNDALE, M.A., LL.B.

I CRAVE the hospitality of the columns of THE THEOSOPHIST to venture the suggestion that when throughout the world the great question is that of reconstruction, members of the Theosophical Society should ask themselves whether that question does not apply as much to their own movement as it is universally accepted as applying everywhere else. The question is obviously so vast a one that it is impossible either to offer a tentative answer or even to indicate with any preciseness the general lines along which reconstruction in the Theosophical Society should probably proceed. All I am anxious to do, within the limits of this article, is to draw the attention of my fellow-members to the fact that some kind

of reconstruction may possibly be as necessary in our own movement as in any other.

There are, of course, many kinds of reconstruction. We might decide upon a reconstruction of form. We might consider it to be necessary to alter our Rules and Regulations so as to provide a new form for our eternal movement, to suit that which we are now at liberty to call the "changed" world—"the Changing World" being now seen to be one of our President's most prophetic utterances. We might deem it advisable to make a radical change in our Objects. It might reasonably be held that the Objects of the Theosophical Society were Objects fashioned for the old world, not for the new. Again—and here we are treading on firmer ground—we might regard the reconstruction of the Theosophical Society primarily to involve a reconstruction of attitude on the part of individual members or on the part of National Sections of the Society. Of course, in all these cases the only possible kind of reconstruction consists in drawing out into prominence new aspects of those eternal verities for which our Theosophical Society unalterably stands. Any reconstruction, therefore, can only be a reconstruction of superstructure, not a digging at foundations.

We must beware of narrow orthodoxy in the Theosophical Society. We must beware of members who would impose upon us the attitude of Madame Blavatsky, or of Colonel H. S. Olcott, or of Mr. C. W. Leadbeater, or of Mrs. Annie Besant. Short though the life of our movement has been, there yet seems to have been time for a small group of people to have come into existence who have narrowed down H.P.B.'s fiery iconoclasm into a formal orthodoxy. Doubtless, too, there are those who long for the good old days of Colonel Olcott; and when our beloved President lays down her present office to assume even more exalted duties, another group will be added to the list, striving for long to preserve a narrow, and probably most inaccurate, interpretation of Mrs. Besant's present

attitudes and methods. Of our own great Theosophical leaders it is supremely true, as it is of all of us—*tempora mutantur et nos mutamur in illis*. I feel that both H.P.B. and Colonel Olcott must often wonder why people are so foolish as to imagine that their leaders have stood still since they left the physical body and that, therefore, in loyalty, their followers must stand still too. What a shock might it not be to some of our good members if they learned authoritatively that H.P.B. is well satisfied that the present direction of the Theosophical Society rightly succeeds in natural order to the direction given by H.P.B. herself. And how troubled some of our President's narrow admirers will be when that which they regard as the "Besant attitude" is superseded by the modified attitude which doubtless will be brought into being by her successor. They will ignore the vital fact that any President, however forceful, seeks but to be the mouthpiece of the world's Greater Brethren. They will forget that, 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. It seems to me, therefore, that we must be on the alert to receive our share of the changes and modifications that are refashioning the world.

We are more or less aware of the relation of the Theosophical Society to the old world. We know what kind of Theosophical Society has been required in order to help the world through death into rebirth. We see clearly that the insistence on Brotherhood, on the laws of Karma and Reincarnation, on the essential unity of all religions, on the need for an open mind with regard to undiscovered laws of Nature, were all needed in order to give the world a grip upon those special realities which would help it through a great darkness into a light brighter than it has yet known. There

was to be a great War. Let the inevitable quarrelling and hatred be as far as possible discounted beforehand by an increase in the active recognition of Brotherhood, so that the note of Brotherhood should continue to sound even above the clashing noise of enmity. The War would plunge the whole world into the utmost grief and anxiety. Death would come in all its cruel tyranny, and the peoples of the world might be powerless against its crushing force. Let it become known once more that beyond Death there is Life—death's master; and that final though the parting in this life may seem, there is beyond not only the Life Eternal but many physical lives of comradeship with the certainty of a time in the distant future when all parting will cease. Again, though this fact does not yet emerge so obviously, it was known that in the remoter future there is to be a great Aryan Empire. As obstacles in the way were seen to be religious differences, colour, caste and sex distinctions. To prepare a force to overcome these obstacles, men and women have been gathered together throughout the world under the banner of the First Object of the Theosophical Society. And many allies are there as regards the principles involved. For example, the great Woman's Movement is now triumphantly surmounting the obstacle of sex distinction. Then there is the Third Object of the Theosophical Society, to declare to mankind that there is more in heaven and earth than science or religion has yet disclosed, and in the spiritualistic movement and kindred activities are the signs of the outer world's slow awakening in this direction.

We thus see that the second half of the nineteenth century has not merely been a summing up of the old world's failures and achievements, but also a preparation for our passing from the old to the new—from the old age of old forms to the youth of new. And in this preparation the Theosophical Society and similar movements

have played a leading part. But the work of the Theosophical Society in the old world is done, and, I think we may say, successfully done. Now let us serve the young world, and let us look to it that our Society is well equipped for its new task, and that, in that breaking asunder of outworn bonds we see going on around us, we do not forget to break asunder such outworn bonds as we ourselves may still possess. Let us adapt our ancient truths to their new purpose, and make our movement speak the old message in a form suited to the young world's needs.

The vital question at the moment, therefore, is as to what new attitude or form shall mark the passage of the Theosophical Society itself through the valley of the shadow of death into the new life of the new world.

In the first place, is there need for any alteration in our Society's constitution? Is the existing system of government within the Theosophical Society adapted to the new conditions? Is it desirable that we should become still more democratic in form, or would it, on the other hand, be wise to strike a more autocratic note, in view of the fact that the world is passing hurriedly on to a complete democracy? The solution of this very important question partly depends, I think, upon the place we are able to assign in our movement to the great Elder Brethren. At present, if I may reverently say so, They remain in the background so far as the outer world is concerned. They are not made an article of faith. They have not been erected into dogmas. Our only dogma is our declaration of brotherhood, and though a large proportion of members of the Theosophical Society realise that this dogma of necessity involves the existence of Elder as well of younger brethren, we actually leave the question as to Their existence entirely to the imagination and intuition of individual members. But it might be argued that now that the world has responded to the striking of the note of Brotherhood, now that

the principle of Universal Brotherhood may be regarded as generally accepted, ought not the Theosophical Society to begin to emphasise the next step—*i.e.*, to recognise the existence of a super-human kingdom, of which are Those who are the Elders of the human family, who have long ago passed through the stages through which we are passing to-day, and who are the guides and rulers of the world? We might then ask whether the Theosophical Society should not begin to stand forth more openly as a channel between the Elder Brethren and Their younger comrades in the outer world? Might it not be well that we should learn to accept more formally Their nominations to the Presidency of the Theosophical Society than was possible in 1907? Further, might it not be desirable, in view of the above, that we should make each President hold office either for life or, at least, for a term of years longer than the seven which is now the rule? Again, to what extent is it desirable that the President of the Society should have more autocratic powers than at present possessed by the holder of that office?

I do not for a moment pretend to offer a solution to these problems. There are some, I know, who think that there is already a tendency on the part of the members of the Society to suffer under an undue measure of autocracy. I do not think the complaint is justified. I cannot conceive of any movement of which the component parts are more autonomous than are the National Sections of the Theosophical Society. In no other movement, of which I am aware, is more care taken to safeguard both the liberties of the individual member and the freedom of the Society itself from identification with any specific opinion or activity. It is true, of course, that almost the whole force of our movement during this great War has been on the side of the Allies. I, for one, see no reason why the Theosophical Society should not, if an overwhelming majority be available, declare as a

body in favour of a certain attitude or of a specific action. The trend of opinion in the Society would have to be well-marked for such a course of action to be adopted, and the President's active assent obtained, it being understood that to the vast majority she is, or he is, the accredited agent of the Masters. However this may be, if the Society takes a firm stand on the principle of Brotherhood, may we not conceive that within that principle there are vital elements which, in course of time, the members of our movement may be trained to recognise and support? I could imagine, for example, that had our Society been a little older, it might have been able to declare for Woman's Suffrage. Were it a little older, it might be able to declare against vivisection. The limit of the Society's corporate activity surely depends upon the extent to which the average member is truly aware of the real significance of the word "Brotherhood". The reason why our movement is at present unable to enter into any details is because we yet possess but a meagre understanding of the term. We see it as a general principle, but we do not yet fathom its varied applications. Some of us may know that vegetarianism is a factor in true brotherhood. But the Theosophical Society as a whole cannot insist upon vegetarianism among its members for the simple reason that there is no consensus of opinion on the point. But with the entry of the New World do we not expect a more detailed and scientific application of the principle of Brotherhood than has hitherto been possible? If so, must not the Theosophical Society give the lead?

In other words, is the world as a whole sufficiently Theosophical automatically to perform the general functions hitherto specifically performed by the Theosophical Society itself, so that the latter may be left free to serve as a nucleus for those who are able to go a step further still? In the Old World the Theosophical Society had to assert a principle not generally recognised. Is this principle sufficiently recognised

to-day as a result of the Theosophical Society's work? If so, would it be desirable for the Theosophical Society to become a nucleus for those who have some further acquaintance with the detailed application of the principle of Brotherhood, rather than to continue the work, possibly already done, or, at least, well started, of establishing the general principle of Universal Brotherhood as a vital factor in life? On the other hand, it might be considered wiser to leave the Society as it is, continuing its insistence upon general principles, and specially encouraging within its ranks the formation of sub-nuclei to be concerned with the working out of detailed applications of the great Law of Brotherhood.

I do not feel competent to answer these questions, but I do feel that if we are not to sink under the dead weight of habit and orthodoxy, these questions should be asked and should be authoritatively answered by our elders. Certainly I do not consider that the First Object of the Society in its present form is necessarily unalterable. I can conceive of a different reading. For example, to mark the entry of the Theosophical Society into the new life it has to express in relation to the New World, we might, while keeping the First Object as it stands, in order to indicate that much work still remains to be done in the formation of such a nucleus of Universal Brotherhood as the Theosophical Society exists to establish, add a phrase or sentence indicative of the members' general belief in the existence of Elder Brethren, without, of course, binding anyone to specific belief in an individual Master. We might add to the First Object the following phrase: "The members of which believe in the existence of Elder Brethren in the super-human kingdoms of Nature, just as they know of the existence of younger brethren in the sub-human kingdoms of Nature." The wording of this is certainly crude, but readers will possibly catch the idea. And we might add after the word "distinction" the words "kingdom of nature,"

to mark the truth that Brotherhood is not confined to the human kingdom alone. The whole question with regard to the official interpretation of the word "Brotherhood" by the Theosophical Society depends, as I have already said, upon the extent to which it is considered that a strong nucleus of Universal Brotherhood has already been established, and how far those able to judge are of opinion that the momentum in the direction of Universal Brotherhood set up by the Theosophical Society will gradually gather increasing speed of its own accord, so that the Theosophical Society itself may now begin to become a heart within a heart. To put my question in another way, is the Theosophical Society sufficiently stable for its Esoteric Section to become still more esoteric and for some at least of the present esotericism to become exoteric? In any case, I think it is of the utmost importance to remember that our Three Objects must neither be regarded as of the nature of the laws of the Medes and Persians, nor considered as holy formulæ which it is sacrilege to touch.

Then, as regards the Second Object, is it premature to suggest that the study of Comparative Religion, Philosophy and Science has now received sufficient encouragement to continue of its own motion? Might we not substitute for the Second Object as it now stands, an assertion of the common origin of all great Religions and of the fact that the great truths of life are to be found in them all. We might say: "To spread a knowledge of the common origin of all great Religions and to popularise their common teachings." While any individual Religion may lay stress on specific truths, the wisdom of God is to be found in all. Here again, the wording is distinctly crude, but it seems to me we might now begin to proclaim the result of our study of Comparative Religion. We have studied for over 43 years, and we ought, in our Second Object, to embody the results of the study. The Theosophical Society should then, as corollary to the Second Object as now re-stated, pursue definite paths of

helpfulness in every Religion, according to the immediate need of the Religion concerned, as indicated by its most mystic adherents. I have read, for example, that the great need as regards Christianity is that it shall be permeated by a spirit of enquiry. Many eminent Christian divines express a fear lest Christianity become unable to face its difficulties, and recognise that it must shake off its spirit of narrowness and must possibly revise some of its cherished doctrines. The Theosophical Society must be behind every Religion in its new effort to find itself. Religions require reconstruction, and it is for the Theosophical Society to show them the way. If we think of Hindūism, we might urge the need for its permeation by a spirit of sympathy. Similarly, other lines of reconstruction might be found for other Religions. And the Theosophical Society, taking a definite stand on the essential unity of all Religions, by that very assertion becomes a far more definitely unifying force than is possible with the Second Object as it is at present worded, and as, no doubt, it had to be worded so that the study of Comparative Religion might be begun at all.

We then come to the Third Object. Now I have always felt that this Object is a most clumsy expression of that which is really wanted. Doubtless, when the Theosophical Society was established almost forty-four years ago, the main point was to drive out the conceit of man with regard to the manifestations of God. It had to be asserted that there are laws of Nature of which man knows nothing, and that within himself are powers which man would do well to try to understand. But this Object seems to me to have been formulated for the benefit of the trained scientist and student of Nature and not for the ordinary man in the world. For my own part, I think it is high time our members began to study even the more or less already explained laws of Nature. To proceed to a study of the unknown, the unexplained, the latent, we must first be

acquainted with the known, the explained, the patent. And while I have no objection to the Third Object remaining as it is, I should very much like to preface it by some assertion of the need for the Theosophical study of the laws of Nature as we know them already. Above all things, I look for a Theosophical interpretation of the known laws of Nature, for a studious contemplation of Nature, as we see her around us, in the light of Theosophical teaching as to the evolution of her various kingdoms. The average member of the Theosophical Society badly needs a course of Nature Study in the light of the Theosophical interpretation of the laws of Nature. It is also imperatively necessary to try to begin to bring the world to a respect and reverence for life in whatever shape or form, and to a sense of its inherent beauty, and the Theosophical student should make an effort (1) to know what science already declares with regard to Nature; (2) to apply to the dicta of science the illuminating rays of Theosophical interpretation. It is by no means necessary to become a specialist in order to acquire a general conception of the present state of accepted knowledge with regard to the laws of evolution and their working in Nature's kingdoms. Nor, I think, is it desirable to imagine that the hidden laws of Nature are a science by themselves, independent of those which have already been more or less discovered. In my personal experience, I have found in the ordinary science books as much Theosophy as in those specifically labelled Theosophical; and my understanding of Theosophy has been enormously awakened and systematised by a study of current literature dealing with evolution and cognate subjects.

Our Third Object has arrested materialism. Let us now, in the more spiritual atmosphere available, introduce our Theosophy into the known, in addition to its undoubted duty of championing the unknown. A re-stating of the Third Object would help us to do so, and convey more clearly the

fact that our movement is concerned as much with the known as with the unknown.

For my own part, I would, on the whole, prefer to have but one great Object for the Theosophical Society—an amended First Object proclaiming our belief in the existence of Elder Brethren as completing the circle of Universal Brotherhood, which we declare to be a fact in Nature and which we seek to make increasingly patent through the agency of our Society. I would then have as subsidiary Objects modifications of the Second and Third as they are at present. My conviction is that the First Object is the Object of Objects, the real expression of the heart and life of our movement. But its supreme importance is lost sight of when it exists only as one among three, even though *primus inter pares*. Too often, as I am aware from personal experience, is it forgotten that acceptance of the First Object is all that is necessary for membership of the Society. And I am eager that we should bring as our message to the New World the inspiring knowledge that the ladder of brotherhood stretches infinitely far into the Heavens as it descends deep down into the earth. The Reconstruction of the world needs the guidance of the Elder Brethren, and the more Their existence can be accepted in this lower world, the better work can They do among us, the more stable will be our building. Has the time come for the Society to declare: Believing in the existence of a Universal Brotherhood without distinction of kingdom of nature, race, creed, sex, caste or colour, and regarding it as our first duty to strive to live that Brotherhood, we accept in principle the existence of Elder Brethren in the super-human kingdoms of Nature as there are younger brethren in the sub-human kingdoms?

George S. Arundale

NOTE.—I desire to draw the attention of the readers of this article to page 464 of *Man: Whence, How and Whither*, in which the following statement occurs:

There is still a Theosophical Society; but as its First Object has to a large extent been achieved, it is devoting its attention principally to the Second and Third. It is developing into a great central University for the promotion of studies along both these lines, with subsidiary centres in various parts of the world affiliated to it.

It is clear from this passage that it is quite possible for the Society to have accomplished one or more of its Objects. We are told that the First Object has practically been achieved, but we are not told that there is no First Object, though much of the Society's work is said to be directed towards the furtherance of the Second and Third Objects. At all events, I hope it is not too much to suggest that with the birth of a New World, the Theosophical Society, in International Convention assembled, due notice being given to the various Sections beforehand, shall consider its functions in relation to the new conditions, and decide whether the Objects as they now stand sufficiently express its duties.

For my own part, while accepting the view that there still may be much work to do under the First Object, and while agreeing that for sake of continuity of tradition and sentiment it may be well to preserve the Objects more or less as they stand, I feel, nevertheless, that we might possibly take a step forward in the directions I have suggested above. But, of course, no step must be taken to disturb the magnificent harmony which has so triumphantly brought our great Movement unshaken and unweakened through the gravest cataclysm the world has known for many thousands of years. If, as a body, we are ready for a further advance, by all means let us take it. If not, let the Objects remain as they are, and let those who desire to go forward form groups within the Society for special lines of activity and research.

G. S. A.

IS THEOSOPHY A RELIGION?

By T. H. MARTYN

MRS. BESANT in *The Ancient Wisdom* refers to Theosophy as an "all-embracing religion and ethic"; Mr. Leadbeater in his *Outline of Theosophy* says "it is not itself a religion, but it bears to the religions the same relation as did the ancient philosophies, it does not contradict them, but explains them". The same authority further on adds: "It may be described to the outside world as an intelligent theory of the universe."

It is not difficult to reconcile both these points of view, for the author of *The Ancient Wisdom* expressly qualifies the term "religion" with the words "all-embracing," whereas "religion" is usually applied to one or other of the special movements that find expression in different countries with different races. If any one of the great religions—Christianity, Hindūism, Buddhism, or even Muhammadanism—incorporated the Theosophical interpretation and applied Theosophic knowledge and explanation to its own teachings and tradition, it would become *de facto* an all-embracing religion such as Christianity especially claims to be.

Most separate expressions of the truth which have become "religions" from time to time, seem to pass through a similar history. This history may be divided into periods briefly summarised thus:

1st period: That of the work of the Founder. Followers are few, and these mostly consist of pupils or disciples.

It must be remembered that all religions have had their origin in the East and by way of Eastern customs.

2nd period: That following the passing of the Founder. The pupils or disciples become active, altruistic workers and missionaries wherever they go.

3rd period: The sayings of the Teacher are preserved in some form and used by Schools resulting from the work of the disciples. The Schools vary in their interpretation of the teachings and work of the Founder according to their own environment. Doctrines and Creeds are formulated and discussed.

4th period: The tenets of the growing body of followers are adopted by some political head as a national religion.

5th period: Degeneration; when its influence over the people has been exploited by politicians or priests, and ignorant followers have sought to interpret spiritual truths with materialising results.

These are roughly stated periods that meet the eye of the latter-day historian, but he probably knows nothing of the occult side of the Founder's work. Some sort of ceremonial, or set of habits, will probably have been suggested by the Founder, and possibly, by his few disciples, adopted and practised. In the later periods these imperfectly develop into the observances of the particular religion resulting.

Then again, there is the greatest and most important occult fact of all, when the World-Teacher is the direct Founder, *i.e.*, that He is Himself a continuously shining Spiritual Sun; radiating the Divine Life which we interpret as Love and Wisdom. This influence is felt by and intensely affects the first Disciples, but it does not cease to radiate when they pass away. It responds to every expression of aspiration on the part of any later follower and adherent of the religion. The Founder is not merely a man who has lived and died, but the great Elder Brother at one with the Father,

who ever lives in full consciousness, and whose loving and continuous interest in both saint and sinner is not a whit less than when He limited Himself in a human form.

Men (sometimes women) become the founders of new cults; we have numerous examples even in our own day of Deweys and Eddys, of so-called fanatical Mahdis and Indian Yogis, but with the passing of the founder the following disintegrates, and what might have become a new religion fades out. Why the little following that surrounded the simple Nazarene Teacher on the shores of Galilee should herald the mighty, world-embracing movement we know as Christianity, is to materialistic thought one of the most unsolvable of mysteries. Just as is the similar wonder that the wandering beggar prince, Siddārtha, should with his handful of disciples prelude the vast superstructure of Buddhism that owns as adherents some third of the world's population to-day.

Well, here is the reason as explained by Theosophy. The Buddha, the Christ, are living Beings of infinite power and all-embracing influence; Masters of the heart, the intellect, the emotions, and Supreme *life givers*; ever ministering to the needs of the inner, invisible side of man. As the Theosophist would put it, They stimulate the growth of the mental and causal bodies in man. Thus the central fact of Their religions is that these Great Ones bring God and man together by providing a personal link. The Christian finds his highest moments those when the heart pours itself out in silent, secret love to Jesus or the Christ; the Buddhist when he adores the majestic figure that Arnold so beautifully portrays in *The Light of Asia*; the Hindū when he venerates the Divine Child Kṛṣṇa, or other of the "Gods" who symbolise His loving interest and care. In Muhammadanism itself, the least understood of the later "religions," it is still the Founder who links the suppliant with the great All-Father Allah.

Exoteric Theosophy has not made any attempt to replace this distinctive and necessary aspect of religion, and therefore it seems to the writer that it should not be described as a "religion" nor claimed to be such by its supporters. By itself Theosophy seems insufficient to the soul that longs for God "as the hart panteth after the water-brooks". Certainly it satisfies the intellect and provides a motive for purity of living as well as for noble and high thinking; but is that all that the spiritually starved millions of to-day need?

Many ardent Theosophists have retained their association with their different religions, Eastern and Western both, and so have kept the personal tie intact; some have made links of their own with the great Masters who also belong to the Lodge of Elder Brothers, as does the great World Teacher; but what about those who have no such personal ties? At times members who have broken away from their religions and joined the Society, expecting to find in it right away the potent, personal touch which they threw aside with the rubbish, have told us that our philosophy, without this link, is rather cold. Perhaps it is. But what we are concerned to know is, whether the Theosophical Society, as such, was ever intended to do more with the various religions than to purify and restore them by explaining their true purpose, and to dust away their accumulations of superstition and time-serving anomalies.

Nothing is lost to the sense of importance of our world movement if we see in it the great Light Bringer, the great Purifier, the great Restorer. All these things it most surely has been and is to a world worn out with its travail with ignorance and selfishness, and preparing to awaken out of its troubled night. But it is not necessarily a substitute. The theory in fact is that when people join the T. S. they already belong to some religious body, and in some Sections, for many years past, our members have been invited to retain definitely their association with the Churches where possible.

There is another aspect of this question too which suggests the enquiry as to whether the Theosophical Society was intended *merely* as a vehicle for restoring much needed life to the world's religions. What about the world's political topsy-turvydom, its social imperfections, its cruel educational fetishes? Has not the Society a mission here also? Perhaps it is in an affirmative reply to this question that we may find a negative to the first. In any case it may safely be affirmed that Theosophy stands for religion that is domestic, social and political, and for politics that are religious.

T. H. Martyn

SPIRITUAL WOMAN, UNSPIRITUAL MAN

By G. B. VAIDYA, B.A.

SOMETIMES a desire comes to be expressed that Theosophy should be officially proclaimed as a religion. Men of certain temperaments leave a form of religion, come into the Theosophical Society, and after perceiving the eternal truths about the Spirit, seek a form of religion again through which to realise those truths. Theosophy would be the loser by being proclaimed as a religion. It will then cease to include in its fold seekers of all temperaments.

If, after coming into Theosophy, one requires a form of religion, that form is Hindūism, which recognises all possible stages of man's spiritual development and provides for them. A doctor treats all ailments; Hindūism treats all temperaments. A Theosophist desiring a form of religion should enter Hindūism—officially and formally—and become a Hindū by religion. He will find there what he seeks and what he needs for his helping. Hindūism is the religion of humanity, and all may safely enter it who seek and need a form anew. All needs and all aspirations of Man on his upward path—on the path leading to God—are fully represented in Hindūism. It is the religion for all.

One peculiarity of Hindūism is that it gives teachings of religion in a simple and perfect form. Rather it has only one teaching to give. It sums up religion in a single teaching; its teaching of religion is one—one without a second. So simple, so beautiful, and yet so true and noble. It has

in its bosom one teaching, and that is the *ekam sat*. "That which (eternally) is, is one"—everything else either is really not; or is of it and within it. All other teachings are inferred or deduced from it. But that is the one teaching, about the One who eternally is. The universe has come from the One, and returns to the One. This is the teaching of the Vedas, the Ancient Wisdom of Hindūism.

But when we come to the *expression* of the teaching or teachings, we have a new scene unfolded before our eyes. New methods, new ways, new expressions. To the expression and manifestation of Hindūism there is no full point. One Book has not expressed it; one Man has not expressed it; one Age has not expressed it. Many Books have endeavoured to give fuller and fuller expression to it; many Men have lived and worked to express it more fully; many Ages have added so richly to its outer expression in human accents. And as time passes, there will be many more Books, many more Men, many more Ages, still expressing Hindūism in still newer ways. Its tenth Avatāra of Viṣṇu is yet to come to express it anew. There is no full point to the expression of Hindūism. The promise of Shri Kṛṣṇa is—*whenever* there is need I will come and teach it anew. This *whenever* is eternally ever, and so no full point can be conceived to the expression of Hindūism. It has been and will be ever new. And at the heart of Hindūism is one teaching—one without a second—the *ekam sat*. Religions can add nothing to it; philosophy is silent in its presence. And such is Hindūism—so great, so true, so noble. One teaching, many expressions. What sane man or woman will be willing to barter this great Hindūism for anything the world can give, ay—

*api trailokyarājyasya
hetoh kim nu maheekṛite*

(*Gītā*, I, 35)—even for the sovereignty of the three worlds! One teaching, many expressions—that is the key-note of Hindūism.

Sages of Hindūism have tried to carry its teachings to the very door of man. They have spoken in the language he knows and in a manner which he can easily recognise. To illustrate my point I am in this article referring to an ancient book, written in Marāthi by a Maharāshtra saint and describing in detail an episode raising woman above man—man and woman there representing, of course, two distinct types of evolving souls. It is an interesting incident in the mystic life-story of Shri Kṛṣṇa, where women are seen to be instinctively spiritual and men instinctively material. Women recognise divinity quickly, while men do not. I propose here to narrate that incident.

We are now on the plane of expressions. Hindūism has been expressed in books, and in other ways in the contemplative schools of which ordinary men and women can have no conception. It has also been made understandable in the lives of its great men and great women. They came and lived, and by their manner of life explained and expressed the guarded heart of Hindūism. And when we come to the mystic life of an Avatāra of Viṣṇu—say Shri Kṛṣṇa—with its eloquent acts and dramatic incidents, then we see the *kindergarten* of Hindūism. The mystic life is called *Lilā*, easy and playful and mirthful action conveying the highest truth or an aspect of it. When you look into the subject closely and see with an eye of devotion, you wonder how the highest truths have been brought down as it were from Heaven to earth; how the inconceivable has been made conceivable; how the abstract has been made concrete; how the formless has been clothed in a form. The Avatāra and those who have written of Him have given joy to men and women where otherwise there would be a mere blank. *Religion made easy* is the proper description of the playful life of the Avatāra; and many writers have preserved in books an enchanting account of that wonderful life. They are so faithful in their work that

often you feel the same old scenes enacted before your very eyes. The scenes and acts are present to your consciousness. You feel yourself in their midst. You see the Actor in the actions teaching His lessons easily and playfully. You learn the lessons, you realise the truth in the midst of joy, the action vanishes, only the Actor remaining to claim your willing and respectful homage. Everything falls away as dust, only Hari the God remaining. Where philosophy says that Brahman is joy—*ānandam Brahmā*—Shrī Kṛṣṇa speaks not, but dances His mystic dance so perfectly that you dance with Him in your consciousness and *know* there that Brahman is joy. And so on of other matters which to the intellect are speculations or concepts, but which to the spiritual consciousness are aspects of Self-realisation.

Now to return to the subject in hand. In the playful life of Shrī Kṛṣṇa there is an incident showing "woman spiritual, man unspiritual"; Shriḍhara Swāmī gives it in his *Harivijaya* in a masterly manner. The Marāṭhi literature is enriched thereby, and the Province of Maharāshtra is proud of the achievements of its Saint-poets. It is time for the people of Maharāshtra to render that literature in English and give it as a gift of love to the people of the British Empire.

Chapter the sixteenth has this lesson—*spiritual woman, unspiritual man*. Readers all, come with me to the hallowed place of Gokula, where Shrī Kṛṣṇa is born and has now grown into a playful Child of seven.

To remember Him is a great penance; like His name no name is so sacred; the Purāṇas give many means to reach the Divine, but the name of Shrī Kṛṣṇa is the best means; all sins vanish before that name; no sin can be conceived that is not burnt in the fire of His remembrance; so full of sin was Vālmiki, and yet the holy name purified him; to remember Shrī Kṛṣṇa and yet to continue to be sinful can never be; whose name has such magic power, in Gokula is born He.

Thus opens the story of the incident where women will be found to have passed the supreme test of their life, and reached the supreme goal of evolution.

Shrī Kṛṣṇa, the perfect Avatāra, works on the mission of His life and triumphs over oppositions one after another. The gods and their king, Indra, worship Him, and all men and women see that happening before their very eyes. "The gods must worship us," say *men* of the sacerdotal caste, and begin to dislike and hate the Boy. They do not recognise Him, and feel no reverence for Him. "He is bad; He is sinful; His deeds are impure; He has polluted the city; He honours not our customs; let us abandon this place," say they. "We are Brāhmaṇas of the highest caste; the gods and men worship Him and not us," say they.

Intellectual *men* in Gokula, with the pride of their learning, see not God, though so near to them; the veil of intellectuality successfully screens Him from them. And so has it ever been. Exclaims the Saint-poet: "How deluded are the Brāhmaṇas! Perfect Brahmā-Joy, Shrī Kṛṣṇa—they recognise Him not, possessed of limitless pride of being learned."

He continues:

When God is not recognised in the heart, ceremonials bind and actions delude. When the Lotus-born's Source is not realised in the heart, all ceremonies are vain, devotion to them is fruitless; how will they bring freedom? Chantings of the Vedas, recitals of the Shāstras, readings of the Purāṇas—all are ravings of drunkards when Hari is not recognised in the heart. Arts and sciences avail not when Hari is not recognised in the heart. Pilgrimages and Yoga-practices and preachings avail not when Hari is not recognised in the heart. By the mere study of the Shāstras and the Purāṇas these intellectual men, proud of their learning, can find no freedom, when the Bearer of the garland of forest-flowers is not worshipped and realised within the heart.

Thus we ever find that the intellect or learning of men without spirituality has found Him not.

The story depicts the eternal conflict between spirituality and intellectuality. Spirituality has its eyes open and can recognise the Divine; intellectuality draws a veil round itself.

Intellectual men indulge in philosophy, but, unless God is found, philosophy is of no avail. They speak as parrots speak. Pity them who recognise Him not.

The intellectual and proud men of Gokula see in the Child Kṛṣṇa a mere child. To them His presence is polluting. They retire into a forest, with their families, and there engage in sacrificial worship on a very grand scale. They have carried with them everything except Hari, whom they have left in the heart of Gokula. Their women cook food needed for sacrificial worship. Without knowing God, the men kindle fire, and the smoke blinds their eyes. What do they get? Without the grace of Hari the sacrificial ceremony is like a face without a nose. The sacrifice should be unto Him, but not knowing Him they seek heaven. They go and stay where Shri Kṛṣṇa would not enter and pollute them!

The allegorical narrative is very plain. It pictures for us the opposition between the doctrine of the Heart and the doctrine of the Head, and the language is the melodious language of poetry of which our poet-Saints are masters. They know how to convey a mystic teaching in the language of poetry that allures and attracts. They have thus carried the sublimest teachings of Hindūism to every home. Millions of men and women, who would not read a philosophical treatise, read these writings and imbibe teachings of the Spiritual Science more easily and more convincingly than students of philosophy. The teachings are the same, but the manner of conveying them is more charming and more attractive. The songs of the Saints appeal to the hearts of men, which they fail not to illumine.

Shri Kṛṣṇa understands this. He sees the conceit of the Brāhmaṇas who lead the exodus and go far away from Him into a forest. They leave Him, but He cannot leave them. He must go to them and lead them from the unreal unto the real, from darkness unto light, from death unto immortality. So one morning He goes to the forest, and the boys of Gokula go with Him. They do not want to live without Him. They have learnt their lesson. A godless life leads to sorrow, they know. They run after Him as He walks quickly. He and they engage in play for a while, at some distance from the camp of the Brāhmaṇas. The play and the mirth over, all feel hungry. They rest for a while under the hospitable trees. The boys weave wreaths of forest-flowers and offer them unto Him who is worshipped by the universe. But hunger oppresses all, and they have not a morsel with them. Knowledge, meditation, learning, thinking, all withdraw when hunger oppresses. Hunger is an evil spirit that oppresses all. When the fire of hunger blazes, one loves not clothes, one loves not ornaments, one likes not song and dance and play and mirth. Helpless are arts and sciences before hunger. Now all are

hungry. To Shri Kṛṣṇa the boys appeal for food. Oh protector of the world, give us food, we are hungry. And He knows where food is being cooked—there in the camp of the Brāhmaṇas!

Now comes the moment of test, for men and for women, for the Head and for the Heart. We will see who fails and who passes, and learn our lesson.

There, boys, you see the camp of our friends the Brāhmaṇas. They are engaged in their sacrificial ceremonies and have food ready for offerings to Fire. Go and stand at the front door as guests, and their Shāstra requires them to offer food first to the guest that comes. Say to them that Shri Kṛṣṇa is hungry and wants food for Himself and His comrades. They will give you the best food they have—go. The boys run. The comrades of the World-worshipped One come straight to the front door of the sacrificers and announce themselves. The Brāhmaṇas are busy in outer formalities, not recognising the Lord of Vaikuntha. Some are worshipping Indra, whose rule has an end, but care not for the Lord of Gokula, who is the Indra of Indra. Unfortunate they! Some worship the sun and pray for long life, but think not of the Lord of Rāmā who would free them from the bonds of worldly life. Some worship various deities and pray for wealth that perishes. Unfortunate they! They worship Shri (wealth) and not Shridhara (the source of wealth). Others worship metal images, but recognise not the living and the loving God actually present in Vrindāvana. Him who is life and spirit and joy, and is above images, they know not, and worship only images. They call themselves Vaiṣṇavas, and Shaivas, and Sauras, and Shāktas, and Gaṇapaṭyas. Each group considers itself as superior to the others. They know not the one Lord of Vaikuntha common to all. They know not Him in whom reside Viṣṇu and Brahmā and Indra and all the gods. They are proud of their Vedic learning and bend not their heads before Him. Then the boys say to them humbly: "Give us food; Shri Kṛṣṇa is hungry, He is waiting for it under yonder Kadamba tree, He is the Lord of Vaikuntha, obey Him."

Intellect will not thus obey. It is too proud to bend. It serves a good purpose in the evolution of man. It stands firm and questions, and tests each experience that comes. It is the function of intellect not to yield prematurely, to be ever watchful and knowing, and in that watchful condition to become spiritualised—as the sequel will show.

At the words of the boys, the gods-on-earth (the Brāhmaṇas) become enraged. Shri Kṛṣṇa has come to pollute them even there! He has really come to transmute their vision, to teach them, to save them; but they know it not. They beckon to each other not to give any food to the boys for Him. Say they: "These boys are of low caste and

we are holy persons; even if we talk with them we become polluted and must take a bath; even their very sight is polluting; and the Son of Nanda is a bad boy, give no food for Him." Angriily they refuse to give any food. Pride blinds them. At the sight of the Shūdras they feel polluted and go for bathing. The comrades and devotees of Shri Kṛṣṇa understand their conduct and take it as an insult to their Lord. From their conduct they infer the arrogance of their mental attitude. The face shows the mind, fragrance shows the flower, words indicate the inner attitude, conduct shows the stage of development, social usages show the social status, character is an index to the ideal, the manner of talking shows the quality of learning, love and reverence indicate the nature of devotion, the gift is an index to benevolence, battling points to heroism, grandeur indicates the king, smell proves the kind of wood, sound betrays the musical capacity of the throat—so the behaviour of the twice-born betrays their mind to the comrades of Kṛṣṇa. And they return and report the result to the Lord. The twice-born let go an opportunity such as comes once in a life. They behave as the unfortunate behave. They recognise not the greatness of Viṣṇu. And the boys return and speak to Shri Kṛṣṇa. He laughs. "The learned Brāhmaṇas are deluded," says the Lord.

The intellect fails. Such is the import of the simple story. Now comes the test of the Heart, represented by the simple but spiritually seeing women of the selfsame Brāhmaṇas.

The Dweller-of-milk-ocean says to His comrades: "The Brāhmaṇas are blinded by illusion. They know Me not. Go now to their women and say that Shri Kṛṣṇa wants food." In a moment the boys run, but this time they go by another route. God's men leave evil ways and take to good ways; so the comrades of Kṛṣṇa go by another route. They go to the women by another path. As they come to the women quietly, without drawing the attention of the men, they find them sitting quietly after finishing the work of cooking. The women are now thinking in their heart of the Lord of Rāmā. Transcending all action, sages calmly dwell in the Divine Self, so they all worship in the heart Shri Kṛṣṇa after the work is over. The grace of Hari is collirium to their eyes; the grace of Hari is the *tilaka* on their forehead. Their lips speak the names of Hari; their ears hear of the greatness of Hari. They contemplate Hari and pray to Hari. The boys come and salute them. "Shri Kṛṣṇa is under yonder tree and is hungry," say they. "He sends us to you to ask for food. The Brāhmaṇas scolded us and sent us away; so we now come to you."

"Shri Kṛṣṇa is hungry, and He sends you to us for food—the Ornament of the three worlds has favoured us in this," say the women. And they add: "The Brāhmaṇas are deluded, they recognise not the Lord of Vaikunṭha, the gods-on-earth see not the Perfect Brahman in the Avātara of Shri Kṛṣṇa, they refuse food to Him. Deluded are they, they worship not the Nārāyaṇa for whom they say

they perform the sacrificial ceremonies, when He is now here in Vrindāvana, to reach whose feet all study and worship and pilgrimages are meant; that Nārāyaṇa they recognise not, who is the Dweller-of-milk-ocean and the Lord of Vaikunṭha and the serene Dweller in the Heart and the Lord of Shri. He asks for food, who is the Jewel in the Heart of Shiva and before whom bow in supplication Brahmā and Indra. He with His own lips begs for food, the essence of the four Vedas and the Heart of the six Schools of Philosophy, He begs for food. We consecrate our life unto Him and renounce all for Him, and give Him food and hold fast the feet of Him who is the Saviour and the source of all spiritual joy, for whose sake Prahlāda disobeyed his father and Vāmana disobeyed Shukra and Bibhishāna disobeyed Rāvaṇa and Bharata disobeyed his mother, for Him we mind not the wishes of those who come in the way of God's work—there is nothing wrong in that." They start at once with baskets on their heads, full of the best food they have prepared. Through the grass enclosure they break open many ways for themselves, so that there may be no delay. They pass out by many doors. To see Him one goes by the door of hearing, to see Him another goes by the door of praying, to see Him the third goes by the door of contemplating, to see Him the fourth goes through the door of service of His feet, to see Him the fifth goes by the door of worship, to see Him some others go by the door of saluting, to see Him some go through the door of devotion, to see Him a few go by the door of oneness, to see Him some go through the door of Self-joy. As they walk, some of them talk to Him mentally in consecration, some become fishes in the water of contemplation, some are absorbed in the divine Self.

Some walk in full realisation of the Self to meet the Self, carrying baskets filled with the food of love and devotion. They walk very fast to see Kṛṣṇa. As streams of rivers rush on to meet the ocean, so do they rush in currents of spirituality to meet the Ocean-of-mercy. Disobeying fathers, brothers and husbands, they all go to worship Kṛṣṇa whose face their eyes long to see. Their ears are eager to hear His words, their tongues are busy in praising Him, their noses await the fragrance of the lotus-feet of Hari. Their hands are waiting to offer flowers in worship; their feet walk quickly on the path leading to Hari. Thus do they all walk with the velocity of the wind.

The Sage-poet here describes the attitude of mind intensely devoted to God to whom it feels attracted. And the language is the language of poetry, not of philosophy; so charming and so eloquent. People understand this language, though they may not be educated in the modern manner. It touches the very springs of their life, and their hearts understand it. These writings are universally studied among the Hindūs by men and women, and they form the source of the

marvellous peace that reigns supreme in the heart of Hindū India.

One of the women, unfortunate as she is, is delayed for a moment and is left behind. As she is about to start with her basket of food, her husband happens to come to the kitchen. He learns what has happened and finds that the women have already carried food to Kṛṣṇa. He beats his wife and abuses her for taking food to Kṛṣṇa, a cowherd and a bad cowherd at that. In which Śāstra is it written that women should honour cowherds? The whole food becomes soiled if you feed low-caste people before offerings are made to Fire and before the Brāhmanas are fed. Oh foolish woman, you are given to me as my wife by your father in the presence of the Vedas, the gods, the Fire, and the Brāhmanas as witnesses. Instead of worshipping me, your husband, you are going to worship a cowherd. So saying, he fastens her to a post with a rope. Then, accosting him, she says: "You are surely the husband of this body; take it and keep it safe to yourself." Seeing that all the other women have gone, she is moved to tears, her heart contemplates Kṛṣṇa and her lips utter His names—Govinda, Gopāla, Mādhava—and she dies. All the Brāhmanas are apprised of what has happened and they resolve to punish their women when they return. The one who has tied his wife to the post says (not knowing that her corpse only remains): "See how I have punished my wife, she cannot now go." Then he comes and tries to talk to her, but finds that she is dead. He is, of course, very sorry. The others say to him: "You have at least the dead body of your wife; we have lost our wives altogether, who have gone to the cowherd and may not return." She who dies for Hari comes to Hari quickly in her Līṅga Deha (spiritual body) and, reaching Vrindāvana, hovers round Hari. One attains to that of which one thinks at death. She thinks of Hari, dies, and comes to Him. The Lord of Rāmā understands all that has happened. The kind Lord, the Life of the world, by His power makes her body look solid and creates for her a basket full of food. Her wish being to offer food to the Lord, He makes that possible for her. But she is there (apparently) in her physical body before the other ladies reach there. And when they come they are surprised to see her there before themselves. They then see and worship the Lord incarnated to save the devotees. They salute Him and offer Him the food they have brought. He and His comrades eat the food and all are happy.

Though this is the language of poetry, some valuable points of Hindūism are brought out here. The body belongs to the husband, the soul to God. One can leave one's body by a very strong effort of will. Two bodies are spoken of, physical and spiritual. Hindūism has this distinctive teaching to give to the world. Hindūs know that the spiritual body survives, and the physical body, being made of dust, returns to and crumbles

into dust. They therefore burn the dead bodies to help disintegration. Other religionists, not having this teaching, connect the physical body with the resurrection and bury the dead bodies. Cremation is better than burial. This *āchāra* or custom is derived from the Hindū teaching that the physical body is of earth and that there is another body (the spiritual) with which is connected the idea of resurrection. Let Hindūism give this teaching to all. The soul continues to be the tenant of the spiritual body, and in the present story the soul hovers round Kṛṣṇa, who by His grace makes the invisible body appear solid and visible. It also appears that the spiritual body continues to bear the appearance of the person in the physical body. There is a story in the *Mahābhārata* that Nārada recognises the father of the Pāṇdavas in Heaven and brings his message to the sons. It thus appears that even on the heavenly plane the recognition of the person continues to be.

When food is offered to Kṛṣṇa, it is really offered to the God of the sacrificial ceremonies, and the women get the benefit of the sacrifice performed by their husbands. Then the Lord of Vaikuntha says to them: "You will come to Me at death; your husbands have many incarnations to undergo. Go now to your camp and help in completing the sacrificial ceremonies. As you see gold in ornaments, so see you Me in all forms, and be one with Me. Ever think of Me and do your duty in the world. Keeping Me in your mind, live in the workaday world. See yourselves in all and neglect not good deeds. As the same sun appears reflected in all pots, so am I the same in all men and women." At these words of Kṛṣṇa they are glad and are moved to tears. Say they: "We would fain remain with you, our husbands will punish us, we will not go to them. Worldly life is full of sorrow, how shall we get peace and happiness there, oh Lord? Worldly life is a forest of poisonous trees; who will like to be there, oh Lord? Disobeying all, we have come to You; why do You send us back, oh Lord, after attracting our hearts? If we depart from You, our life will depart from us; do not please tell us to return home. With Your own hands, kind Lord, drown us in the river if You please, but do not send us back; worldly life oppresses us; show this mercy to us."

The teaching here given in a poetical form is the same as is given in the *Gītā* in the manner of philosophy. Spiritual unfoldment is appearing near the end of the soul's pilgrimage,

while the intellectual stage of it has yet to run a long course. Then the Lord advises the proper performance of daily duties, which is the refrain of His Song Celestial. Religious worship has a religious form, philosophical contemplation has a religious form; these are easy to understand as acts spiritual; but to spiritualise every act we do (by thought, speech, and body) in daily life, and to make a religion of it, is a hard task. That is attempted here as in the *Gītā*; and the rejoinder shows how hard the conception is: "Drown us in the river, but we will not return to worldly life where You are not." To spiritualise action and make it worship is the secret of the occult life; and Shri Kṛṣṇa, the World Teacher, is trying to teach it, here as a Brother and there (in the *Gītā*) as a Teacher.

Smiles the king of Vaikuntha and says: "A wonder wrought will you see as you return home. Your husbands will salute your feet and praise your virtues. When you worship Me, none can hurt you; go and see at once." Trusting the words of Hari, they wish to return. All fall at His feet before returning. And the woman who died for Him is absorbed in Him, for she is not to return. Her case is that of a particle of salt absorbed in the ocean, never to return. Singing Govinda's glory, the women all return, absorbed in Brahmā-joy. Hearing the glorious names of Hari, the Brāhmaṇas repent and acknowledge Kṛṣṇa as the Perfect Incarnation as proclaimed by the Vedas. "Influenced by delusion and conceit, we failed so long to recognise the Saviour, the giver of Kaivalya. Our women saw Kṛṣṇa, of what avail is our learning? Our nature screened the Life of the world from us. We advised others to worship, but we did not worship. Shri Kṛṣṇa we worshipped not, and hence failed." So say they. To the ladies they say: "You are blessed indeed; Nārāyaṇa has blessed you; useless are our learned talks; our conceit has ruined us. True it is that to the devoted, God is visible. The undevoted will not find Him, though seeking a million years. Seeing our conceit, the friend of our Self has gone far away, He the friend in the hour of death, helper of the poor. Ever proud of wealth, people find not God; proud of learning, how can we see Him? Without devotion He cannot be reached. Shri Kṛṣṇa is pure Para Brahmā, and we spoke ill of Him with these lips. He being pure, we called Him impure; being above all qualities we attributed evil qualities to Him. When the grace of Shrirāṅga is not secured, vain are these dry sacrificial ceremonies; when His favour is not secured sorrow ceases not." The Brāhmaṇas are moved, and tears flow from their eyes. "How inscrutable is the working of karma," they say, "that Hari being so near, we did not recognise Him." Some say: "Let us go and see Hari and fall at His feet." Others say: "There is fear on the road, as the spies of Kamsa

are wandering about to kill Brāhmaṇas." Some say: "Blessed is the woman who died for Hari and is free from bondage and will not return to birth; she discarded her body and ran to see Shripati. Happy she who gave up her life and secured God in return; she has safely gone to the other shore of illusion. She did not perform any ceremony, she did not practise any penance—see how she has obtained Nārāyaṇa. Our learning is of no avail, we know Him not."

Such is the eternal conflict between Spirituality and Intellectuality. Maharāshtra Saints have produced numberless such compositions, giving eternal and sublime truths in an elegant manner, and in the language of the common people. There lies the strength of Hindūism.

G. B. Vaidya

ONE WAY

I said :

Dear Heart, you will remember
Old days—clouds, windy weather,
Sunsets and the purer ember
Of the misty dawn. Then I may forget,
For themselves, fields glistening wet,
The furze, the flowering heather.
Only through you, dear, these I remember.

You said :

Ah ! Love, can you forget ? The lambent, misty dawn,
The breathless noons, the softly shimmering eves ?
Can you, O Love, forget the silent May-moon nights ?
Or when Orion, westering in the starless skies,
Blazed on a sea all purple-black underneath
A still more purple sky ?

I said :

These, dear, I might forget,
Save that I shall see, as now—though not through weary eyes,
earth-drawn—
Thy hair, a misty, aureoled, fragrant faerie net,
With glints like fired heather on a far-off heath ;
I'll see the shimmering love-lights in your blue, blue eyes ;
Love, fugitive, on smiling lips ; as in sudden flights
On softer cheeks and moulded chin it sweeps and leaves
Thy face alight.

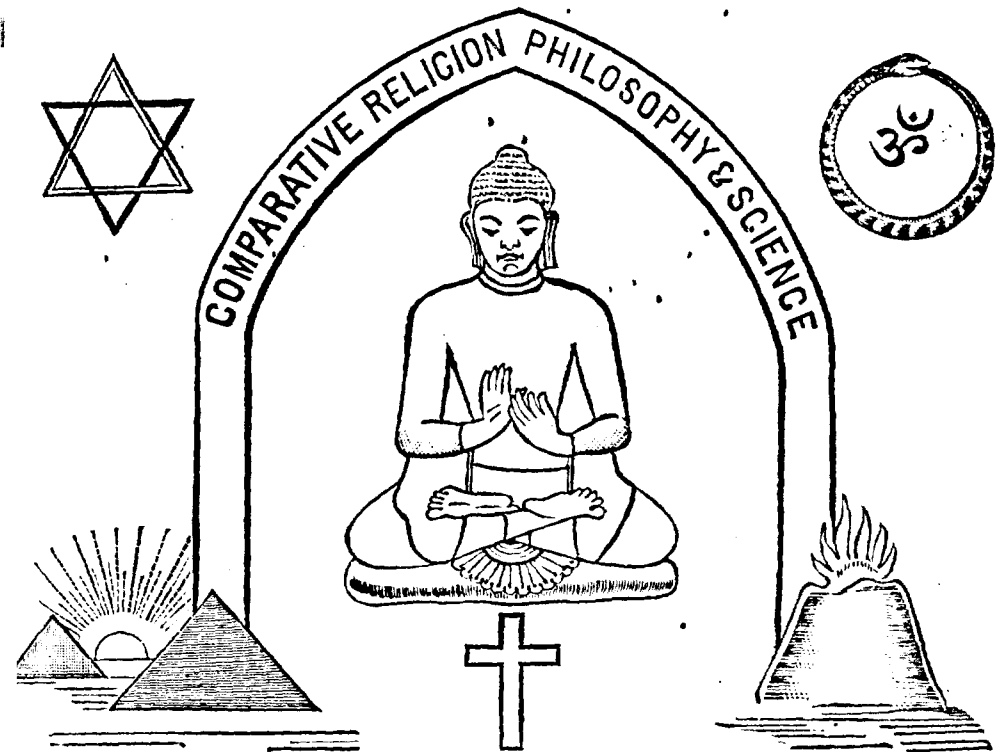
You said :

Dear heart, those witching days are gone.

I said :

Ah ! Love, you will remember
Old days—clouds, windy weather,
Sunsets and the purer ember
Of the misty dawn. Then I may forget,
For themselves, fields glistening wet,
The furze, the flowering heather :
Only through you, Love, shall I remember.

L. G.



THE RELIGION OF COMMUNALISM

By PROF. RADHAKAMAL MOOKERJI

COMMUNALISM in the East finds its inspiration in religion. The respect for human personality, the respect for man as man, as representing an inner infinity, which is a religious rather than a philosophical concept, supports the framework of a communal system. Hindū social grouping has its bases in the profound depths of Hindū religious experience.

Nārāyan is the God of the Hindūs. Nārāyan takes all humanity into Himself. He is symbolical of universal Humanity. Nārāyan is also Nar. God is not only a man but

MAN; man in arts and sciences, man in Society, man in industry. God enters into all life. The Absolute has a mediate existence, called man, society, political and industrial organisation, the family, the bond of sexual love. In this mediate existence, circumscribed by time and space, the Absolute throws off Its uniqueness. God becomes many. He assumes various forms. He becomes men and animals, stocks and stones. But all the same, He is the goal and He Himself points out that goal, living in the midst of everybody and everything. This activity of His is Nārāyaṇī. Nārāyaṇī in the plant is the activity to protect the seed; in the animal and the man, the effort to propagate and protect the species. As such she is the Mother of the living kingdom. And in the non-living she is also the mother asleep; her sleep is the meditation of her own self. She is the evolutionary process in the lower plant and animal world. She is History in the human kingdom. She is Natural Selection. As much she is the eternal destructive agency, and then she is both terrible and beneficent in her attitude to creation. The steps of her death-dance in the ecstasy of creation become the births and deaths of species of plants and animals and the rises and falls of States and civilisations.

God is Society. The Goddess in her varied moods becomes different forms of social activity. She is obedience to law and equity (Shraddhā). She is political existence. She is popular sovereignty and the social will. She is the production and consumption of Wealth (Lakṣhmī). She is industrial activity. She is the eternal productive principle, as Sākambarī, the sustainer of the world by means of herbs. She is æsthetic activity (Shova) and represents all the fine arts and embellishments that make life beautiful and enjoyable (Kānti). She is the sex-impulse. She is family existence. She is all the three Vedas, all the sciences and arts, all the classes, professions and means of livelihood (Bṛtti), all group-activities

(Jāti). She is memory (Smṛti), memory of her divinity, and the historical consciousness binding individuals and social groups by a national ideal. She is contentment (Tuṣṭi), a contentment in individual life and in social activity. She is the active principle unifying all sense, intellectual and social activity like the thread of a garland. As ACTIVITY (Shakti) she evokes activity, and as MOTHER she evokes sacrifice—the sacrifice of the plant for the seed, of the animal for the offspring, of man for the child and humanity, of the classes for society and of societies for generations yet unborn. (We meet Bergson here on a new path.) It is the sacrifice that the Divine Mother is most pleased with, for it is through sacrifice that the individual is sure to reach her. The Hindū common prayer is this: “Mother, awake, manifest thyself, for I am inert as stock and stone.”

Society and group, as mediate forms of the Absolute, evoke the sacrifice of the individual. Service to Society and subordination to the group are steps in the realisation of the Absolute, of the Divine Mother in man. Thus it is that the individual learns to subordinate his egoism for his family good, family and communal interests for public welfare, and when public welfare conflicts with the good of mankind he does not scruple to sacrifice the former.

It is this philosophy, based on living religious experience, that supplies the inspiration for Communalism. It is this which raises the level of competition in social life, and controls, regulates and restricts the rights of property and capital. It elevates the tone of industry, and prevents it from becoming a vulgar pursuit of selfish interests. It humanises industry and substitutes personal and social relations for the cash nexus. It results in effecting distribution by a process far different from the wrangle of industrial groups at the expense of the public wealth and well-being. It establishes an ethical standard for estimating the claims of the industrial

classes, and communises a portion of profits for religious, social and educational activities. It chastens the individual and shears individualism of its greedy, irate, anti-social instincts, and effects a co-ordination of selfish activity and effort towards public welfare.

The philosophy is in the consciousness of every religious Hindū. He is born in it. And from him the people get their guidance and inspiration. Whatever may be the outward forms of worship, whether they worship Rām or Nārāyaṇa, Mahādeva or Ḍurgā or Bhūmia, the God of the Homestead, the groundwork of religion and of philosophy is the same. The peasant may worship many deities, but he knows full well that there is one God, whom he calls Nārāyaṇ, Paramēshwara or Thakūrjī.

The villages have temples dedicated to Rāma, Kṛṣṇa, or other Gods and Goddesses. They have their Shivālayās also. The Brahmins are there to worship, and they get the Brahmoṭra, or Brahmoḍaya (S. India), rent-free land for this service. The villagers make their offerings occasionally to feed Brahmins on whom they depend for counsel in grief or misfortune.

But there are certain other deities, too, which the people delight to honour. There is the Sūrja Devatā, who is always invoked early in the morning when the peasant first steps out of the doorway: "Keep me in the faith, O Lord the Sun"; and when he bathes he always offers water in prayer to him. There is also the River-Goddess, the Gaṅgā Māi, the Jumnā Jī, and so on, who free the people from all sins. There is Ḍhātṛi Māta or mother Earth. Every morning he invokes her as he gets off his bed. Doing obeisance to the earth, he says: "Mother earth, preserve me in contentment." When he milks the cow, he lets fall the first stream in her honour, and when he takes medicine, he sprinkles a little in respect to her. At the beginning of ploughing and sowing he makes obeisance and invokes her. There is Gaṇēsha. When the

grain is heaped on the threshing floor, a small image representing Gaṇēsha is made of cow dung or rice paste, with a culm of grass on the top, and is installed in the fields of Southern India. There is also the Kṣhetrapāl. He is Kṛṣṇa, the protector of the fields, and is dear especially to the peasant and the cowherd, dearer than Shiva or Viṣṇu. Kṣhetrapāl protects the cattle from epidemics, and the crops from insects and pests. A similar God is Bhūmia, the God of the Homestead. The peasant's wife brings a lamp to a shrine made for them. She offers the first milk of a calf or buffalo to him. She cleans the place and sometimes affixes with cow dung five culms of grass. In Southern India each village has its *devastān* or *gudie*, as the smaller temple is usually called, usually dedicated to Bassawa, Virabhadra or Hanumanṭa; and there is always one to Kālī or Ḍurgā, commonly called Ammavāru, the mother. These *gudies* are built with a vestibule or portico, in which the village headmen meet to discuss public business and travellers are allowed to lodge. The temple of Māriamma has walls, but no roof except the sky. She is worshipped by the agriculturists when they have reaped the harvest from the fields. Māriamma and Siḍhubamma (small-pox spirit) are characteristic village deities. The other deities worshipped generally are Munīsvara, Akkagāru (the sisters), who are regarded as spirits of the wood, and Gaṅgamma (water-goddess).

Then there are the cow and the Brahmins, regarded as sacred throughout the land. The cow is especially sacred, and if the peasants become fanatics on a rare occasion, it is to defend the cow. The Brahmin is the priest for everyday life, and, if he is a learned man, for marriage and other celebrations as well. Whatever observance the villagers practise, the Brahmin plays the leading part. When the land has to be ploughed, the Brahmin says whether the land is asleep or not. When the well has to be dug, he finds out a lucky day and ties a string to the wooden framework when it is put into the ground.

When the crop is to be divided, the Brahmin first takes his share. In Southern India it is a general custom that before measuring the grain, a small quantity is set apart for charity or the needs of the temple. This is styled *Devara Kolaga*, God's measure, and is distributed to a *Pūjāri*, or a Brahmin, or to a *Dāsayya* or *Jaṅgamayya*, or to beggars generally. The Mussalmāns also get the mosque-attendant to come and bless the heap of grain on the threshing-floor before it is divided, and he gets a regularly recognised share for doing so; this saves the grain from being carried off by evil spirits.

From early in the morning, when he awakes and murmurs "Rām Rām," or invokes *Nārāyan*, *Shiva* or any other gods or goddesses, till he sleeps, every portion of his life is dominated by the controlling power of a living religion. Whom shall he seek for protection except *Kālī* or *Māriamma*? The whole village assembles to perform a propitiatory sacrifice to the goddess. And when there is a death in the house, when the village is visited with a murrain among cattle or any epidemic, fowls, sheep and goats are slaughtered, and rice on which the blood has been sprinkled, the entrails and some of the blood are carried at night in procession round the boundary of the village. In prosperity or adversity the idol is the only guide and solace. The artisans and traders have their special deities along with the God and Goddesses whom they worship in common with the masses of the people. There is *Biswakarma*, who is invoked to increase the wealth of the traders or the skill of craftsmen. There is *Gaṇdhēswari*, worshipped by the *Baniyas* who trade in spices. On these occasions the artisans besmear their tools with sandal and worship them. The practice of worshipping the instruments of one's calling is universal in India. The traders worship their books, the balance and weights. Even a gleaner or a reaper in Southern India is often seen to bow before her sickle or hoe before she begins her work. The artisans observe

some days in which they do no work. The potters, for example, worship *Shiva* on the *Chāki* for the whole of *Baisāk*, and do no work. They also do not work on the wheel on the fortnight of the *Shakti-pūja*.

That religion is a living thing, ever acting on the popular consciousness, is shown by the numerous sects that arise every now and then, the founders of which come from the masses. I am reproducing here the precepts of a religious teacher of a village for the guidance of his disciples.

For thirty days after childbirth and five days after the woman's monthly cycle a woman must not cook food. Bathe in the morning. Commit not adultery. Be content. Be abstemious and pure. Examine your drinking-water, your speech and your fuel. Hold the law of compassion to your heart. Keep duty present to your mind as the Teacher bade. Stealth, evil speech and lies tend to increase, so avoid them altogether. Shun opium, tobacco, bhang and blue clothing. Fly far from spirits and flesh. See that your goats are kept alive (not sold to Mussalmāns who kill them for food). Keep a fast on the day before the new moon. Do not cut green trees. Sacrifice with fire. Say prayers. Be engaged in contemplation and you will reach heaven.

Popular religion not merely interprets the living touch with nature in terms of an ethical and social valuation, but also exhibits a number of gods and goddesses presiding over human and social relationships, thus affording nature-reactions as well as satisfying both human and social impulses.

There is no doubt that under modern industrial and social conditions the life of the people is gradually being divorced from nature and the elemental forces with which man is surrounded. Machinery, science and intelligence move on the surface of the earth, and as the elements do they upbuild, obliterate and create; but man finds himself in isolation. He loses touch with the earth and the elements, and though his

mastery over nature gives him self-confidence, and even the joy of creation, he loses the enjoyment that comes from the friendship with trees and stones, and from playing with the elemental forces of Nature, ever showing a new and interesting mood to her receptive devotee. Formerly emotions were powerful and instincts strong and persistent. Imagination developed and was assisted by a beautiful pantheism. All these nature-reactions are now gone in a social environment divorced from nature and nature's forces. The economic and social system also no longer develops human relationships. The relations of employer and employed tend to lose all humanity. The working man no longer understands the economic machinery. His perceptions are dull. Not only is his eye dimmed and his ear jarred by the constant roar of noises, but his heart as well becomes languid and feeble. The monotony of work creates a craving for excitement in times of leisure; because the complete and the creative personality is ignored and suppressed in hours of work, the purely individual and fragmentary side of it demands and obtains expression at any cost when work ceases. Not merely are the working men treated as hands, but the employers themselves cannot resist the rush and drive, and feel like cogs in a vast machine. In restaurants and dining-rooms, variety houses and concert halls, strikes and elections, railways and tramcars, man finds that he has detached himself from the world, and divided himself from his fellow men.

But nature cannot be mocked. Education has not been able to supply new raw materials of thought and imagination in the de-natured city. Thus the city-working man protests against the impoverished and alien environment; immorality and intemperance satisfy a great many; a circus, a theatre, a cinematograph, a camp-meeting, a magician, a quack, with all that is melodramatic and can raise mental forces to a primitive effectiveness, are sought by all.

A neo-anthropomorphism and a neo-paganism will restore the nature-reactions, the loss of which has devitalised the working man and tempted him to find the excitement his nature craves by the artificial stimuli of vice. But in this renewal, anthropomorphism and paganism, pluralism, and pragmatism will each have to satisfy the ethical needs of the individual. Nature-worship in its renewal should not encourage crouching submission and abject fear, but find inspiration from the self-confidence and self-knowledge that man has newly acquired. Symbols and images will have their values constantly and variously interpreted in terms of ethical valuation, and their meanings and purposes will be consciously realised, so that they may not degenerate into mechanical routine and dull formulæ, or turn into anti-social uses to the destruction of the healthy texture of social life, as has been so often the case in the mediæval period of India, as elsewhere. The fact is that polytheism and symbolatry have their distinctive uses when they feed the imagination and satisfy the spirit; but this can only be secured when there is a free creation, use and renewal thereof by the spirit of man, acting as a self-conscious, reflecting intelligence and not as the tool of a masterful image. It is thus that neo-paganism will find its future in naturalism, and neo-polytheism in a pluralism, free and spontaneous, which will satisfy ethical and spiritual aspirations much better than an abstract and barren monotheism, or a mechanical and soul-killing polytheism.

They will also have their pre-eminent social values: first, by encouraging a simplicity of life and manners, and dignity of character in touch with nature; and secondly, by transfiguring individual and social relationships in terms of the one and all-sufficient relation with God, which will recreate society by efforts towards the elimination of the poverty, suffering and vice of one's fellow man as representative of divinity in the ideal of establishing a paradise on earth

here and now. As in the relationship with nature, so in the relationship of man in society and in industry, the communal consciousness will express itself in ever-renewed symbolical observances and institutions, in rites, sacraments and festivals, emblematic of one common humanism that informs the various incorporate forms of associated life. In the great festivals and amusements of the East, in her periodical melas, snans, jatra and processions, one finds a sense of the oneness of man in his generations, and the sympathetic resonance in the multitude, which will represent on the human side what the pluralistic Religion of Nature of the future will represent in the relationship with Nature. And even more. In the pilgrimages in Chandranāth, on the inaccessible mountain fastness of Chittagong, or in Jagannāth on the palm-clad seashore beaten by the waves of eternity, in Jwālāmukhi with her tongues of subterranean fire, of Kangra or in Sābiṭrī with the morning sun reflected in the calm waters of the Puṣhkar lake, in Amarnāth or Baḍrībīṣhāl in the majesty and expanses of the glacier-clad heights, or in the valleys of the meandering Saraju, Jumna, Narmadā, Ajay or Goḍāveri, flowing with milk and honey, in the Gomukhi falls at the source of the Ganges, in the different confluences of rivers, in the river's mouth at the sea, we find a spontaneous variety of the symbols of a common cosmism, changing according to the mysterious moods of nature in mountain or sea, lake or desert, forest or valley.

But, dear to the Hindū heart, dearer perhaps than the symbols of cosmism, are those of common humanism that spring from various forms of individual and social relationships—the eternal child, the eternal youth, the eternal feminine, or the eternal mother, or again the god of the homestead, or the eternal shepherd of the pasturage, the eternal king on the throne in his imperial grandeur, or the eternal ascetic who has conquered death and conquered life,

the deity of passion and lust and the deity of prosperity, deities of the occupations and professions, deities of the village, and deities of the clan and nation, and the deity of universal humanity—all these appear and freely and spontaneously renew their appearances—these and many more, as man, rising above a mere mechanical obedience, consciously brings himself into infinite relationships with a cosmic humanism according to his subjective and objective experiences. The eternal child, the mother, the woman, family and clan gods of the national deity—it is these eternal relationships that bind man in family and in different social groups, make the bond of his relation with these indissoluble, and lead him to sacrifices in the conscious pursuit of self-realism. In each step of self-realisation, in each higher synthesis of his activity with the human and cosmic life-process, there is a new vision. New gods appear and the procession never ends; man finds that he himself is the sole actor, and the great stage is one with the cosmos and the pulsating life of humanity. It is this new polytheistic Religion of Nature and Humanity which is at once the basis and support of Communalism and leads it towards the satisfaction of the universal ends of social life in tune with the cosmic existence.

Radhakamal Mookerji

THE WISDOM OF PTAH-HETEP

By J. L. DAVIDGE

[Interest in the following article centres somewhat in the identification in *Rents in the Veil of Time* of the Sage Ptah-hetep with Selene, the character-ego whom we know in his present manifestation as a gifted writer and exponent of Theosophy, who is doing as great a work for the intellectual and spiritual enlightenment of our modern civilisation as he did for the ancient Egyptians.—ED.]

SINCE Ptah-hetep, a wise man of the Ancient Empire of Egypt, wrote his classic collection of ethical and philosophical precepts, nearly six thousand years have passed. Born in the fortieth century B.C. in the reign of Unas, the last Pharaoh of the great Fifth Dynasty,¹ Ptah-hetep was the son of Kephren, a nobleman of high rank in Memphis, who became closely related with the royal family through marriage with

¹ The papyri assign the precepts of Ptah-hetep to the reign of King Assa (or Isosi), the Pharaoh immediately preceding Unas:

“The precepts of the perfect feudal lord
Ptah-hetep, he who lived when Assa reigned,
Assa, the King of Egypt, north and south,
Assa, who lives to all eternity.”

I followed the chronology of the “Lives,” meanwhile submitting the apparent discrepancy of a whole reign to one of the investigators at Adyar, who replied thus: “I cannot explain the statement that he lived in the reign of Isosi, except that scribes of later times, not fully understanding the parentage of Ptah-hetep, put an earlier date than was actually the case.” The Prisse Papyrus, which is the oldest copy of Ptah-hetep, is over a thousand years later than the book of *Precepts*, having been inscribed probably in the twelfth dynasty, and the difficulty of assigning a date to Ptah-hetep could not have been greater than it is to-day. In the “Lives” the date of Unas is given by the investigators as 4030 B.C., or about a thousand years earlier than the orthodox chronology. The Prisse Papyrus (acquired by a French archæologist of that name and presented to the *Bibliothèque Nationale*) is also the oldest hieratic inscription extant, the hieratic being a cursive style of hieroglyphic, much used by the priests in copying literary compositions on papyrus from the fourth or fifth dynasty to the twenty-sixth dynasty. A specimen of hieratic from the Prisse MS. is given by Dr. Budge in his *Guide to the Nile* (p. 50). A late copy of *The Precepts* is preserved in the British Museum.

the daughter of the reigning Pharaoh. As a boy, Kephren had been dedicated to the temple service, but finding the secular life of the world more attractive, he abandoned the priesthood. Thereupon his marriage with the Pharaoh's daughter was arranged, His Majesty having looked upon Kephren with a friendly eye.

It was a most favourable environment into which Ptah-hetep, their son, was born, amidst the luxury and refinement of a splendid civilisation. From the first he “was a studious youth, and he grew up to be a very learned man, and wrote a widely celebrated book entitled *The Wisdom of Egypt*.” Known to-day as *The Precepts of Ptah-hetep*, we have it from the lips of the old philosopher himself that his work is a compilation of words of wisdom uttered by sages of old who listened while the Gods spoke to them—a fact clearly shining through the mist to myth and legend to confirm our belief in the divine kings antedating Mena. We are nevertheless the debtors of the venerable prefect for determining, with over a hundred summers on his head, to set down the wise proverbs of his day, appending his own in rhythmic arrangement to enable them to be the better remembered. Though *The Wisdom of Egypt* is scarcely the “oldest book in the world,” as Canon Rawnsley claims for it in his capital verse translation,² it yet enshrines the most ancient wisdom of the Egyptians. As we listen to Ptah-hetep we seem to hear his moral maxims echo down the centuries, in Khensu-hetep (1500 B.C.), and in *The Proverbs of Solomon* and *Ecclesiasticus*:

Good words are mere difficult to find than the emerald.
If thou art a wise man, bring up thy son in the fear of God.
If anyone beareth himself proudly he will be humbled by God
who maketh his strength.

To Egyptian influence is due in no small degree, it would seem, the infusion of the Hebrew scriptures with the virtues

¹ THE THEOSOPHIST, Vol. XXXIII, Part I, p. 98.

² *Notes for the Nile*, Chap. 7.

of right and wise living, fulfilling the promise of the Almighty recorded in *Genesis*, XLVI, 3: "Fear not to go down into Egypt; for I will there 'make of thee a great nation.'" Truly the "cradle of the Hebrew nation," Egypt, gave to the Israelites the secrets of her applied sciences, arts and crafts, as well as the mysteries of religion, many of the traditions and beliefs of the *Old Testament* being traceable directly to Egyptian origins.

Founded by Mena (the Manu) about 5510 B.C. to effect the reunification of Egypt, Memphis was renowned in the days of Ptah-hetep not only as the seat of government, with a magnificent court and the commercial and industrial life of an advanced civilisation, but as a centre of learning and Ptah-worship rivalling the sun-cult at Heliopolis, that other centre where Moses became "learned in all the wisdom of the Egyptians," and where at a later period over twelve thousand priests were directly connected with the temple worship, a "veritable Vatican of priests and Oxford of scholars". Under the artificer-God, Ptah, arose in Memphis the great architects and builders who raised the pyramids, and as the religious aspirations of the nobility were bodied forth in masonry, so likewise were the national ideals in education becoming articulate in the writings of learned men, the accumulation of wealth promoting culture, cultivating the historic spirit and fostering an expansive development analogous to that of the Elizabethan period in England.¹ The discipline of industry and the spread of science and religion were encouraged by the Pharaoh in his dual rôle of king and hierophant, and the rejuvenated civilisation struck its roots still deeper into the enduring course of three thousand five hundred years. In this spacious and stimulating environment Ptah-hetep indited

¹ Donald Mackenzie says the area of this "London of Ancient Egypt" was equal to that of modern London from Bow to Chelsea and the Thames to Hampstead, and it had a teeming population. He conjures up a most readable picture of the daily life of the ancient Capital (*Egyptian Myth and Legend*).

the apophthegms of the sages, such as had obviously assisted in building up the social idealism of the nation, and which, judged by their moral tone, must have affected its future development to a degree quite beyond our computation.

Beyond all the virtues of the kingly way, the ideal of duty to God and man is consistently inculcated; Ptah-hetep reverberating in the schools of Khem the central idea of the Hindū religion, and foreshadowing the practical wisdom of the Tao; delivered to the Chinese a few centuries before our own era. Pride, anger, ambition, arrogance, falsehood, meanness, idleness, disobedience—these are the vices denounced by Ptah-hetep. In his *Precepts*, as in the Negative Confession of *The Book of the Dead*, high place is given to the moral virtues of truth, honesty, kindness, gentleness, benevolence, industry and contentment. Duty to the family was in his economy the best school of patriotism, the domestic hearth being the foundation-stone of the social structure. His counsels to young men as to false love, to married men and women on conjugal felicity, on the secrets of success in work and on home education, reach a consummation in his instruction to fathers how to train up their children. The highest of all duties is the right education of children, a duty which the sage of Memphis regards as of far greater importance than the mere acquiring of wealth, useful as wealth undoubtedly is. The duty of a son to his father is couched in almost the same language as the Fourth Commandment:

The son who accepts the instruction of his father shall enjoy length of years.

Listen to the identical teaching in Solomon's *Proverbs* (IV, 1):

Hear, O my son, and receive my sayings; and the years of thy life shall be many.

To every branch of the Civil Service—judges, taxgatherers, public storekeepers—Ptah-hetep addresses timely advice,

"Let your heart be more generous than your speech," is the closing advice of Ptah-hetep, as he wishes his son a prosperous career. "I have lived for a hundred and ten years," he says, "and have received more honours from His Majesty than did any of my ancestors, because I have been just and honourable all through life."

Old Ptah-hetep is one of the outstanding figures of antiquity, looming through the mists with Hammurdbi and Job. "If all the other monuments in Egypt were wanting," remarks Dr. Budge in *The Minimy* (p. 17), "these precepts alone would show the moral work of the Egyptians, and the high ideal of man's duties which they had formed" nearly six thousand years ago.

J. L. Davidge



SPIRITUAL DARKNESS

By P. L.

THE problem of what has been known to mystics as Spiritual Darkness, is one which has to be faced by all who make any attempt to tread the path of the Spirit. All of us have read or heard of it; most of us, even those who have hardly as yet put our feet upon the lowest rung of the ladder, have had a taste of it, and to every one has occurred the question at some time or other—what is the explanation of the phenomenon and how shall we deal with it?

The first thing to realise is that it is inevitable. It is not the result of mistakes or of special conditions, but the natural outcome of the laws by which we grow. It comes upon us at every stage of our growth and not only when we stand at the threshold of saintship. It is a part of the experience of every human being, but it is when we reach the stage at which we are taking ourselves consciously in hand that it becomes noticeable and, of course, as we evolve, the depth of our darkness is in direct proportion to the height of our stage of growth. That, of course, is not surprising, since in all such matters the same law holds good. The greater the degree of vision, the more complete the obstruction when vision is shut off.

The next thing to be remembered is perhaps less obvious. It is this: spiritual darkness does not necessarily mean unhappiness. We connect it with misery—the very phrase by which we describe the condition is one which suggests agony of soul. But the interpretation which has crystallised into the phrase is a very partial one. To be in a state of spiritual darkness means to be in a state in which we are debarred by our own condition from being true to our own highest purposes or to the purposes which are ours, not merely as individuals but also as parts of a larger whole—a race, a nation, a family—purposes which are imposed upon us by the scheme of things, as it were, or, one might say, by the Logos and not by the necessity of our personal karma. If we take this as our general definition, it is clear that elation, produced by any one of various causes, may land us in a condition of the most profound spiritual darkness.

Apropos of the idea just mentioned, namely, that we must harmonise ourselves with the scheme of things, it may make the matter clearer if we realise that all through Nature we may observe the rhythmic swing of Manifestation and Pralaya followed by Manifestation again. Day and Night, the seasons of the year and a thousand

other pairs illustrate this. And, as we study human life in its various aspects, we find that Man has to accommodate himself to these. Wilful neglect or opposition to them may lead to temporary and partial success, but ends in dissatisfaction of some kind or other in the long run.

Returning then to the idea that darkness may lurk in happy moments, that joy, love, ambition, or any other of the states of feeling which produce in us a pleasurable mood, may blind us to realities, another interesting fact emerges, namely, that these moments are by their very nature more dangerous and in a sense more “dark” than the conditions at the opposite pole of experience—those of unhappiness, dissatisfaction, loss of interest, and the like. When we are miserable we ask: “why?” But when we are full of joy in ourselves and our surroundings, we do not stop to question whether or not we are forgetting our goal. (Not that all happiness is of the nature of spiritual darkness, any more than is all unhappiness. But we must recognise that either condition may be such blindness.)

Granted then that spiritual darkness may manifest itself to us as either a happy or an unhappy state of mind and feeling, how shall we know that we are experiencing it? The fact is we very often are quite unaware of our condition while we are passing through it. This is specially the case when our mood is one belonging to the happy class. There is a common factor, however, by which we may recognise the phase through which we are passing, whatever its other characteristics are, and that is the fact that while in it we are out of balance. We are either elated or depressed, taken off our feet by joy or deprived of our equilibrium by sorrow. In either case we are in the dark spiritually.

Now there are various kinds and various degrees of this darkness. Let us see if we can make some sort of classification of them.

The simplest form is that which comes to us through the physical body. It is really a very simple and unimportant thing which brings on our black despair in this instance, but we must not forget that in every case, however trivial the whole affair may seem to the philosophical observer, the man who is passing through the experience is overwhelmed by it at the time and it has for him an awful reality. All his philosophy deserts him for the moment, and jangled nerves, perhaps, or some other lack of physical adjustment, may cause him to feel that now he is really experiencing the horrible blackness of which he has read in our books and in the records of the lives of the mystics.

A condition of too exuberant health may blind us also, and on this side of happiness there is another interesting phenomenon which is very common. A man feels that as a result of meditation he is having wonderful experiences; he is perhaps sensing great and inspiring presences; he is aware of unusual influences about him which uplift him; he tells himself that a marvellous new world is opening out before him and that he has touched some high plane. He is elated. But what are the facts? The whole thing has been fabricated by the etheric brain—a portion of his make-up which has a great faculty for symbolising, dramatising, and glorifying; another case, this, in which the trained occultist will recognise a trivial matter, but which has thrown many a man off the narrow path, and which even the man of experience will find it hard to suppress entirely in himself. Of course, some who experience these things may recognise the nature of the phenomena in question and put them down with a strong hand, but subconsciously the materials for new manifestations accumulate and ooze out at the first opportunity. That opportunity does not come while the man is on his guard. But who of us is always watching?—and when the sentry is asleep, the thief rushes in.

Now we come to the astral body. Here we find again two possibilities, happy and unhappy; and in this case we must make a further division and 'distinguish' those states of feeling which are initiated from within and those which are the result of impacts from outside.

The first class is very simple. Some new attachment, some great emotion, fills us with joy; we are carried away by our feelings. Some disillusionment, some disappointment, blots out our future for the time being, and we are in despair. We all know these phases and understand them. But in the second class, where impacts from outside affect us, there we have a very subtle process going on, which is dangerous in that it is not usually taken into account and often comes upon us unexpectedly. Let me give an example.

A certain class of people are suffering. The whole mass of them in their misery feel a bitter resentment towards another class, because these last are not suffering. A man who belongs to neither of these groups, through intense sympathy with the first, may share their resentment against the second and may lose control of his feelings quite as completely as the sufferers themselves, having caught the contagion, as it were. Or take another case: a man may be very pure and noble in his feelings and yet he may have to bear a certain portion of the effects of the accumulated impurities of the race or the nation to which he belongs. Or a man may be the gentlest and most harmless of mortals, and yet the mass of hatred generated by animals slaughtered for food, or by the vivisectionists, may rebound to him as one of the human race. One or other of these or analogous forces may very well plunge a man into spiritual darkness.

We come now to the most perplexing of those kinds of spiritual darkness which are brought about by the vehicles we wear—those belonging to the mental body. This plane of the intellect is the hardest for us to deal with. The reason is not

hard to find. In the case of the physical and the astral we have within our reach a force which we can apply as a controlling agent. The body and the emotions can be held in check and regulated by the mind. But the mind itself—what about that? Here we are practically helpless. Our intuitions are as yet dormant. If a man has an intuition, it is the event of a lifetime. One or two in an incarnation are treasured as marvellous experiences. These, though eventually they must play the part of rulers of the intellect, are not at this stage of our evolution available to us at will. Hence the peculiar difficulties of this plane.

The root-characteristics of the mental conditions which may be described as belonging to a state of darkness are those of rigidity and one-sidedness. We all suffer from them. Take our Theosophists. Each one looks at life from a particular angle of vision. One reads all experience in the light of reincarnation, another judges everything by his conception of brotherhood, and so on through the long list of the many aspects of our Theosophical teaching. We read the work of one philosopher and feel there is truth here; we study his opponent and see that he also has truth to tell us. We are not capable of synthesising the two aspects described to us, nor have we any knowledge by which to judge their relative merits. But we cannot follow both. So we cling to one and leave those phases of truth represented by the other out of consideration in our application of our theories to practical life. How few of us can take a broad view, balancing the various phases of truth as we know it, few though these may be even in our highest moments, and judge in the light of them all? None of us, of course, know the whole truth, and hence this form of darkness is one from which none of our race can escape. Yet it is valuable to recognise our limitations in this direction; for although it is impossible for us to transcend them, yet we approach nearer

to perfection by realising where lies our goal. The man who admits his condition in this respect as one of darkness will grow gradually into the attitude of true tolerance which says not: Oh yes, that man has his own point of view; let him have it, it is none of my affair; I will not interfere—but which says: That man has a point of view other than mine; let me enrich my experience by trying to appreciate it.

But all this is related to the larger question of approaching that universal standpoint where our angle of vision has expanded to include the whole circle of knowledge. Our darkness here is rooted in inexperience and will be dispelled gradually as we grow. We are, however, more vitally concerned with forms of darkness which are due to a lack of adjustment in our relation to the truth we have already assimilated. Here again we find the double-sided possibility. On the one hand we find the man who feels thoroughly satisfied with his philosophy of life. He has just come into Theosophy, perhaps. Many things which before were obscure are now clear to him. He feels completely master of the situation and faces life with an easy assurance based, as he believes, on a highly satisfying understanding of its principles. On the other hand there is the man whom something has disturbed in regard to his intellectual outlook on life—perhaps a mental storm brought on by external karma, or the slow-creeping results of an accumulation of misconceptions in his own mind—and who, as a result, declares that after all there is something quite wrong with what he has previously cherished as the highest truth. What he has learnt no longer seems satisfactory, his Theosophical ideas are unattractive, work appears quite useless, and he feels that the sooner he clears out of it all, the better. His mentality has become twisted, as it were, and “the times are out of joint” to him.

Both these persons are in an unhealthy state spiritually, and are suffering from a morbid condition of mentality which

shuts them off from the light. The danger in each attitude is that there is "something in it," as we say, and it may be a necessary one to the man who falls into it before he can get further illumination, and yet, if lingered in, it becomes a hindrance to progress.

Physical body, astral body, mental—we have seen how each in turn may be the seat of spiritual darkness. Conditions within our own constitution or impacts from without affecting our vehicles may produce in us on any one of these planes conditions which blind us spiritually. But horrible as these conditions are when they manifest as misery, dangerous as they are when they come to us as elation, they are unreal and of little importance when compared with another kind of spiritual darkness—the darkness which comes from the plane of the Ego. This is the overwhelming experience of which those already mentioned are only the reflection, and the one which, when once endured, makes the others seem as unsubstantial shadows.

What happens in these cases is this: A man has had, perhaps in meditation, a realisation of the egoic point of view. He knows himself the immortal individual as well as the mortal, and he lives in the light of this realisation, interpreting all life from the wider standpoint. All at once, as the result of some new experience, the vision fades from before his eyes—a shock from outside perhaps, or a disturbance consequent upon a vigorous self-initiated effort, brings about this change—and he finds himself cut off from the Ego as far as his ordinary consciousness is concerned. The effect of this is catastrophic. He who was conscious of a larger life than that of the personality, who looked at all life from the point of view of a wider self, finds himself penned once more (or perhaps for the first time in this incarnation) within the limits of what he can touch and see and understand by the help of the ordinary witness of the senses and the reason. The contrast is

indescribable. It may be that the meaning of it all is very much to his advantage; the Ego may be developing in a new direction and may be absorbed in this new task to the exclusion of the personality; or the connection may be, as it were, shut off to steady the personality preparatory to a new quickening. But whatever the real explanation, the horrible fact is the same, and comes upon the man with the blank despair of isolation, bringing with it the most terrific suffering conceivable.

The question then is: How shall we deal with ourselves in this condition? There is one thing that will save us—to cling to the idea of Law. Whatever may happen, whatever we have lost, whatever conditions may surround us, if we can keep in mind the conviction that all that is happening is the result of order and not a manifestation of chaos, then we are safe. The cycle of light will come again; our task is to retain our balance during the interval of waiting. Clinging to the idea of law and method in all happenings, this is our refuge.

Another matter of importance at such moments is that we should be honest with ourselves. In the struggle to understand which inevitably follows such a catastrophe, our safeguard lies in facing the truth as regards all the details of the situation as frankly as possible. Nothing is so hopelessly suicidal at such a crisis as self-deception.

But what happens if at this juncture a man is not able to keep his balance? Presumably one of two things, according to his temperament. Throwing up everything connected with the higher life, he either seeks to destroy himself or seeks to intensify the personal side of his nature, develops egotism systematically, and starts off along the road which leads ultimately to Black Magic.

It is a terrible prospect when we consider that these periods of darkness are inevitable for all of us; that it behoves us to be suspicious occasionally even of our times of joy, and that the ups and downs of ordinary existence are but a

preparation for that real night when our strength will be tried in utter desolation of soul. But the sting is taken out of the whole idea when we regard the process from a philosophical point of view and remember its prototype in the region of cosmic processes. Whatever may be the law of progress in other spheres or in other ages of our own evolutionary scheme, here and now and for us, the way forward lies through continual makings and breakings. Attachment is followed by detachment, self-identification by self-repudiation. When we cling too long to the tattered fragments of an outworn experience or dash away a cup before its contents have been drained, a condition of darkness supervenes. To change means to be in the dark, if the changing brings with it disturbance; to be changed means to emerge into the light once more. In our world growth implies successive changes, and the more rapid the development the more bewildering the succession of re-adaptations required. The art is to make the transition with self-conscious deliberation.

But it is all in the game. Darkness, even when it manifests as misery, is not a thing to be regretted. It is one side of the shield, and perhaps it represents the most important part of our life. Although we are told to look for the flower to bloom only after the storm, yet it is equally true that

... tasks in hours of insight willed
Have been through hours of gloom fulfilled.

P. L.

MEMORY TRAINING

By ERNEST WOOD

OUTSIDE the ranks of the Theosophical Society the beginning of the end of the war seems to have marked a new era for the cultivation of mental powers, for thousands, if not millions, of young men and women are now asking themselves the question: "How can I make the best of myself, so as to lead the fullest life that is possible for me?" One way in which this desire has expressed itself is in a rush to the memory schools, in one of which alone pupils have lately been enrolling at the rate of over seven thousand a month; and it is undoubtedly true that in many hundreds of cases the consequence is that the whole force and current of the pupil's life is changed, for the entire mentality is brightened up so that thinking becomes comparatively easy and rapid, the everyday world becomes more significant, ideas flow, enterprise is awakened, and opportunities are seen and grasped which did not appear to exist before.

It is regrettable that among Theosophists there is occasionally a tendency to look down upon memory training as beneath attention because it is inferior to meditation. The latter, as a definite scientific practice, comprises the three acts of concentration, fluent thinking, and contemplation, and has the aim of opening the inner door of the mind more and more to the influences of the spiritual worlds. The former is also a scientific practice which exercises all the powers of the mind upon the objects of life, brightens up attention, perception,

discrimination, understanding and judgment, and brings all the mental powers thus developed under the control of a will accustomed to be obeyed by the mind. The reason for this entourage of effects of memory training lies in the fact that every act of memory, whether it be an apparently passive remembrance or a deliberate recollection, involves all these in some degree of activity. It is, in fact, very closely analogous to the physical plane act of entering a museum where many objects are arranged in classes or in historical order, looking for something there, and finding and examining it. The storage or the filling of the museum of memory is not a deliberate act of our consciousness—all events in experience take their place therein, but some are impressed there feebly and inaccurately, and are consequently difficult to decipher, while others are clear-cut and well-marked in detail, and therefore easy to find and to see. All experiences are thus somewhere recorded, and can be restored more and more as the mental instrument is more fully trained in accuracy and obedience. Memory training makes us expert in going to the museum, understanding its arrangements, finding what we want, and bringing it forth for present study.

Every good memory training system, therefore, gives systematic practice in attention to mental images, in understanding and classifying them, and in gripping them with the will. Those who pay from one to three guineas for this are not wasting their money, for the very payment of an appreciable amount induces them to practise so as to get something for it, though in truth my own inexpensive book on the subject, which was published some years ago, contains all and more than the purchaser is likely to find in any other existing course, however expensive.

If meditation in its completeness (called *Sanyama* in the Samskr̥t books) is Yoga, memory training is an introduction to Yoga. Memory depends upon the indescribable union of all

coexistent experiences, as though each moment of time were like one picture in the reel of a cinematograph, storing permanently the unmoving relationships of the indivisible moment of time. In other words, things which have occurred together in experience remain connected in the storehouse of memory. They are on the same mental photograph, which is somewhere on the walls of an endless gallery of experience, where it remains in utter darkness until consciousness with its searchlight looks back upon it and re-photographs it into the new conditions of the present. The perfection of this work of memory in ordinary human life lies in its faithful reproduction of what is wanted, and in these words—"what is wanted"—an important fact and clue to memory processes is contained. A memory that reproduced everything would sweep the present away in a flood of remembrances; but when there is something wanted, the thing is already there in an ill-defined and ill-localised form, so that the process is one of making fully clear what is dim, or of making whole what is partial.

This is analogous to the truth, not often understood, that every question that is asked really contains its answer enshrined within itself. If I want to remember, for example, who sold me a certain fancy cloth, I may begin to search in memory for the information somewhat in the following way: It was in the year when I went to Behar—at Gayā—at a shop in the main street—from a small man. I am getting nearer and nearer to complete definition; I remember his name but not his appearance; or perhaps I remember his appearance but not his name, which I would like to know; but this can only be if the searchlight grows brighter or I come upon a clearly drawn picture in my gallery. I remember this little man—with heavy, black moustache and eyebrows in a fair face—with a voice gentle and sweet—his name was Maḍhusūdana—the

details illumine one another like the play of light diffused upon an irregular surface—I happen to know that *madhu* means honey or sweetness. Such is the course of all acts of recollection, whether we recognise it or not.

From this it will be seen that memory is clearest for those details which have been clear-cut in experience, and when the searchlight is steadily directed. Things are clear-cut in experience when they enter a mind that fully recognises their similarities and contrasts, and other mutual relationships by which they are perceptually discriminated and defined. Hence memory training pays the fullest attention to the following two things: the training of the perceptive faculties to discriminate and classify objects, and the training of the mind by the will to direct its light steadily upon the ill-defined thing that has to be recollected. In an untrained state the mind that is directed to search tries to slip away from the hazy picture and pursue lines of thought offering less resistance to its flow. From such training many blessings must arise, and there could be no better preparation for the development of other mental processes—reasoning and contemplation. I believe it is not too much to say that the serious pursuit of such a course by a person of well established moral character may often prove the turning-point in an occult career not yet distinguished for its success.

It ought to be a matter of common knowledge that perception depends very much upon discriminative power. Our recognition of a chair as such is very human; if we could look into the mind of the domestic cat which scouts among its legs, or the mason wasp that (in India) makes a nest for its young under the edge of the seat, we should find a very different idea of that familiar article; and our own idea becomes fuller, clearer and more definite as we distinguish its relations of similarity and difference with various kinds of chairs, stools, couches, tables and the like. The similarity between a chair and a

stool is more prominent than the difference between them, and the difference between a chair and a door is greater than their similarity; but whenever anything is perceived, these two are always present in some degree. It may be mentioned in passing that this undoubted fact, like all other truths, leads, when carried to excess (from the standpoint of human experience), to the transcendence of human limitations; at the point of perfect perception it would involve a simultaneous estimation of the resemblances and contrasts of the perceived object with all other objects, clearly and fully present to the mind—a condition of omniscience and omnipresence sometimes ascribed to God. It need be but mentioned that the resemblances among objects mark out their classes, and the differences mark the features which distinguish them from their class; as, for example, if we compare a pair of scissors and a table-knife—both are cutting tools (resemblance), but one is merely a sharp wedge while the other is a pair of sharp wedges arranged as opposing levers (difference). Other resemblances and differences can also be discerned.

As already said, one important object of memory training is to enhance this discernment of resemblances and differences, and make it habitually keener. Every good system also trains its votaries in other forms of discrimination, of which there appear to be nine, including the two already mentioned. The relation between “animal” and “cow” is one of Division—a class and a member of the class; yet here there is also a less obvious similarity and difference, “animal” including all animals, and “cow” only one kind. “Cow” and “horse” give us an example of Similarity, in which the common characteristic predominates; and “heat” and “cold” form a Contrast, in which the point of similarity (temperature) exists in opposite degrees. Another set of four relationships in two pairs consists of Partition, such as “cow” and “horns,” where the one thing is a part of the other; Partnership, such

as "horns" and "tail," where the two things form part of the same whole; Analysis, such as "lead" and "heavy," or "bottle" and "glass," where the two ideas are related as object to quality or substantive to adjective, and Affinity, such as "ink" and "negro," where objects have a prominent quality or adjective in common. These seven forms of Comparison may be understood also from the following table:

Comparison	Logical	{ Logical Inclusion (Division)
		{ Logical Overlap (Similarity)
		{ Logical Contrast (Contrast)
	Natural	{ Natural Inclusion (Partition)
		{ Natural Overlap (Partnership)
	Abstract	{ Abstract Inclusion (Analysis)
		{ Abstract Overlap (Affinity)

The remaining two are Coexistence in repeated or vivid experience or imagination, such as "Daniel" and "lions," or "Shrī Kṛṣṇa" and "Vrindāvana," and Succession, with Causality, a complex group in which may be gathered together a number of relationships unnecessary to detail minutely under ordinary circumstances, but including such connections as "sun" and "daylight," "poison" and "death," "Kaiser" and "war," and "day" and "night".

To the non-psychologist these relationships look arbitrary and artificial when presented in the pages of a memory book, but they lie at the foundation of all perception and observation, and conscious practice with them produces in regard to mental skill what deftness of hand is in an accomplished needle-woman or pianist; an important difference being, however, that accurate perception is of fundamental importance to all of us, whereas needlework and the piano are for those whom they specially concern.

The conscious use of indirect links between objects not comparable directly with respect to important characteristics, as an aid to clear observation and connection, may be shown

by a few examples taken purely at random. Suppose I want to remember that Priestley discovered oxygen, I might follow the unscientific method of repeating Priestley and oxygen a great number of times in the hope that their juxtaposition will make them as familiar as Daniel and his lions, beating them into my unfortunate mind like a coppersmith hammering a pot; or I might follow the scientific course of taking links from each—"priest" at one end and "life-giving gas" at the other, and then link them thus: the priest is the servant of God, the great Life-giver. Suppose I want to remember than Sushruta taught the circulation of the blood. Now "Sushruta" is a word unfamiliar and almost meaningless; I must first know more about it, and learn that it was the name of a man who was an ancient Samskr̥t physician, for there can be no sense in learning mere words, that is, in learning what one does not know—a thing that is often done, strange as the phrase may sound. But suppose that I am content to know that Sushruta did it, how shall I remember that name, if I do not happen to know what it means in Samskr̥t (which is, as nearly as possible, "the one well worthy of being heard with reverence"). I am to learn a name which is a mere articulate sound to me, and I must accordingly treat it as a sound; so I relate it to the familiar word "shooter," noting the resemblance and difference of sound, and thence through "bullet-wound" I connect up with "flow of blood".

It must be noted that the link was made only to connect the ideas, and it soon falls away and is forgotten, just as the student of history knows that the battle of Waterloo took place in August, 1815, but forgets that he learnt it from Jones's textbook, page 243, on which there was a picture of the Duke of Wellington in a high cravat. While the link lasts, it does good service in connecting the ideas; but the deliberate search for the link has been still more valuable, for it has lighted up characteristic qualities and distinctive marks,

and trained the mind to discern the features of objects with great accuracy and speed, so that after some practice of this kind the memory is permanently improved and operates more effectively than before, even when no system is being consciously used.

In a complete course of memory training we ought to add to these benefits the fruit of several other valuable discoveries—the different methods of familiarising unfamiliar notions, the quickening of ideas so that they sprout and bud and blossom from what seemed a barren stem of thought, the development of an orderly mental life and the determination of moods, leading the student on, if he cares to continue, to the discovery of some of the latent powers of his own mind and, if his aim be high, the active reception of modifications in thought from planes above the mental, as well as from the great stores of ideas or centres of thought on its own plane.

It has sometimes been said that if mental operations are governed by definite laws, and if the stream of thought is continuous and unbreakable like the current of all material events, there can be no room in it for the insertion of spiritual influences dictating the direction of its flow. That view ignores the fact that the spiritual and material worlds are one, and that their forces are indissolubly blended, so that every act is in some degree a spiritual one; and the further truth that constancy of law in mental operations and in material life is the outward presentation of a universal mind that nourishes all individual minds by bathing them in an intelligible world. This is, however, a theoretical point, and we are specially concerned at the moment with the more obvious effects of memory training, which is of inestimable value as an essential part of the science of Psychology, applicable in every man's mental affairs.

Ernest Wood

THE LIGHT THAT DID NOT FAIL

By E. M. GREEN

THE Eve of the third Christmas of the Great War was upon the world. Once again the shops were filled with luxuries of food and wearing apparel, and thronged behind their darkened windows with crowds of eager purchasers. Once again sad hearts drew closer into themselves, seeking to hide their wounds from the gaze of a world that so soon forgets the sorrow of others; or, plunging into the surface gaiety of the season, strove to still the aching of irreparable loss in ministering to those whose wounds were newer and more concrete than their own. And all the while the nations of the world were at grips with Death and Destiny: tense with the ever-increasing strain and pressure of war; interlocked in a struggle growing hourly more deadly and remorseless! All the while the young life of the highest type of civilisation of the Age was being consumed in the furnace of war, as the flowers of the forest perish in the fierce tide of licking flame that leaves no green blade upstanding; all the while the churches were decked with the blood-red berry of the holly, and their altars made fair with white and gold and flowers as pure as snow; all the while God was waiting and watching till His immutable Purpose should be fulfilled.

Ward No. 3 of the Military Hospital at Greenbank had not been much decorated for Christmas; the staff did not find time for that sort of thing in "Ward No. 3," and those patients

who were not in bed did not care to adorn the bare walls with the paper ropes and roses that enliven the wards of happier shelters of pain. The ward for the treatment of patients suffering from venereal diseases is not a cheerful place at any time; and here at Greenbank Hospital, where the occupants were all soldiers suffering from the effects of their own vicious and impure habits rather than from the wounds inflicted by the enemy, there seemed to be a very special atmosphere of gloom and depression.

Into Ward No. 3, at four o'clock on the afternoon of Christmas Eve, entered the Rev. Paul Chalmers, followed by two men carrying a long object wrapped in what looked like a dust-sheet.

"Down there, if you please, men," Chalmers said, indicating a table at the further end of the ward; and proceeding to unveil the object, he disclosed a large-sized bagatelle board. "Christmas present to Ward No. 3, lads," he said, cheerily. "Or rather to those patients who are not confined to their beds. For the latter," he added, as the two men appeared again carrying a heavy package, "there is a gramophone with three dozen records. No, don't thank me, boys, I am merely the bearer of this gift to you from the very kind friend I told you of, who wishes her name to be kept secret. She asked me to give these gifts to you, and say she wished you the best kind of Christmas."

He made a gesture as if to wave off any expression of thanks, but a thin, red-headed man, who was sitting up in a bed near the door, broke out irrepressibly:

"It is not thankin' ye we'd be, Fader? Then it's the most ungrateful set of spalpeens as iver was, we'd be—you, sorr, as have done for this warrd, for this whole accursed place, what niver another human sowl has thought of doing at all. If it was the War Office Ginerals we had to thank, we'd be dead intoirely, for we was trated by thim like a lot of pigs.

As for a book or a pack o' cards—it 'ud be a crool hard thing to get *thim* to give us the loike."

"And why *should* they, Tim?" The question came like a pistol shot, as the dark eyes of the speaker fixed the Irishman with a stern and questioning look.

"If you please, Fader, I don't know what ye're getting at! Yer honour give us books an' cards an' games!"

"Yes, because *I* am a soldier in a different Army from the one the War Office represents, and I stand for another country than this England for whom you can no longer fight. If I were the military authorities, I should probably regard you as they do, as men whose self-indulgence has rendered them unfit to do their duty, and who are in that sense the betrayers of their country, broken weapons only fit to be cast on one side. Do you think such men are considered in the councils of war, or that the fact that they need amusement matters, when England is fighting for her honour, perhaps her life?"

There was silence for a moment; then a quiet-voiced man sitting near the fire looked round.

"You said, sir, that you were a soldier in another Army to the one the War Office stands for, and serve for another country than England. Did you mean . . .?"

"Yes, I meant that I am a soldier of Christ, and that my country is that of the soul and not of the body only."

The quiet man sighed.

"They said in No. 2, sir, that you were going to give the Communion to some in there. I was wondering"—he paused and stared into the fire.

Chalmers crossed to his side.

"Do you wish to join with them?" he asked, in a low voice.

The other nodded.

"I'm a Churchman, sir," he replied, in the same tone. "I was Altar Server at S. Faith's in . . . for years before I was married. When first I came in here it seemed so bitter hard, I never thought to care for any of that again, but since you've been coming, I've felt different somehow. Only I never thought you would allow men like us to!"

Chalmers looked at him, and his eyes were very soft.

"If you repent of your sin, and truly desire your Lord," he said, gently, "shall I, who am His servant, deny Him to you? I am coming to some of the others this evening at half past eight. I will help you to prepare to receive Him. May His blessing be upon you."

Leaving the fire Chalmers walked to the far end of the ward, where in a dim corner, his face turned to the wall, a man lay, apparently sleeping. Stooping towards him the priest spoke his name, "Chapman". He had done so twenty times before and met with no response, but now the man flung over on his back and looked up at Chalmers with eyes wild and haggard with misery.

"Damn you! Can't you let me alone?" he asked, fiercely, and then began to pour out such a torrent of blasphemy and profanity that even the most depraved in the ward held their breath.

Chalmers laid his hand on the man's shoulder.

"Drop that, *Morrison*," he said, low and very sternly. Then, as the man stared up at him speechless, he added: "You see, I *know* you; I have not forgotten the term at Oxford when you got your 'Blue'. Now, my dear fellow, you *must* give up this attitude of yours and we will face things together. I have to go now, but I am coming round to see some of these men to-night. Will you talk with me for a little?"

Still gazing at him as if he were a ghost, Morrison—or Chapman—nodded:

"Then I'll come from 9.30 to 'lights out!'" And still speaking in the half light, easy tone of one undergraduate to another, Chalmers asked a few casual questions as to what "smokes" he liked, if he cared to see a new book on the War by an old College chum, and so on. Then, rising from the foot of the bed with a nod and a "Good-bye till 9.30 old man," he took a collective leave of the other patients, and left the ward.

The day crowded for Chalmers with a hundred duties, passed all too slowly with Morrison; the latter, his secret now out, felt all the feverish longing of a man starved for lack of his native air. The tone Chalmers had taken, his instinctive acknowledgment of him as an equal and old College chum, had so shaken him out of the bitter defiance of fate and life that had previously held him in grim silence, that he felt as if he were a new man, with a faint tinge of the golden glow of Hope already upon his horizon.

At 9.30 exactly, his duties with the other men finished, Chalmers drew a chair to his bedside and sat down. Even as he did so, the sick man's humour changed, some fancied touch of pity or of superiority, or the poison in his blood working its dread work within him, froze again the mood of gentler nature, and he turned almost savagely upon the priest.

"Have you come to talk pie-jaw?" he asked, rudely, "because, if so, I may tell you at once it's no good. I don't believe in a God any longer, and I should like not to believe in a Devil, only I know him too well; in fact, he and I are quite good pals. I met him first the year I went up to the 'Varsity! No one told me where I should be likely to find him, so how should I guess one lapse from the path of virtue would chuck me clean into his arms? You knew my father, Chalmers? Dear old Governor! They used to say he could preach. I believe there was some story about Queen Victoria saying he was her favourite padre. Well, he could gas away

from the pulpit with the best of them about Joseph's Egyptian experiences, about the woman taken in adultery, or the conversion of Mary Magdalene, the harlot; but he could not explain such unmentionable topics in ordinary life—could not lower himself enough to the level of his fourteen-year-old boy to tell him of the dangers of public school life, or later to warn him what Boat Race night at the Empire might mean to him! To me it spelt hell or ruin, whichever you like. For a time I got cured, or thought I did! I got my rowing 'Blue,' and when I went down from Cambridge, I nearly married a pure woman. But, thank God, I knew how it was with me in time, and as I was not cad enough to kill her body or poison it, I broke her heart instead. Then the South African War came, and I got some sort of fever, and—well, I sank lower and lower after that—and only pulled up in 1914, when this War gave me something real to do once again. But I got my old fever in the trenches, and it started this hell fire again in my blood—and now—my own mother wouldn't touch me!"

The hoarse, bitter tones broke, but the fevered, reckless gaze did not waver or soften, though Chalmers' eyes were full of tears. He laid his hand on the coverlet, and said very low:

"There is One who loves more even than a mother, Morrison, can you not turn to Him?"

A hard laugh was his answer; then, after a pause, Morrison said:

"If I did turn to Him—if I believed in Him, which I don't, you would not help me to get near to Him. Your Christ is just a white plaster saint whom you keep wrapped up in tissue paper, lest a grimy hand might soil Him. You would not give me the Communion to-morrow if I asked for it?"

Chalmers turned eagerly:

"You desire It? You repent and turn to our Blessed Master?"

"No, that is just the point, my dear boy; I neither repent of what you call my sin, nor do I believe (at present) in your Christ. But my point is this: *His Coming ought not to depend on my attitude, if, as you say, He is Perfect Love! If ever He went out to seek and to save that which was lost, why does He not do so now? Why does He wait for me to go to Him? Was there ever greater need than mine?*"

Chalmers drew a small silver crucifix from his waistcoat pocket and pressed it to his lips.

"Master, forgive your servant," he murmured, inaudibly; then, replacing the crucifix, he turned to Morrison. "I have failed indeed," he said humbly, "and it has been for you who say you do not believe in Him to know the Master's love better than I. He does come to you; it is for such as you that He longs. He will come to you in His own Sacrament in the morning, if you will receive Him."

Morrison lay still; he seemed to be thinking. Presently he said:

"No, I will not receive Him. He would shrink from me; I am full of rottenness, my very breath is poison. I will not cause His purity to shrink from me."

Chalmers bent nearer:

"He would not shrink from you!" he said, earnestly.

"Yes, He would shrink even as you who claim to be His servant would shrink! Stay. I have an idea. Do you really wish to prove to me that He exists? Then," as Chalmers bent his head in reply, "I will receive Him if *you* will prove to me that He does not shrink from me. I will drink of the cup that you say is His Blood, that can cleanse even such as I, if you will drink after me, placing your lips where mine have been."

Paul Chalmers rose.

"I would do it, my dear Morrison; I would do it in a moment, but it would not be right. You are morbid;

you ask a thing, that should not be asked; do you not see?"

The sick man raised himself on one elbow, and pointed with his other hand at the priest.

"I see well enough," he cried, with a laugh that was choked in his throat. "I see that there is no Christ; that there is no redeeming love; that there is nothing anywhere but self and the Devil; man, why did you come prating to me of these things when it is all a lie. I never asked for it, and now you have pushed me back into hell; may your God forgive you—I never can or will."

Chalmers laid his hand upon the burning brow and spoke:

"Be calm and fear nothing—His Peace is with you; His Love surrounds you. And to-morrow, on the morning of His Feast, you and I will drink together of the same Cup where-with He cleanses all sin. Rest now and listen for His Coming, for already He is at the door."

In the pitchy darkness of Christmas morning, Chalmers' alarm clock rang out five, and almost in his sleep he tumbled out of bed at the first sound. Long habit had taught him instant obedience to its summons, however black the darkness, however early the hour. This Christmas he was earlier than usual, for the hospital authorities would not allow of a Celebration at 10 o'clock as he had hoped, and he would not entrust his own services at 7, 8 and 9 to any but himself and his curates.

The fog met him on the doorstep as he let himself out, closing round and enveloping him in a thick blanket of chill, choking vapour, that made him cough and shiver as he crossed the market-place and unlocked the churchyard gate. His was one of the very few churches in Abbotstoke where it was the custom to have the Reservation of the Blessed Sacrament, but

it was only to extreme cases that Chalmers was accustomed to carry the Consecrated Wafer from the Altar. He had greatly desired to do so in the case of the hospital, but had only finally decided upon it after his visit to Morrison on the previous night.

As he opened the church door, he remembered with a shock that he had not arranged for a Server at this first Celebration; the Church Services were all provided for, but he had unaccountably forgotten this one. His head felt strangely heavy still, and his senses were benumbed with sleep and the raw, cold air drawn at every breath into his lungs. He made his way up the dim aisle towards the seven lights that burned before the Mystic Presence on the Altar, and knelt for a few moments on the chancel steps before approaching nearer. When he rose he fancied he heard a slight sound or felt a movement near, and turned towards the west door, which he had left ajar on entering. As he did so, the figure of a man in some loose, dark cloak came towards him, making, as he could see, a gracious and courteous inclination of the head, though the fog prevented his seeing the face of his visitor clearly.

Chalmers paused on the chancel step.

"Can I do anything for you?" he asked, speaking softly.

The Stranger answered in a voice, low, but intensely sweet and clear.

"You are a priest, I think?"

Chalmers bent his head in acquiescence.

"I too am a priest," the Stranger said, "and I would serve the Altar on the morning of Christ's holy Feast; would you permit me to be your Server if, as I think, you are about to celebrate the Eucharist?"

Chalmers explained his own omission, thanked him, and gratefully accepted the offer. For the next few minutes he busied himself in collecting the things he would require; then,

placing his bag on a chair beside the Stranger, he went to the Altar. Returning with the Monstrance veiled and shrouded, he was about to make a gesture to the Stranger to take up the bag upon the chair, but to his surprise the latter moved forward, and he found himself automatically obeying an unspoken command and placing his sacred Burden between the hands held outward towards him to receive it.

They left the church in silence, and proceeded in a small procession of two through the cold murk of the winter's night. Dawn still slept a deep unbroken sleep, and no ray broke the gloomy silence. The Stranger walked first, his head slightly bowed towards his upraised hands, wherein the Monstrance rested. Chalmers followed in silence. After a time, he said:

"How fortunate that you have an electric torch; I meant to bring mine, but I have been dazed this morning, and I still feel strangely in a dream."

The Stranger turned slightly.

"I have no torch," he said.

"But then, what is the radiance that I see?" Chalmers asked, bewildered.

"I bear the Light of the World," came the low reply. "Is it not enough?"

At the hospital an orderly met Chalmers.

"Can you put on your things in the small operating theatre, sir?" he asked. "I am afraid it's all we have empty now."

They entered a small room, bare and scrupulously clean, and the man pointed to a white table at the further end. The fog came in at the uncurtained window, making even the light of the one electric bulb, which had been turned on, seem faint and inadequate.

Chalmers vested quickly and turned to the Stranger.

"I am so stupid this morning," he said; "I ought to have brought a surplice for you."

The Stranger had taken off his cloak, and now stood robed in a long, white linen robe.

"I have this on," he said, quietly. "It is not a surplice, but it will suffice."

As they were going towards the wards, Chalmers said:

"I must explain something which may appear to you strange. I shall not communicate first, but after all the men. There is one—he is very ill, a terrible case—who desires that I should take the Cup after he has drunk."

The Stranger turned and looked at Chalmers.

"Why does he so desire?" he asked.

Chalmers was looking away down the dim corridor.

"He seeks to test the love of the Master by that of the servant," he answered, dreamily.

The Stranger bent his head, and they moved on. The beds had been collected in the largest ward, and a table, hung with white and with some sprays of glistening holly upon it, had been arranged beneath the eastern window. The Service was begun as the clock struck six; Chalmers acting as Celebrant, the other kneeling, with bowed head, upon his right.

When the time came for him to communicate, he received both Elements, then rose and took the small silver Chalice from Chalmers' hand, and together they passed from bed to bed, bearing the Mystic Embodiment of Life to the sick and dying, of Purity to the foul and the unclean. Last of all they came to Morrison. He was propped up in bed, his eyes shining with a fevered light, a burning spot on each cheek. He had had a bad heart-attack early that morning, the orderly had told Chalmers, and the latter bent towards him and whispered:

"You wish it still? Can you bear the strain?"

Morrison hardly answered; his look went past Chalmers to the Stranger bearing the cup.

"Who is that?" he asked, hoarsely.

"A priest who is acting as Server," Chalmers replied; then: "Do you still ask for proof of Christ's Immortal Love?"

"I ask to be made to believe there *is* a Christ," was the fierce answer. "If there is, let Him come to me here and not shrink from my rottenness."

"He shall come; He comes now in this Holy Sacrament," Chalmers said, earnestly. "I, His servant, vouch for His Immortal Love."

Morrison lay back. Chalmers said a short prayer, and the Service proceeded as usual till the first sacred Element had been received. Then, as Chalmers turned and exchanged the Paten for the Chalice, a strange, numbing sensation stole over him, paralysing his senses, and he sank to his knees by the bedside. As he knelt, it seemed to him that he passed into a dream; or afterwards it seemed to him it must have been a dream. He saw the Stranger move forward towards the sick man and stand facing him, and saw Morrison's look alter, widen, expand, break into a thousand eddying alternations of wonder, fear, joy and hope. Then from above the bed he saw a beam of soft radiance, seeming to pierce the shadows of the high-roofed room and descend into a shaft of rainbow hues upon the wasted form. Then, slipping with even and steady motion down the mystic ladder of light, Paul Chalmers saw the Grail, the Cup that holds the Mystery of the Worlds, the Chalice wherein the Life of God is outpoured for the Healing of the Nations. Rose-red, with beatings at the heart, all mystic, wonderful—the Grail came ever near and nearer until the Stranger, putting forth His Hand, drew it toward Him, and bending, held it to Morrison's parched lips.

Paul Chalmers heard no sound, yet the lips of the Stranger moved, as Morrison, his eyes ever upon that Tender Face, drank of the Cup. Then—Chalmers strove to move, to speak, to break the spell that held him bound, yet could not; for then the Stranger held the Cup to His own lips, pressed

them upon the place where Morrison's had been, and drank also. Chalmers saw for one instant the light of the redeemed dawn in the eyes that Morrison had never taken from the Stranger's face, heard for a moment his low ecstatic cry; then the world was veiled for him in a mist of tears, and to his sense it seemed that he also was redeemed by the sheer agony of his joy.

When he was once more fully conscious, he found himself standing before the Altar and heard his own voice in the prayer of uttermost surrender.

Later, as they unvested, he spoke to the Stranger of his vision.

"Did I become temporarily unconscious?" he asked. I seemed to faint just as I was going to Morrison. And you, did you really drink of the Cup after him? Or did I? I must be ill, and yet—I feel as I have never felt before."

"I drank the cup with him," the Stranger said.

"But, but—the infection. I ought to have warned you more!"

"I have venereal disease," the Stranger said.

Chalmers looked at the Speaker, but his face was in the shadow.

"You!" he said—"You!"

"These men have given it to me," the Stranger said—"these and others; and while they have it, I shall not be made whole. And now I must go to others, or have you any request to make before I leave?"

Chalmers turned eagerly:

"Oh, yes—if you *would* come again to Morrison! He seemed so different when you were there—can you come?"

"I am taking him with me to-day," the Stranger said.

"But, do you know him?"

"I knew him once, and now that we have met again, I shall not part from him."

"Are you taking him to a Home of Rest?"

"I call it a House of Purification, but he will rest. And now, Paul Chalmers—servant of the Living Christ, I must go from your sight; may the Love of Him you serve so well be your strength and your joy, may His Peace be upon you; and may you one day see your Master face to face."

Paul Chalmers moved forward quickly.

"Stay, you will not go," he cried; but even as he spoke the air blew chill upon the opened door, and the Stranger was gone.

Chalmers went out into the silent corridor and in his heart it seemed that the Sun rose. A faint radiance faded in the far end of the passage, where the shadows of night did battle with the Christmas Dawn. And in his ears Paul Chalmers heard ever that low voice saying:

"I have no torch; I bear the Light of the World!"

E. M. Green

CORRESPONDENCE

"MOUNTAIN MEDITATIONS"

WITH reference to the notice on pp. 611, 612, of the issue of THE THEOSOPHIST, September, 1918, I have received the following from Miss Lind-af-Hageby:

DEAR MRS. BESANT,

A writer who complains of criticism is admittedly a nuisance. But I feel sure you will forgive me for asking you to insert my protest against the wrong impression conveyed by the reviewer of my book *Mountain Meditations* to readers of THE THEOSOPHIST. In the September number there is a notice of the book in which the suggestion is conveyed that I have caricatured Theosophists. I fail to understand how anyone can receive such an impression, and Theosophical readers of the book assure me that they cannot find anything which can be described as "caricature". The book is not, I hope, without a sense of humour, and if this sometimes is directed against human frailties and foibles, my own are most emphatically included. Moreover, I have been a humble student of Theosophy for twenty years, and do, indeed, pride myself on taking a Theosophical view of life—hence this protest!

Yours sincerely,

L. LIND-af-HAGEBY

I have the pleasure of knowing Miss Lind-af-Hageby, and am sure that she could never have meant to "caricature," and I bear witness to her study and love of Theosophy.

ANNIE BESANT

THE INTERNATIONAL BOARD FOR THEOSOPHICAL EDUCATION

MAY I respond to the offer of our President to receive notifications of approval or disapproval with regard to the proposed International Board for Theosophical Education, by submitting a most eager notification of approval? I am one of those who are convinced of the enormously important work the Theosophical Society has to do in relation to reconstruction in education, and I feel that the more we apply our Theosophical principles to education, the brighter will be

the life of childhood and the keener and more self-sacrificing the life of maturer citizenship.

I therefore beg most strongly to support in general the proposed constitution. May I be permitted to state that there already exists an International Fraternity in Education, the Constitution and Rules of which I have just received from England? This body is established along somewhat similar lines, and I think the two might very well work together. I append the Rules of the International Fraternity, together with a list of the Office-bearers throughout the world.

GEORGE S. ARUNDALE

CONSTITUTION AND RULES OF THE INTERNATIONAL FRATERNITY IN EDUCATION

The Theosophical Fraternity in Education (hereinafter referred to as the Society at large) is the Association founded in London in May, 1915, by George Arundale, Beatrice de Normann, Dr. Armstrong Smith, Josephine Ransom, M. K. Sweet, Bertram Tones and others.

1. OBJECTS

To draw together in fellowship members of all branches of the teaching profession as well as others interested in realising the ideal of "Education as Service"—service to humanity—and to work together as an organisation towards the realisation of that ideal.

2. DETAILED STATEMENT OF THE IDEAL

For the purpose of promoting the realisation of this ideal in practical ways in the home and in the school, the Fraternity will endeavour to encourage:

(a) Reverence for the individuality of the child and the development of this individuality through the discipline of love, the opportunity for self-discipline and self-government, co-education, a vital moral and spiritual education, the substitution of co-operation for competition, definite training in the responsibilities of citizenship, and emphasis upon the development of character and faculty rather than upon the accumulation of facts.

(b) Recognition of the dignity, honour and nobility of the teaching vocation.

(c) Freedom to attempt and test new developments in educational theory and practice without relinquishing what has proved of worth, and encouragement in all pioneer work.

(d) Closer local, national and international co-operation among teachers, students, parents and educational associations.

3. MEMBERSHIP

Full membership is confined to persons of either sex who belong to the teaching profession and pay the subscription fixed by the rules of the National Society which a member joins.

4. ASSOCIATES

Are those other than professional teachers who are workers in the educational field or who are in sympathy with the aims of the Fraternity, who pay the subscription fixed by the National Society which they join, not more than 30 per cent of whom may represent the Fraternity on any governing body.

5. FORMATION OF NATIONAL SOCIETIES

Any ten members of the Fraternity in Education residing in a country may apply in the prescribed form to the Secretary to the International Council to form a National branch of the Theosophical Fraternity in Education. Each National Society shall be autonomous and shall draw up its own rules, which must be consistent with the Constitution and Rules of the Society at large and shall have no force or validity in so far as they shall be inconsistent therewith.

6. GOVERNING BODY

The Society at large shall be governed by an International Council consisting of the President of the Fraternity at large and of the Presidents of each country.

As the Council will not be able to meet annually, matters may be settled by correspondence. No change in the Constitution or policy of the Fraternity may be made unless it has been sanctioned in writing by at least 70 per cent of the International Council.

7. THE PRESIDENT

The President of the Society at large shall be elected every seven years. He shall be elected by the members and associates of the Fraternity in Education by means of a voting paper sent out from the offices of the International Council to every member and associate of the Fraternity.

8. ANNUAL REPORT

It shall be incumbent on the Secretary to each National Society to send in a full report of membership and activities as well as a financial statement annually, to reach the Secretary to the International Council not later than July in each year.

9. CAPITATION FEE

A capitation fee of threepence per head shall be paid on each member and associate belonging to the National Society. The capitation fees shall be forwarded to the International Secretary not later than July of each year. Any National Society not paying capitation fees for 2 years shall be suspended and shall cease to have all privileges.

10. SECRETARY

The Secretary to the International Council shall be appointed by the President of the Society at large. He or she shall keep the National Societies in touch with each other, shall issue an annual report of the Society at large, and generally further the development and organisation of the Theosophical Fraternity in Education.

11. ACCOUNTS

The accounts of the International Council shall be audited annually in October of each year and a copy sent to each National President and Secretary.

INTERNATIONAL FRATERNITY IN EDUCATION

International President: G. S. Arundale, M.A., LL.B. (Cantab.), F.R. Hist.S.,
Adyar, Madras, India.

International Secretary: Beatrice Ensor, 11 Tavistock Square, London, W.C. 1.

INDIA

Patron: Mrs. Annie Besant.

President: G. S. Arundale, M.A., LL.B. (Cantab.), F.R. Hist.S., Adyar, Madras.

Secretary: D. Gurumurti (Hon.), Madanapalle College, Madras.

GREAT BRITAIN

President: Mrs. Beatrice Ensor.

Secretary: Mrs. Josephine Ransom, 11 Tavistock Square, London, W.C. 1.

AMERICA

President: Miss Julia R. Summer, 3911 Rokeby Street, Chicago.

Secretary: Miss E. R. Seidell.

NEW ZEALAND

Secretary: Miss Augusta White, 19 Marion Street, Wellington, New Zealand.

THE DISTRIBUTION OF WEALTH

THE fact that the leading Theosophical magazines are publishing articles on economics and industrial conditions is one of the pregnant signs of the times. All thoughtful men and women are agreed that we are on the threshold of revolutionary changes in social relations, chief of which is the distribution of wealth. On this subject we are indebted to Sri Prakasa, B.A., LL.B., for a thoughtful article in the June THEOSOPHIST.

It is not the purpose of this letter to summarise or to criticise the excellent paper mentioned, but to point out and emphasise a single sentence offered as a solution of present economic troubles. After suggesting that "All workers regard themselves as equal partners in a joint family," he specifies: "The capitalist has money: he gives his money; the manager and other such officials have brains: they give their brains; the labourer has strength: he gives his strength; and all work together, the profits being shared equitably by all." The whole argument turns on the meaning of the word "equitably". To some minds the only "equitable" division of the products of labour would be an EQUAL division. But the writer does not mean that, as he clearly states in an earlier paragraph. He has left his meaning undefined, no doubt purposely, because of difficulty in exact definition of detail—which we will now consider.

All students of economics are presumably familiar with More's *Utopia*. The adjective "Utopian" is applied to most plans for the alleviation of the working classes when worked out in detail. An enthusiast for any particular system, as Socialism, fails to see the difficulties in realising the details of his plan, difficulties very apparent to the unbiased mind. In the economic readjustments about to be made, the leaders of thought should keep correct principles in view, leaving details to be settled as they present themselves. This the writer above quoted has done by suggesting a general principle of co-operation, leaving the exact proportion of the rewards of industry to be settled "equitably".

A thought occurs in this connection which is rapidly crystallising in the minds of the intelligent workers of the West; it is this: The masses are beginning to question, and will make their question more and more insistent, as to whether the rich are rightfully entitled to their wealth. If they have acquired it by means which, when examined, are judged to violate the best conceptions of right, then there is no doubt what the verdict of society will be: they must restore what they have wrongfully accumulated. In times of social upheaval a phrase often becomes at once a rallying-cry and a goal to be attained, as the "Liberty, Equality and Fraternity" of the French Revolution. In the coming economic revolution some phrase is likely to catch the popular imagination, a phrase which shall express the universal sense of right, a standard by which all economic proposals shall be judged. And whatever the words chosen, the thought will be that of "Equality of Economic Opportunity".

Yerington, Nevada, U.S.A.

C. S. DURAND, M. D.

BOOK-LORE

Some Suggestions in Ethics, by Bernard Bosanquet. (Macmillan & Co., Ltd., London. Price 6s.)

It goes without saying that any book by this distinguished author is very well worth reading. As a writer he is particularly to be recommended to the Theosophist who wishes a field for propaganda among the intellectuals. For his books contain so many of the truths they wish to spread in a form more readily assimilable to intellectual people who are at the beginning of their quest of the Ancient Wisdom.

His aim in this particular instance is to "help ordinarily thoughtful people who are interested in reflecting upon morality" with suggestions from moral philosophy which will enable them to find satisfactory answers to questions such as these: "Must a man be selfish, because he does not 'live for others'? Can morality be hostile to beauty, or vice versa? Is it true that retributive punishment is a mere survival of vindictiveness? If evil is real, does that make it certain that the universe cannot be perfect? Have we any right to be stupid?"

It would be supererogatory on our part to enter into the details of the author's close reasoning on each of his chosen subjects; but the following quotations may give some idea of Dr. Bosanquet's views and the general interest of his book. He defines living for others as "promoting for or in others, definite interests or purposes, in a word values". And even in the greatest act of sacrifice there is always the duality—something given up and something attained. The law of sacrifice

refers to something wider and deeper than living for others. The secret is that values are impersonal, and to live for them means self-sacrifice certainly, but primarily for impersonal ends, and only secondarily and incidentally for ends which involve the furtherance of others' existence and happiness. It is just as likely, and indeed certain at times, to involve antagonism to others' life in such respects as these. To live for beauty or truth means a very austere self-suppression, and a suppression not of self alone, but of others so far as we influence them. We all recognise in practice that in pursuit of a great value you may rightly be hard on others; and so long as you are equally hard on your self, people will not greatly disapprove. It does not matter to the value whether it is A or B who is sacrificed to it. This is the ruthlessness of the will for value; and though it may have been rhetorically overstated, it is an error to suppose it immoral. On the contrary, all sound moral philosophy accepts it as fundamental.

He explains what he means by "impersonal values" in relation to love, justice and life.

It means that though they are qualities revealed in and through persons, yet they are imperatives or notes of perfection to which the persons as facts are subordinate.

Love, for example, arises in a relation of person to person; but it does not consist in such a relation. It is an imperious value, which may descend upon any persons, and transcends all others in the severity with which it rules and refashions a personality. Persons are to love like facts to truth, a medium in which something is revealed greater and deeper than the particulars concerned.

For the "plain man" the following is truth seen from a new angle of vision.

Our most comprehensive conception of human values, it may be, is not to be sharply limited to the species *homo sapiens*. Traditional and crystallised religion has perhaps never played us a more injurious trick than when, by dwelling on our ultimate destinies, it drew an absolute demarcation between ourselves and the lower animals.

In the chapter on the "Reality of Evil" there is a very interesting presentment of the higher and lower selves in us, and the appreciation of the Theosophical conception of evil as limitation shows out in the expression: "It is the narrowness of man's mind which makes him do wrong." His interpretation of love cuts, like a dart of sunlight through rose-coloured mists, the veil of sentimentality. It is assumed, he says,

that love has only a single form, and excludes all use of force and all strife between those whom it unites . . . that it manifests itself externally in gentleness and non-resistance only, and has no other word to say. The doctrine seems to me to be false, mean, and shallow. Love does not aim at the pleasure or ease of its object; it aims at his salvation. For its manifestation the whole gamut of passion and action is there, and it burns with the flame which the contact demands and speaks in the language that will be understood. . . . The love of man, and of God if you come to that, is a passion for achieving the highest values and the best life for all—in a word, salvation. The idea of attempting this without being ready to face pain and sacrifice is almost blasphemous . . . You cannot attack an evil nor achieve a good without inconveniencing some one . . . of course you want to hurt anyone as little as possible. But you cannot make it a principle that no one is to be hurt at all.

Dr. Bosanquet is a pragmatist. "You do not want mere 'moral' motives, i.e., desires for peace and happiness; you want their adequate development into ideas which have hands and feet." Therefore he devotes a chapter to "What to Do". "The good man who cannot expand his will to meet the situation may be as good as the world can produce at the moment, but in principle he is not good enough." Among the things "Worth Knowing" we find: "Pure industrialism and commercialism are soul-destroying things. But industrial and commercial enterprise and co-operation at their best may be among the great bonds of humanity, and the highest stimuli of intelligence." The opposite of censurable stupidity, is the intelligence which "means being alive, responsive, awake to interests and wants which may be new to you." Finally, he reveals an exquisite sense of the "unity of spirits". "We may be contributors to a supreme good without having capacity for it in our immediate selves. All lives colour all."

A. E. A.

The Gate of Remembrance, the Story of the Psychological Experiment which resulted in the discovery of the Edgar Chapel at Glastonbury, by Frederick Bligh Bond, F.R.I.B.A. (B. H. Blackwell, Oxford. Price 6s.)

Of the many books dealing with psychological phenomena which have been issued during recent years, this one is unique, for it deals with such provable things as stones and carvings, walls, windows and foundations, things which are ocularly demonstrable. The writer tells how, expecting to be appointed to a post in connection with the excavations at Glastonbury, he spent some time in studying all the available literature on the subject, and then, before beginning the actual work of excavating, arranged with a friend, who had previously shown some psychic tendencies, to hold a series of sittings and see whether they could, by automatic writing, get any definite information about the work in hand. Their expectations were abundantly realised and, working in accordance with the directions given, they found them in every case to be correct.

If the record were no more than this, it would be a most valuable addition to psychic literature, but there is much more. The communications, some in English, some in Latin, are made by monks and others connected with the Abbey in the old days, and their love for the place and its surroundings, and their continued interest in it, are evident in every line of the information given. "Those who would tell you of the glory of our house all strive together, Saxon, Norman and native, so which wold ye have?" and so "Haerewith the Dane . . . once warrior, now striving ever for the good," "Johannes de Glaston," "Beere, Abbas," "Johannes Long, Master Mason," and others tell of their share in the work, and also in the play, connected with it.

One day while working on the Abbey, the writer noticed that a piece of carving, representing apparently a mitred abbot, when seen from the side was a grotesque animal, evidently intended for a gargoyle. They asked their unseen helpers for information about this curious thing. The Abbot Beere, who was communicating at the time, disclaimed all knowledge of the freak in a most dignified manner: "Wee knowe not the quips of they who worked for us and did sometimes be rude to them in powers. We builded Benedicts." But the next day the mason tells them:

I, Johannes Long, Master Mason of ye Guild of S. Andrew, carving of ye Gargoyle of S. Benedick, came down from my laddere and walked, for it was cold and in Octobere. Then turning back, I saw my work was like unto our Abbot, and soe I carved anew and made it proper. . . . It was not my intent, but soe it was, and I think our goode master ye Abbot knew not. Of a veritie it was most like, and so we left it.

Quite apart from its psychic interest, the second section of the book is worth reading for its human interest and lovingkindness. The third part of the book deals with several communications concerning a Loretto chapel, not yet discovered, and it is to be hoped that opportunity will soon be afforded for investigating this further information, which will no doubt prove as accurate as the preceding. The archæologist, the psychic, and the child of nature, will each find this volume a delight. Surely few books have such a wide appeal!

E. M. A.

Is India Civilized? by Sir Jehn Woodroffe. (Ganesh & Co., Madras. Price Rs. 2.)

The title which has been given to this collection of twelve essays is, as the author himself tells us, quite absurd if it is to be regarded as embodying a serious question; but it was chosen because of the attitude taken up by Mr. William Archer in his *India and the Future*, to which work the present volume is a reply. Many attacks upon India and her civilisation have appeared from time to time of late years, and Mr. Archer's book brings before the public the main objections of other writers on the same subject—an answer to him is an answer to many others. He is very candid in his criticism and instead of confining himself to one aspect of the question—in most cases it is the religious aspect which has chiefly occupied the attention of critics—his is a "typical instance of a cultural attack, for it assails the fundamental principles of Indian civilisation and every form of culture, religious, intellectual, artistic and social". For all these reasons Sir John Woodroffe has thought it a suitable subject for a "reply".

"The question of the value of Indian culture is not merely an academic one," our author tells us. "It has a present practical bearing on the future of India and the world." And he continues: "I every day ponder upon, and question myself as to, the future of this country. Will it preserve its essential character, that is, culture?"

Many Theosophists will agree with Sir John Woodroffe in thinking this question an important one, and may well be glad of an opportunity to inform themselves through the medium of his book regarding some of the questions which current criticism of Indian ideals raises. We are not here concerned with politics—the writer expressly states that on these matters he offers no opinion; the object of the book is to clear away misunderstanding regarding the fundamental principles of Hindū culture—"a civilisation in its depths

profound, on its surface a pageant of antique beauty," in spite of the "soiled and hybrid development of the time".

Apart from things Indian, as such, there is much in this book that will interest the Theosophist. The author refers often in the course of his exposition to such doctrines as karma and reincarnation; he speaks of dharma and yoga, and many other matters of the kind which are familiar to us, as included in the system we know as the teachings of the Ancient Wisdom—a part of "Theosophy".

Sir John Woodroffe is a guide whom the reader may follow with confidence. He has lived many years in India and has shown himself to be in real sympathy with the spirit of the East; on the other hand he has not lost touch with the ideals of his own people nor been blinded by the essential beauty of Indian tradition so as to be unaware of actual present defects; nor does he forget that "those who write against or in praise of India must do so with exactness, discrimination, and the latter with the avoidance of mere puffing general statements". He is definite and balanced and gives one the impression of being thoroughly reliable.

A. DE L.

Vitalism, being Ten Lessons in Spiritual Healing and the Spiritual Life, by Paul Tyner. (L. N. Fowler, Ltd., London. Price 2s. 6d.)

Probably with the single exception of the conditions of life after death, there is no subject which is more likely to attract attention nowadays than Spiritual, or, as it is more usually called, Mental Healing. The present volume, however, while promising much, is rather disappointing. From the word "Lessons" one expects to find clear, definite teaching as to theories and methods of application, but the first lesson, while constantly using such phrases as "the sense of the Absolute," "the Power," "the sense of wholeness," and so on, gives one only the vaguest notion of what these things are and how they are to be realised and applied. The author says about two-thirds of the way through the lesson: "My appeal is to those who desire fuller and larger life and understanding, and who would go forward in the way that leads from sickness to health, from weakness to power, from poverty to affluence, from bondage to freedom"—a wide appeal truly, and those who have persevered thus far may be induced by it to travel further. Almost at the end of the lesson they will be told: "When our 'wanting' is strong and persistent, demand will create supply"—which is no doubt true when the "wanting" is also

definite; but the lesson so far has given no form to the vague "want" that everyone feels who has realised imperfection, and which, being undefined and ill-directed, leads to nothing but peevish discontent and ill-health—the very reverse of what the writer intends to bring about. The concluding sentence: "True assertion of the sovereignty of the individual is found in the largest possible affirmation of oneness with All Good," will not help any but those who can hypnotise themselves by the repetition of high-sounding words into a belief that they understand them.

The second lesson deals with "What every soul is seeking," and begins with Solomon's statement that wisdom is the essential thing. However, a few pages further on, we find that the author prefers Tennyson's idea that *Life* is more important, and by life he seems to mean healthful, pleasurable physical life; and in order that we may attain this *summum bonum*, we must "experience, with emancipation from the tyranny of things, a present realisation of beauty and joy in the continuing thought of the perfect harmony of the Perfect Whole". The whole lesson inculcates an etherealised materialism, delicately veiled by frequent use of the words "God," "the Absolute," and "the Spirit," but it is nevertheless quite clear that the thing sought for is a life of perfect contentment, ease and comfort; it being understood that the person seeking is of a refined temperament, and therefore desires these things combined with beauty and a semi-spiritual atmosphere. An important feature of each lesson is the introduction, near the end, of a catchword or phrase which is not explained, and which is evidently intended to carry one on to the next lesson in the hope of learning how this desirable thing is to be attained; for instance, towards the end of Lesson V one is told he "need never grow old," but of course no definite prescription is given, and the whole is wordy and vague.

The book is perhaps a little above the average of New Thought publications, for it lays less stress on success, wealth and power from the financial standpoint than most of these do, but it is far below the standard of such men as Ralph Waldo Trine, of whom it seems in some parts to be a feeble echo.

E. M. A.

THEOSOPHY IN THE MAGAZINES

PSYCHIC PHOTOGRAPHY

THE February *Occult Review* contains an unusually interesting article by Hereward Carrington on this subject. Unfortunately the reputation hitherto gained by this branch of psychic investigation has been a somewhat doubtful one, owing to the many possibilities of fraud to which it naturally lends itself, and the large proportion of cases in which actual fraud has been detected, either at the time or in the subsequent careers of the mediums concerned. Again, a number of curious markings have been accounted for by normal defects on the plates or films in use. But in spite of this initial handicap, it is evident from this article that psychic photography has made considerable progress independently of professional mediums and under other conditions which preclude almost any chance of fraud. It seems, therefore, that Theosophists may profitably watch these results as adding to their stock of knowledge, for even though photography must needs fall far short of clairvoyance in its scope of investigation, it has the by no means negligible advantage of providing evidence visible to all.

The first experiments described are those of Dr. Ochorowicz, late Professor in the Universities of Warsaw and Lemberg, published in the French magazine *Annales des Sciences Psychiques* and commended by Professor Richet. In this case no camera was used, and the plates, which were supplied and developed by Dr. Ochorowicz throughout, were wrapped in opaque paper and either placed in contact with the medium or held by the experimenter at a distance of about one metre from the subject while in trance. A dim red light was used and a definite thought impressed upon the plate by the experimenter's will. In some cases the subject saw a large hand detach itself from her own, at the end of a long, thin arm which approached the plate. This hand placed itself over the plate, and when the plate was developed the hand was distinctly visible upon it. The conclusions are summarised as follows:

1. That the hand of the "double" can be larger than that of the medium.
2. That a left hand can be projected from a right arm, drawing its force from the entire body of the subject—this being accompanied by a chilly feeling in the extremities and by congestion in the head.
3. That the arm of the double appears to shrink in size according to its distance from the medium's body.
4. That it is easier for the fluidic hand to imprint itself upon the photographic plate (negative) in white than in black.

5. That in the case of the large and shining thumb, it is surrounded by a clear halo of light.

6. The etheric body of the medium, the "double," behaves as though it were an independent spirit.

The experiments of Dr. Baraduc of Paris and other French investigators are then described, and we read that the conclusion reached by Dr. Imoda was that "the radiations of radium, the cathodic radiations of the Crookes' tube and mediumistic radiations are fundamentally the same". Equally remarkable are the results obtained by Prof. Fukurai of the University of Tokio, in which chosen words were photographed on one of a pile of plates also chosen at the time. But perhaps the most sensational in appearance (a few are reproduced as illustrations to the article) are those taken by Mrs. Dupont Lee, an American lady of private means, and frequently witnessed by a well-known Washington physician. The first of these, which was taken by a camera, shows the head of a deceased doctor, but the extraordinary feature of it is the appearance of a number of small, fairy-like forms flying towards the man's head. They are referred to as sylphs or nature-spirits, and Theosophists will naturally wonder whether they are the photographic impressions of actual nature-spirits or etheric swirls that have assumed these forms. Another curious picture, one of a group of people, was obtained without a camera, the plate being bound to Mrs. Dupont Lee's forehead for two hours. The last series described and illustrated represents the experiments of Mr. and Mrs. E. P. Le Flohic with flashlight photographs of themselves taken during the appearance of semi-luminous phenomena seen by them in the dark. These show a variety of streams of light more or less connected with the bodies of the experimenters, but they do not seem to have assumed any definite form suggestive of their function. This method does not strike one as particularly promising, for the effect of a sudden flash of brilliant light on a medium who is providing the etheric matter for a materialisation, is known to be highly dangerous.

As for the future in store for psychic photography, much will depend on the chemical potentialities that can be utilised for the improvement of sensitive plates, as well as on the systematic co-operation between investigators and psychics, as Mr. Hereward Carrington observes. Apart, however, from any fresh evidence of after-death conditions that may be obtained by this means, Theosophists will recognise the close relation these phenomena bear to those of "precipitation".

W. D. S. B.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th January to 10th February, 1919, are acknowledged with thanks: \

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Presidential Agent, South America, for 1918, £100	1,319	6	4
United Kingdoms, T.S., for 1918, £56 13s. 6d. ...	755	11	0
Indian Section, T.S., Benares, balance of dues for 1917-18.	425	8	0
Presidential Agent, T.S., Ireland, for 1918-19, £14. 0s. 4d. ...	184	14	3
Mr. W. H. Barzey, Sierra Leone, T.S., Africa, for 1918. ...	13	5	0

2,698 12 7

Adyar

10th February, 1919.

J. R. ARIA,

Ag. Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th January to 10th February, 1919, are acknowledged with thanks :

DONATIONS :

	RS.	A.	P.
"A Friend," Adyar ...	2,000	0	0
Shri Krishna Lodge, T.S., Bombay ...	100	0	0
"A Friend," Bhavnagar, for Food Fund ...	25	0	0
Miss F. Ward, Mansfield, Notts, £1 ...	13	5	0
	2,138	5	0

Adyar
10th February, 1919.

J. R. ARIA,
Ag. Hon. Secretary and Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Grenoble, Isere, France ...	Horizon Lodge, T.S.	26-12-1918
Mymensingh, Bengal, India ...	Mymensingh " "	13-1-1919
Dublin, Ireland ...	Hermes " "	6-2-1919

Adyar
6th February, 1919.

J. R. ARIA,
Recording Secretary, T.S.

Supplement to this Issue

Theosophical Publishing House

ADYAR, MADRAS, INDIA,

CIRCULAR, OCTOBER 1918

OUR NEW PUBLICATIONS

The following have been issued during September :

NOTES ON THE PROPOSED REFORMS

By ANNIE BESANT

Price: As. 4 or 4d.

A careful and outspoken criticism of the Montagu-Chelmsford Reform Proposals from the Indian National standpoint. The Proposals are considered both as a whole and in detail; and their concessions are shown to be less substantial than they appear at first sight.

NATIONAL EDUCATION

A SYMPOSIUM

Messages and Opinions of some leading Indians

Price: As. 8 or 8d.

An impressive succession of messages sent by eminent Indians on the occasion of National Education Week. It is headed by the poem specially written by Sir Rabindranath Tagore, and is a unanimous declaration of the need for National Education. It is published for the Society for the Promotion of National Education.

Home Rule Series No. 30.

THE CONGRESS-LEAGUE REFORM PROPOSALS, 1918

Resolutions passed at the Special Meetings of the National Congress and All-India Muslim League in Bombay, August 29th to September 1st, 1918

WITH SOME COMMENTS

By ANNIE BESANT

Price: As. 2 or 2d.

These Resolutions represent India's verdict on the Montagu-Chelmsford Reform Proposals and the amendments considered necessary.

They are explained by Mrs. Besant so that every one may learn exactly what is the position taken up by the Congress and Muslim League.

Indian Boy Scout Pamphlets No. 3

HOW OUR ELDERS CAN HELP THE INDIAN BOY SCOUTS
TOGETHER WITH HINTS ON HOW TO FORM A LOCAL ASSOCIATION

By F. G. PEARCE, B.A.

Price: As. 2 or 2d.

National Education Manual No. 1

A MANUAL ON MARKING

By F. KUNZ, B.A.

Price: Re. 1-8-0 or 2s.

A description of a systematic method of marking, advancing and retarding school children without undue dependence upon examinations.

Published by *The Commonwealth Office*.

THE ADYAR BULLETIN

A THEOSOPHICAL JOURNAL FOR EAST AND WEST

VOL. XI

(SEPTEMBER)

No. 9

Edited by ANNIE BESANT

9½"×6½"

Wrapper

Pages 32

Price: As. 4 or 4d. or 8c. *Post Free*.

Annual Subscription: Rs. 2 or 3s. or 75c. *Post Free*.

(3d. extra for high rate of exchange)

CONTENTS: From the Editor; Theosophy and National Life, by Annie Besant; Raise up the Cross! (Poem), by Dorothy Grenside; A Yoga for To-day, by Advocatus Diaboli; The Larger Life (Poem), by Marguerite Agnew; In the Old Days: IV. Reminiscences of Adyar, by A. Schwarz; In the Heart of Fire, by K. M. Gwillim; From My Scrap-Book, by Felix; Theosophical Notes and News.

THE COMMONWEAL

A WEEKLY JOURNAL OF NATIONAL REFORM

Edited by ANNIE BESANT

Single Copy: India, As. 4. *Postage Extra*. Foreign, 5d. or 10c. *Post Free*.

India: Yearly, Rs. 6; Half-yearly, Rs. 3-8. Quarterly, Rs. 2. Foreign: Yearly, 10s. 6d. *Post Free*.

(9d. extra for high rate of exchange)

PRINCIPAL CONTENTS:

No. 241.—Topics of the Week: The Turn of the Tide; India and the Dominions; The Cloven Hoof; Burma's Future; State Landlordism in India, by A Student of Indian Politics; Two Useful Experiments, by M. S. K.; Yesterday's Problems for To-morrow's Solution, by Sri Prakasa, B.A., LL.B.; A Glimpse into Greater India: II, by Dr. Radhakumud Mookerji, M.A., Ph.D.; The Affairs of the West: The Armistice and After, by H. N. Brailsford.

No. 242.—Topics of the Week: The Proposals for Reform; Autocracy in the Council; Danger of Banking Combines; Surrender!; India and the World Outside, by M. S. K.; Second Chambers and Council of State, by M. T. Patel; "Indian Administration," by T. L. Crombie, B.A.; Yesterday's Problems for To-morrow's Solution, by Sri Prakasa, B.A., LL.B.; A Share in Your Motherland, by H. N. Brailsford; A Ruinous Order, by M.

Our Weekly Supplement—Education.

No. 243.—Topics of the Week: Burma, According to Sir R. Craddock; Reform Proposals in the Councils; A Curious Indictment; The Future of Indian Education; The Impending Calamity, by K.; The Missionary Statistics, 1917, for South India, by L. H. D.; A Glimpse into Greater India: III, by Dr. Radhakumud Mookerji, M.A., Ph.D.; The Affairs of the West: The Mob in War-Time, by H. N. Brailsford; Branch Line Terms, by Lodesman.

Our Weekly Supplement—Industries.

No. 244.—Topics of the Week: The Last Effort; An Acquittal and Its Moral; The Mohur and the Sovereign; Less Wise than Negroes, by K.; A Civilian Admission, by S. N.; Punishment of First Offenders in England, by Thomas Holmes; A Plea for Extension of Medical Relief, by A Student of Health.

Our Weekly Supplement—Art and Literature.

No. 245.—Topics of the Week: The Nation's Voice; ~~Chin~~ ^{Chin} Mistress in Bengal; Another Protest; The Spectre of Starvation and Mass Awakening, by A. Student of Politics; The League of Nations, by T. L. Crombie, B.A.; The Affairs of the West: The Fate of Russia, by H. N. Brailsford; What We are Fighting For, by S.A.

Our Weekly Supplement—Finance and Currency.

Published by *The Commonwealth Office*.

THE SEARCH FOR HAPPINESS

By ANNIE BESANT

No. 93 of the *Adyar Pamphlets Series*

7½" X 5".

Wrapper.

Pages 22

Price: As. 2 or 2d. or 4c.

Postage: India ½ anna; Foreign ½d. or 1c.

Annual Subscription: Re. 1-8 or 2s. or 50c.

(3d. extra for high rate of exchange)

The author opens with the bold statement that all sentient creatures are seeking happiness, and that the aim of religion and philosophy is to guide men to find permanent happiness. She then goes on to show that the attempt to gain happiness by indulging the body ends in death, both for individuals and nations; that the cultivation of the emotions and intellect brings a certain degree of happiness; but that only in spiritual realisation can permanent happiness be found.

THE THEOSOPHIST

VOL. XL

(OCTOBER)

No. 1

Edited by ANNIE BESANT

9½" X 6½"

Pages 104

Price: As. 12 or 1s. 3d. or 30c. *Post Free.*

Yearly: Rs. 8 or 12s. or \$3. *Post Free.*

(9d. extra for high rate of exchange)

CONTENTS: On the Watch-Tower; The New Leaven at Work, by H. L. S. Wilkinson; Our Young People of the New Sub-Race, by Emma Hunt; Matter and Consciousness, by Sir John Woodroffe; Plato, the Balanced Soul, by Alice E. Adair; The Grammar of Karma, by Peter de Abrew; From Afar (Poem), by N.; The Reality of Devachân, by Annie Besant; Astrological Values: III. The Way of Fire, by Leo French; The Literature of Occultism, by James H. Cousins; Correspondence; Quarterly Literary Supplement; Supplement.

We regret that the increased rate of exchange necessitates an additional remittance on all foreign subscriptions for magazines (and all other orders) of 1d. on every shilling, or 10 cts. on every dollar.

Printed and published by Rao Sahab G. Sabbayya Chetty,
at the Vasanta Press, Adyar, Madras.

Supplement to this Issue

Theosophical Publishing House

ADYAR, MADRAS, INDIA

CIRCULAR, NOVEMBER 1918

OUR NEW PUBLICATIONS

The following have been issued during October:

Home Rule Series No. 31

FISCAL AUTONOMY

NECESSARY FOR INDIA

By C. P. RAMASWAMI AIYAR

Price: As. 2 or 2d.

A speech delivered by Mr. C. P. Ramaswami Aiyar on September 14th, 1918, at a meeting in Gokhale Hall called to popularise the modifications in the Reform Scheme passed by the Congress-League. One of these demanded fiscal freedom for India.

NEW INDIA DIARY

1919

Compiled by ANNIE BESANT

Price: As. 12 or 1s.

This is similar to the historic 1918 Diary, except for the fact that each day has a full page.

Published by *The Commonweal Office.*

THE ADYAR BULLETIN

A THEOSOPHICAL JOURNAL FOR EAST AND WEST

VOL. XI

(OCTOBER)

No. 10

Edited by ANNIE BESANT

9½" × 6½"

Wrapper

Pages 32

Price: As. 4 or 4d. or 8c. *Post Free.*

Annual Subscription: Rs. 2 or 3s. or 75c. *Post Free.*

(3d. extra for high rate of exchange)

CONTENTS: From the Editor; Karma and Character, by Alice E. Adair; The Olympians, by F. K.; A Prayer for Stillness (Poem), by Eva Martin; Theosophy in War Time, by Jocelyn Underhill; Our Teachers and Their Method, by A. P. Sinnett; From My Scrap-Book, by Felix; Theosophical Notes and News.

THE COMMONWEAL

A WEEKLY JOURNAL OF NATIONAL REFORM

Edited by ANNIE BESANT

Single Copy: India, As. 4. *Postage Extra.* Foreign, 5d. or 10c. *Post Free.*

India: Yearly, Rs. 6; Half-yearly, Rs. 3-8. Quarterly, Rs. 2. Foreign: Yearly, 10s. 6d. *Post Free.*

(9d. extra for high rate of exchange)

PRINCIPAL CONTENTS:

No. 246.—Topics of the Week: Speaking for Whom? The Internment Committee; India's War Burden; Returns for India's Sacrifices, by A Student of Politics; The British Press and Our Attitude, by S. N.; Ugliness as an Artistic Theme, by E. S. U.; Higher Education and Home Life, by E. L.

Our Weekly Supplement—Local Self-Government.

No. 247.—Topics of the Week: Industries and the State; Weighed Once More; Indentured Emigration; Police in Madras; The Fundamental Rights of Indians, by A Student of Indian Politics; Scope for Another Great Industry, by A Student of Politics; The Affairs of the West: Independence Day, by H. N. Brailsford; British Support of the Scheme, by S. N.; A German Renegade of Note, by Pestanji Dorabji Khandalavala; Food Conservation Campaign in the United States, by Adelia H. Taffinder.

Our Weekly Supplement—Education.

No. 248.—Topics of the Week: In Defence of Their Rights; The Congress Deputation; The C. I. D. in the Council; India Government's Assurance; An Anomalous Procedure, by A Student of Politics; The Affairs of the West: The Party Truce, by H. N. Brailsford; The Heart of the Educational Problem, by A. B. Shetty; Our Critics and Admirers, by E. S. U.; Cotton Cultivation during 1917-1918, by E. L.

Our Weekly Supplement—Industries.

No. 249.—Topics of the Week: Self-Determination and the Congress; The Non-Official Report; Priority Certificates; Women's Suffrage and the Special Congress, by C. Gopalan Nair, B.A., B.L.; The Wage Census, by E. L.; The Heart of the Educational Problem, by A. B. Shetty; The Affairs of the West; Imperial Preference, by H. N. Brailsford.

Our Weekly Supplement—Co-operation and Agriculture.

No. 250.—Topics of the Week: The Czecho-Slovaks; The Influenza Epidemic; An Unconvincing Defence; The Excess Profits Tax; Police Shooting at Madura and Its Bearing on Home Rule, by A. Rangaswami Aiyar; The Affairs of the West: The Fifth Year, by H. N. Brailsford; A Fresh Muddle, by A Home Ruler; Life and Times of Veera Ravi Varma, by K. P. Padmanabha Pillay.

Our Weekly Supplement—Sanitation and Medical Relief.

Published by *The Commonweal Office.*

NATURE'S FINER FORCES

By ANNIE BESANT

No. 94 of the *Adyar Pamphlets Series*

7½" × 5".

Wrapper.

Pages 25

Price: As. 2 or 2d. or 4c.

Postage: India ¼ anna; Foreign ½d. or 1c.

Annual Subscription: Re. 1-8 or 2s. or 50c.

(3d. extra for high rate of exchange)

This lecture shows how modern science, having reached the limits of observation by mechanical instruments, however delicate, may carry its researches into subtler regions of matter by the natural development of the human instrument in clairvoyance. Mrs. Besant concludes with the statement that most educated people are already on the verge of this development.

THE THEOSOPHIST

Vol. XL

(NOVEMBER)

No. 2

Edited by ANNIE BESANT

9½" x 6½"

Pages 104

Price: As. 12 or 1s. 3d. or 30c. *Post Free.*
 Yearly: Rs. 8 or 12s. or \$3. *Post Free.*

(9d. extra for high rate of exchange)

CONTENTS: On the Watch-Tower; Theosophical Jottings from an Educational Note-Book: II, by George S. Arundale, M.A., LL.B.; Materialism and Idealism, by H. Pissareff; Beauty (Poem), by Harindranath Chattopadhyay; The Theosophical Outlook: The Problem of Religion and Philosophy, by C. Jinarajadāsa, M.A.; The Sanctuary (Poem), by X.; The Philosophy of Power, by Charles Edward Pell; A Perilous Point, by Justin C. MacCartie; A Thought-World, by Annie Besant; Astrological Values: IV. The Way of Air, by Leo French; The Spiritual Adventures of Sherlock Holmes, by F. Hadland Davis; Correspondence; Book-Lore.

We regret that the increased rate of exchange necessitates an additional remittance on all foreign subscriptions for magazines (and all other orders) of 1d. on every shilling, or 10 cts. on every dollar.

Supplement to this Issue**Theosophical Publishing House**

ADYAR, MADRAS, INDIA

CIRCULAR, DECEMBER 1918

OUR NEW PUBLICATIONS

The following have been issued during November:

IN HIS NAME

By C. JINARAJADĀSA, M.A.

(Second Edition)

Next to *Christ and Buddha* this is probably the best known of Mr. Jinarajadāsa's books. It has already been the means of helping many to follow the ideal for which the Master stands, and is still a potent source of inspiration. Its broad basis of belief, together with its simple and poetical wording, has from the first appealed to idealists of all schools.

MEMORY TRAINING

By ERNEST WOOD

(Third Edition)

Now that the value of memory training is so widely recognised, the appearance of this third edition of Mr. Wood's capital little textbook will be welcomed by old and young alike. It contains a complete system of instruction with exercises to be followed during the course; and while it embodies the latest experience of other memory experts, it is also the result of Mr. Wood's specialised researches in the science of mnemonics.

THE ADYAR BULLETIN

A THEOSOPHICAL JOURNAL FOR EAST AND WEST

VOL. XI

(NOVEMBER)

No. 11

Edited by ANNIE BESANT

9½"×6½"

Wrapper

Pages 32

Price: As. 4 or 4d. or 8c. *Post Free.*

Annual Subscription: Rs. 2 or 3s. or 75c. *Post Free.*

(3d. extra for high rate of exchange)

CONTENTS: From the Editor; Man's Life in Three Worlds, by Annie Besant; O Followers of Beauty, by Dorothy Grenside; From My Window, by Mabel Besant Scott; The Humanitarian Movement, by C. Jinarajadasa; The Great Teacher (Poem), by T. B. Krishnaswami; From My Scrap-Book, by Felix; Theosophical Notes and News.

THE COMMONWEAL

A WEEKLY JOURNAL OF NATIONAL REFORM

Edited by ANNIE BESANT

Single Copy: India, As. 4. *Postage Extra.* Foreign, 5d. or 10c. *Post Free.*

India: Yearly, Rs. 6; Half-yearly, Rs. 3-8; Quarterly, Rs. 2.
Foreign: Yearly, 10s. 6d. *Post Free.*

(9d. extra for high rate of exchange)

PRINCIPAL CONTENTS:

No. 251.—Topics of the Week: Is It Peace? The United Provinces Conference; Leading Still; The Political Situation, by Professor V. G. Kale, M.A., Fergusson College, Poona; The Stationing of Military in Madras, by A. Ranganaswami Aiyar; Economics in the Indian Press, by T. S. K.; The Affairs of the West: Paying for the War, by H. N. Brailsford.

Our Weekly Supplement—Education.

No. 252.—Topics of the Week: Wanted Prompt Action; The Madras Council; The Burma "Externment"; Progressive Mysore, by M. R.; Economics in the Indian Press, by T. S. K.; Labour a Social Question, by Pestaoji Dorabji Khandalavala; The Affairs of the West: A November Election, by H. N. Brailsford; Who Are to Blame? by A Home Ruler; Heal Thyself, by T. L. C.; Indians and Arms, by Framji Jamshedji Patel.

Our Weekly Supplement—Industries.

No. 253.—Topics of the Week: The Indian Industrial Commission's Report; An Inference from Influenza; A Disturbing Factor; Mysore University Convocation, by S. S. Setlur; The Fate of Our Educated Sisters, by E. L.; The Affairs of the West: The Trade Union Congress, by H. N. Brailsford; Economics in the Indian Press, by T. S. K.; Central Labour Board, Madras.

Our Weekly Supplement—Social Reform.

No. 254.—Topics of the Week: The All-India Moderate Conference; The Railways under the Searchlight; Forward Bombay!; The Question of Excise Duties; India Day in London, by Eva Willis; Will the Proposed Reforms Reform? by Sri Prakasa, B.A., LL.B.; A Glimpse into Greater India. IV. Siam and Cambodia, by Dr. Radhakumud Mookerji, M.A., Ph.D.; The Affairs of the West: Intervention in Russia, by H. N. Brailsford; An Anglo-Indian View, by S. N.

Our Weekly Supplement—The Problem of Food-Stuffs.

No. 255.—Topics of the Week: The Provincial Selections; Reforms and Economics; Chivalrous Bombay; The Standard Cloth; Proposed Industrial Reforms, by Sri Prakasa, B.A., LL.B.; The Decay of Indian Agriculture, by M. K. Reddy, B.A.; Is India to be Starved? by A Student of Politics; An English View of Strikes, by F. Hallet; Economics in the Indian Press, by T. S. K.; The Affairs of the West: Austria Appeals for Peace, by H. N. Brailsford.

Our Weekly Supplement—Local Self-Government.

Published by *The Commonweal Office.*

THE COMMON FOUNDATION OF ALL RELIGIONS

By COL. H. S. OLCOTT

No. 95 of the *Adyar Pamphlets Series*

7½"×5".

Wrapper.

Pages 29.

Price: As. 2 or 2d. or 4c.

Postage: India ½ anna; Foreign ½d. or 1c.

Annual Subscription: Re. 1-8 or 2s. or 50c.

(3d. extra for high rate of exchange)

This is an historic lecture delivered by Col. Olcott in Madras in 1882. It is a powerful and convincing summary of what Theosophy is in itself and in its relation to religions and science. It also contains an interesting exposition of the human constitution according to the earlier classification, and gives a vivid picture of the outlook of the Founders of the T. S. in those pioneering days.

THE THEOSOPHIST

VOL. XL

(DECEMBER)

No.

Edited by ANNIE BESANT

9½" X 6½"

Pages 104

Price: As. 12 or 1s. 3d. or 30c. *Post Free.*Yearly: Rs. 8 or 12s. or \$3. *Post Free.*

(9d. extra for high rate of exchange)

CONTENTS: On the Watch-Tower; "Without Distinction of Sex—," by Margaret, E. Cousins; Theosophical Jottings from an Educational Note-Book: III, by George S. Arundale, M.A., LL.B.; Solidifying Dreams, by Frances Adney; The White One (Poem), by Harindranath Chattopadhyay; Hindū Principles of Self-Culture, by Dr. Radhakumud Mookerji, M.A., Ph.D.; The Theory of Evolution and the Present State of Affairs, by Robert Alton; The Comforter (Poem), by C.; Prayer as a Science, by W. Wybergh; Astrological Values: V. The Way of Water, by Leo French; How We Grow, by Hervey Gulick; The Work Before Us, by the Rev. Robert Walton; Correspondence; Book-Lore; Supplement.

We regret that the increased rate of exchange necessitates an additional remittance on all foreign subscriptions for magazines (and all other orders) of 1d. on every shilling, or 10 cts. on every dollar.

Printed and published by Rao Saheb G. Sabbayya Chetty,
at the Vasanta Press, Adyar, Madras.

Supplement to this Issue

Theosophical Publishing House

ADYAR, MADRAS, INDIA

CIRCULAR, JANUARY 1919

OUR NEW PUBLICATIONS

The following have been issued during December:

LECTURES ON POLITICAL SCIENCE

*Being an Introduction to its Study, delivered at the
National College of Commerce, Madras*

FIRST SERIES

By ANNIE BESANT

This little book contains seven lectures, delivered in the National College of Commerce, Madras, to First Year Students, and is issued as an Elementary Textbook on Political Science. A second series, containing more detail, is intended to follow this first series. The lecturer utilises "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".

Published for the Society for the Promotion of National Education
by the *Commonweal* Office.

THE ADYAR BULLETIN

A THEOSOPHICAL JOURNAL FOR EAST AND WEST

VOL. XI

(DECEMBER)

No. 12

Edited by ANNIE BESANT

9½" X 6½"

Wrapper

Pages 32

Price: As. 4 or 4d. or 8c. *Post Free.*Annual Subscription: Rs. 2 or 3s. or 75c. *Post Free.*

(3d. extra for high rate of exchange)

CONTENTS: From the Editor; Man's Life in Three Worlds, by Annie Besant; The Humanitarian Movement, by C. Jinarājadāsa; A Bowl of Roses, by Alice E. Adair; Founders' Day, 1918.

THE COMMONWEAL

A WEEKLY JOURNAL OF NATIONAL REFORM

Edited by ANNIE BESANT

Single Copy: India, As. 4. *Postage Extra.* Foreign, 5d. or 10c. *Post Free.*

India: Yearly, Rs. 6; Half-yearly, Rs. 3-8; Quarterly, Rs. 2. Foreign: Yearly, 10s. 6d. *Post Free.*

(9d. extra for high rate of exchange)

PRINCIPAL CONTENTS:

No. 256.—Topics of the Week: The New Imperial Policy; Two Recent Pronouncements; The Madura Scandal; Life's Little Ironies; The Need for Employment of Skilled Stokers; Political Parties in India: Their Development since 1858, by D. V. Athalye, B.A.; Strange Remedies for a Dire Disease, by Sri Prakasa, B.A., LL.B.; A Glimpse into Greater India: IV. Siam and Cambodia, by Dr. Radhakumud Mookerji, M.A., Ph.D.; The Affairs of the West: Towards German Democracy, by H. N. Brailsford.

Our Weekly Supplement—Education.

No. 257.—Topics of the Week: Inter-Caste Marriages; The Rice Situation; A Bold Departure; The Psychology of the Time—A United Congress, by "A Citizen"; Parsis and Nationalism, by S. H. J.; For Better

Citizenship, by Adelia H. Taffinder; Political Parties in India: Their Development since 1858, by D. V. Athalye, B.A.; An Urgent Need, by Lord Henry Cavendish Bentinck, M.P.

Our Weekly Supplement—Industries.

No. 258.—Topics of the Week: Self-Determination; Industrial Reconstruction; A Shocking Story; Political Parties in India: The Night of the "Extremist" Party, by D. V. Athalye, B.A.; The Affairs of the West Bulgaria's Surrender, by H. N. Brailsford; The Breaker of Idols, by Rafiuddin Ahmed.

No. 259.—Topics of the Week: The Danger Signal; The Neo-Fabians A Brilliant Dewan; Industrial Education; A Glimpse into Greater India V. by Dr. Radhakumud Mookerji, M.A., Ph.D.; Private Friendships and Public Life, by Sri Prakasa, B.A., LL.B.; Political Parties in India: United India's United Voice, by D. V. Athalye, B.A.; The Affairs of the West Germany Asks for Peace, by H. N. Brailsford.

Our Weekly Supplement—Sanitation and Medical Relief.

Published by the *Commonweal* Office.

MEMORIES OF PAST LIVES

By ANNIE BESANT

No. 96 of the *Adyar Pamphlets Series*

7½" X 5".

Wrapper.

, Pages 25.

Price: As. 2 or 2d. or 4c.

Postage: India ¼ anna; Foreign ¼d. or 1c.

Annual Subscription: Re. 1-8 or 2s. or 50c.

(3d. extra for high rate of exchange)

A rational explanation of the natural processes by which the results of past experience are retained within the subconscious memory for future guidance. Mrs. Besant starts from the scientific view of evolution, as supported by the evidence of inherited instincts in animals, and leads on to the Theosophical view of man's spiritual memory and how it can be awakened.

THE THEOSOPHIST

VOL. XL

(JANUARY)

No. 4

Edited by ANNIE BESANT

9½"×6½"

Pages 104

Price: As. 12 or 1s. 3d. or 30c. *Post Free.*Yearly: Rs. 8 or 12s. or \$3. *Post Free.*

(9d. extra for high rate of exchange)

CONTENTS: On the Watch-Tower; Australia's National Ideals, by T. H. Martyn; Problems of Social Reform, by the Hon. Dewan Bahadur Justice T. Sadasivier; Ode to Truth (Poem), by James H. Cousins; Hindū Principles of Self-Culture, by Dr. Radhakumud Mookerji, M.A., Ph.D.; The Empty Heart (Poem), by Eva Martin; The Bābis and Bahāis: Gnostics of Islām, by Marie Godefroy; Prayer as a Science, by W. Wybergh; Astrological Values: VI. The Way of Earth, by Leo French; James Hinton and Polygamy, by F. Hadland Davis; A Legend of Personality, by Kathleen Dennett; Quarterly Literary Supplement; Supplement.

We regret that the increased rate of exchange necessitates an additional remittance on all foreign subscriptions for magazines (and all other orders) of 1d. on every shilling, or 10 cts. on every dollar.

Supplement to this Issue

Theosophical Publishing House

ADYAR, MADRAS, INDIA

CIRCULAR, FEBRUARY 1919

THE ADYAR BULLETIN

A THEOSOPHICAL JOURNAL FOR EAST AND WEST

VOL. XII

(JANUARY)

No. 1

Edited by ANNIE BESANT

9½"×6½"

Wrapper

• Pages 32

Price: As. 4 or 4d. or 8c. *Post Free.*Annual Subscription: Rs. 2 or 3s. or 75c. *Post Free.*

(3d. extra for high rate of exchange)

CONTENTS: From the Editor; The Presidential Address; Impressions of the Last Convention, by F. K.; Peace (Poem), by L. M. F.; Man's Life in Three Worlds, by Annie Besant; From My Scrap-Book, by Felix; Theosophy in Many Lands.

THE COMMONWEAL

A WEEKLY JOURNAL OF NATIONAL REFORM

Edited by ANNIE BESANT

Single Copy : India, As. 4. *Postage Extra.* Foreign, 5d. or 10c. *Post Free.*

India : Yearly, Rs. 6; Half-yearly, Rs. 3-8; Quarterly, Rs. 2. Foreign : Yearly, 10s. 6d. *Post Free.*

(9d. extra for high rate of exchange)

PRINCIPAL CONTENTS :

No. 260.—Topics of the Week : The Labour Trouble in Madras; Unpleasant Developments; A New Form of "Punishment"; An Open Letter to His Exalted Highness the Nizam of Hyderabad, by Nagendra Nath Gangulee; The Affairs of the West: The Collapse of Germany, by H. N. Brailsford; Epigraphy, by K. N. Sitaraju, M.A.; Agriculture in Madras, by A. S.; A Glimpse into Greater India: VI, by Dr. Radhakumud Mookerji, M.A., Ph.D.

Our Weekly Supplement—Education

No. 261.—Topics of the Week : Wavering; The Ali Brothers; Convenient to Both; The Revolt of the I.C.S.; Library Movement in Andradesha, by S. V. Narasimha Sastri, B.A.; Parsis and Nationalism, by S. H. J.; The Affairs of the West: The Nature of the Peace, by H. N. Brailsford; The Triumph of Democracy, by M. C. V. Murty.

Our Weekly Supplement—Industries

No. 262.—Topics of the Week : The Congress; Hyderabad; The Affairs of the West: The End of Austria, by H. N. Brailsford; Public Meetings in Ancient India: I, by Dr. Radhakumud Mookerjee, M.A., Ph.D.; Political Parties in India: Unity Threatened, by D. V. Athalye, B.A.; Nepotism and Public Service, by M. K. Bose, M.A., B.L.

Our Weekly Supplement—Co-operation and Agriculture

No. 263.—Topics of the Week : The Economic Conference; The Trend of Indian Finance; A Significant Campaign; The Congress that Met, and ~~afterwards~~ by A. Rangaswami Aiyar; The Affairs of the West: Food and Revolution, by H. N. Brailsford; Sedition Committee Report, by E. Raghava Reddi, B.A., B.L.; Public Meetings in Ancient India: II, by Dr. Radhakumud Mookerji, M.A., Ph.D.

Our Weekly Supplement—Local Self-Government

Published by the *Commonweal* Office.

OCCULTISM

By ANNIE BESANT

No. 97 of the *Adyar Pamphlets Series*

7½"×5".

Wrapper

Pages 8

Price: As. 2 or 2d. or 4c.

Postage: India ½ anna; Foreign ½d. or 1c.

Annual Subscription: Re. 1-8 or 2s. or 50c.

(3d. extra for high rate of exchange)

This concise summary of the rationale and method of superphysical investigation should do much to clear up the vague misconceptions that have generally surrounded the word Occultism. The analogy between the scientist's use of his instruments of observation and the occultist's use of his more highly developed senses is especially useful.

THE THEOSOPHIST

Vol. XL

(FEBRUARY)

No. 8

Edited by ANNIE BESANT

9½"×6½"

Pages 104

Price: As. 12 or 1s. 3d. or 30c. *Post Free.*Yearly: Rs. 8 or 12s. or \$3. *Post Free.*

(9d. extra for high rate of exchange)

CONTENTS: On the Watch-Tower; The Scientific Basis of C. W. Leadbeater's Contributions to Theosophy, by C. Jinarajadasa, M.A.; My Debt to C. W. Leadbeater, by George S. Arundale; Magic, Pure and Simple, by F. K.; To C. W. L. (Poem), by L. E. Girard; Problems of Social Reform, by the Hon. Dewan Bahadur Justice T. Sadasivier; Mysticism in Modern Art, by W. P. Price-Heywood; Some Steps in the Ladder of Evolution, by Peter de Abrew; Awakening (Poem), by Dorothy Grenside; Prayer as a Science, by W. Wybergh; The Ring, by Ahasha; Book-Lore, Supplement.

TO THOSE WHO MOURN

By C. W. LEADBEATER

(Fourth Edition)

Price: One Anna.

This pamphlet has rendered untold service in spreading a knowledge of the meaning of the change called death. It is written shortly and simply, and is specially intended for those whose attention has been turned to this question, perhaps for the first time, by the loss of the physical presence of some one near and dear.

THE NEW ERA

AN EPOCH-MAKING CONGRESS, 1918

By ANNIE BESANT

Price: One Anna.

This pamphlet contains an account of the Delhi Congress of 1918 and a series of three articles on Indian Policy. The author considers that the birth of parties at this Congress is a healthy sign of an awakened National life, and writes with the purpose of helping in this necessary stage of its evolution.

Published by the *Commonweal* Office.

THE ADYAR BULLETIN

A THEOSOPHICAL JOURNAL FOR EAST AND WEST

VOL. XII

(FEBRUARY)

No. 2

Edited by ANNIE BESANT

9½"×6½"

Wrapper

Pages 32

Price: As. 4 or 4d. or 8c. *Post Free.*

Annual Subscription: Rs. 2 or 3s. or 75c. *Post Free.*

(3d. extra for high rate of exchange)

CONTENTS: From the Editor; Man's Life in Three Worlds, by Annie Besant; From Twilight to Dawn, by Bernice Thornton Banning; Are All Experiences Necessary? by Helen McCleery; From My Scrap-Book, by Felix; Theosophy in Many Lands.

THE COMMONWEAL

A WEEKLY JOURNAL OF NATIONAL REFORM

Edited by ANNIE BESANT

Single Copy: India, As. 4. *Postage Extra.* Foreign, 5d. or 10c. *Post Free.*

India: Yearly, Rs. 6; Half-yearly, Rs. 3-8; Quarterly, Rs. 2. Foreign: Yearly, 10s. 6d. *Post Free.*

(9d. extra for high rate of exchange)

PRINCIPAL CONTENTS:

No. 264.—Topics of the Week: An I.C.S. Association; The Official History of Repression; The Reform Committees; Transition, by Sri Prakasa, B.A., LL.B.; Public Meetings in Ancient India: III, by Dr. Radhakumud Mookerji, M.A., Ph.D.; The Travail of the New Age; Political Parties in India: Disintegration at Work, by D. V. Athalya, B.A.; The Affairs of the West: The Folly of Indemnities, by H. N. Brailsford; The Woman's Movement in India, by S. H. J.

No. 265.—Topics of the Week: Two New Shackles; Defenders of Ignorance; A Strange Case; The Conscientious Objector in India, by "A Home Ruler"; Inter-Lending by Co-operative Societies, by B. Anand Rao; Public Meetings in Ancient India: IV, by Dr. Radhakumud Mookerji, M.A., Ph.D.; The Rights of Combatants and Non-Combatants in Ancient Indian Warfare: I, by S. V. Viswanatha, M.A., LL.B.; Political Parties in India: Disintegration at Work, by D. V. Athalya, B.A.; Working Towards Democracy, by Adelia H. Taffinder; The Affairs of the West: The War with Russia, by H. N. Brailsford; Scientific Morality, by Pestanji Dorabji Khandalavala.

Our Weekly Supplement—Education.

No. 266.—Topics of the Week: The World Democracy; The Indian States; The Right Policy for Anglo-Indians; Vested Interests in Education; Purpose and Standards of Education, by Sri Prakasa, B.A., LL.B.; The Rights of Combatants and Non-Combatants in Ancient Indian Warfare: II, by S. V. Viswanatha, M.A., LL.B.; The Affairs of the West: The Coalition and the Peace, by H. N. Brailsford; "Somewhat to Cast Off, Somewhat to Become," by Pestanji Dorabji Khandalavala; Our Responsibilities, by S.H.J.

Our Weekly Supplement—Industries.

No. 267.—Topics of the Week: The Prospects of a Permanent Peace; Indian Religious Institutions; The Problem of the Indian States; Our Position and Prospects in Britain, by St. Nihal Singh; Women and Social Reform, by Percy Alden; A Glimpse into Greater India: Evidence of Fa-Hien, by Dr. Radhakumud Mookerji, M.A., Ph.D.; The Affairs of the West: After the General Election, by H. N. Brailsford.

Our Weekly Supplement—Finance and Currency.

No. 268.—Topics of the Week: The Black Bills; The Economic Situation; Monopoly of European Commerce?; The Madras Municipal Bill; Our London Letter: The First Indian Conference in Britain; The New British Government and India, by St. Nihal Singh; The Affairs of the West: Intervention in Russia, by H. N. Brailsford; A New Stunt: Does India Need a Colony? by Eva L. Willis; The Difference, by T. L. Crombie; Our Weekly Supplement—Sanitation and Medical Relief.

Published by the *Commonweal* Office.

BROTHERHOOD

By DR. TH. PASCAL

No. 98 of the *Adyar Pamphlets* Series

7½"×5".

Wrapper

Pages 20

Price: As. 2 or 2d. or 4c.

Postage: India ½ anna; Foreign ½d. or 1c.

Annual Subscription: Re. 1-8 or 2s. or 50c.

(3d. extra for high rate of exchange)

161939

The author explains the fact of Brotherhood by giving a very complete picture of the cosmic process by which the many arise within the One and gradually, or rapidly, develop the consciousness of Unity. This article will appeal especially to temperaments that are able to reinforce their ideals by sound metaphysics.

THE THEOSOPHIST

VOL. XL

(MARCH)

No. 6

Edited by ANNIE BESANT

9½" X 6½"

Pages 104

Price: As. 12 or 1s. 3d. or 30c. *Post Free.*

Yearly: Rs. 8 or 12s. or \$3. *Post Free.*

(9d. extra for high rate of exchange)

CONTENTS: On the Watch-Tower; Why not Reconstruction in the Theosophical Society? by George S. Arundale, M.A., LL.B.; Is Theosophy a Religion? by T. H. Martyn; Spiritual Woman, Unspiritual Man, by G. B. Vaidya, B.A.; One Way (Poem), by L. G.; The Religion of Communalism, by Prof. Radhakamal Mookerji; The Wisdom of Ptah-hetep, by J. L. Davidge; Spiritual Darkness, by P. L.; Memory Training, by Ernest Wood; The Light that did not Fail, by E. M. Green; Correspondence; Book-Lore; Supplement.

OUR FORTHCOMING PUBLICATIONS

THEOSOPHY AND RECONSTRUCTION

By C. JINARĀJADĀSA, M.A.

THE HIDDEN SIDE OF THINGS

By C. W. LEADBEATER

(*Second Edition*)

THE COLOURED GARDEN

POEMS

By HARINDRANATH CHATTOPADHYAY

We regret that the increased rate of exchange necessitates an additional remittance on all foreign subscriptions for magazines (and all other orders) of 1d. on every shilling, or 10 cts. on every dollar.

Printed and published by Rao Sahab G. Subbaya Chetty,
at the Vasanta Press, Adyar, Madras.

161939
2/11/1939